THE MENNONITE

Community

JANUARY 1952

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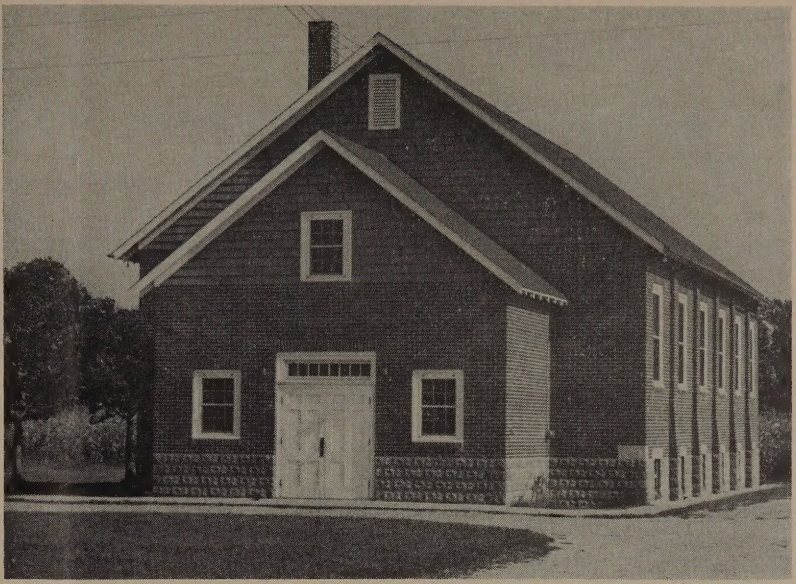
Our Churches

What is known as the Conservative Amish Mennonite Church at **Greenwood, Delaware,** began in 1914. The present building was erected and dedicated in 1947. Two hundred and forty members worship here and at mission outposts in Wilmington and Staytonsville. Nevin Bender is bishop of the congregation and Eli Swartzentruber and Alvin Mast are ministers.

The church life is an active one with members carrying on mission projects, a literary society, a sewing circle, and young people's meetings.

The community life is largely of farming and poultry. There are also carpenters, truckers, and nurses. Members of this community have adapted their farming and business method to the eastern shore and its markets. Formerly they came from Garrett County, Maryland, and Somerset County, Pennsylvania. A few also came from Oklahoma, New York, Ohio, and Indiana.



Mennonite Community

JANUARY 1952

Volume 6 Number 1

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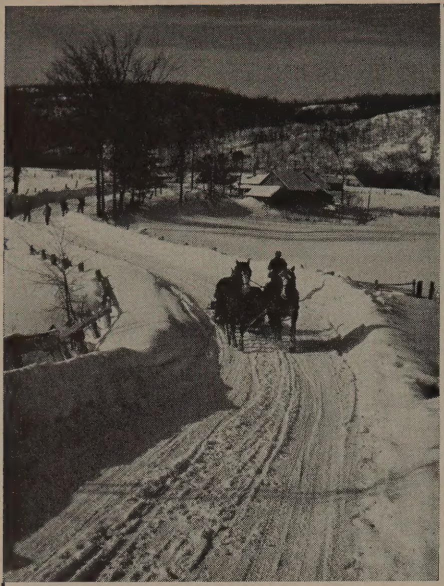
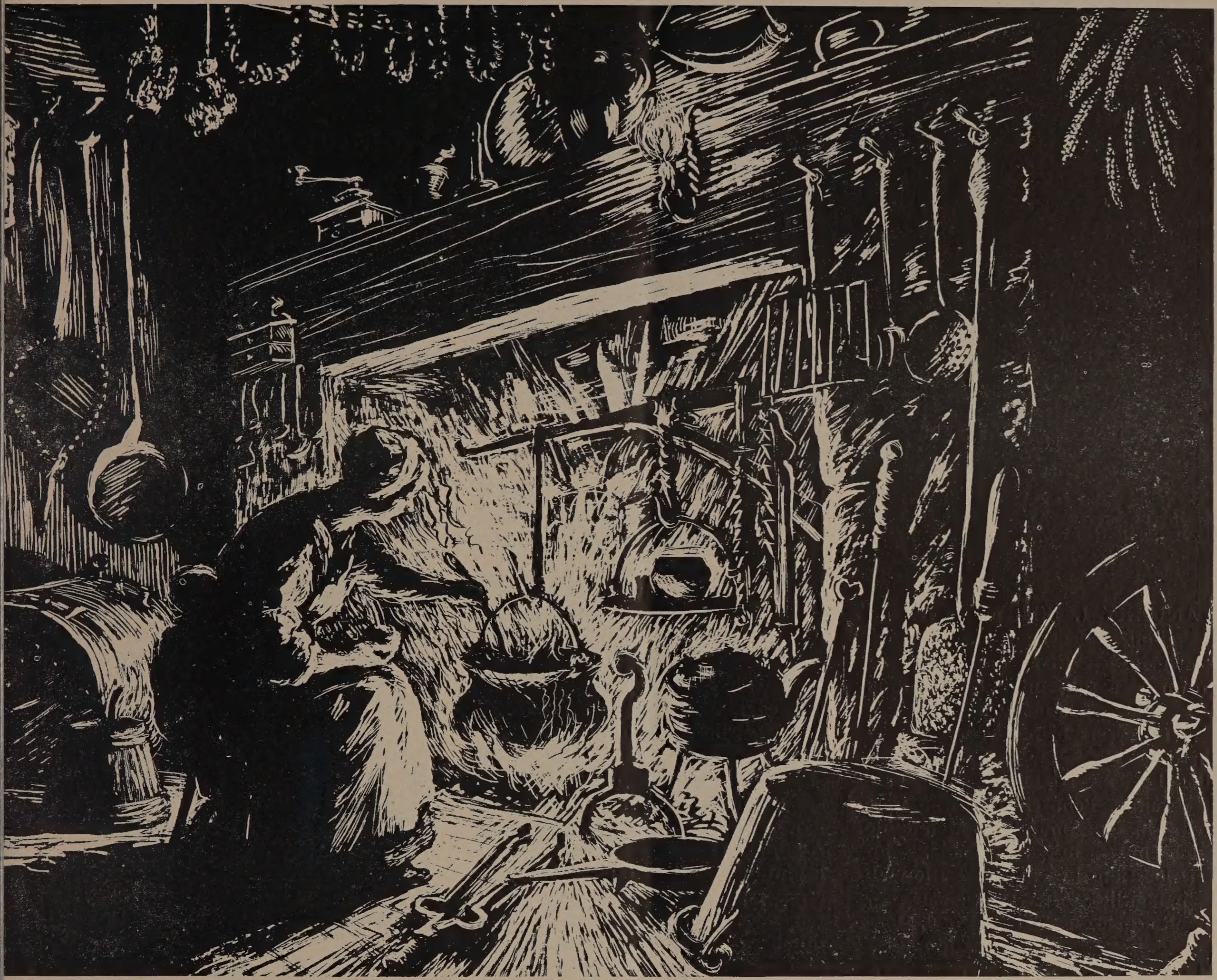


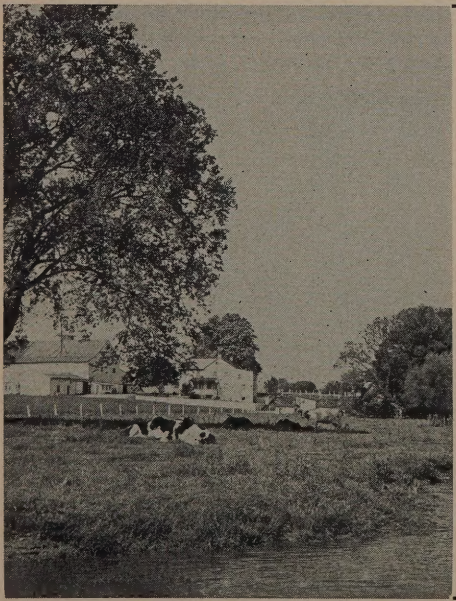
February of 1950 suggested a country road, high snowbanks, and a horse-drawn sleigh.

Winter

When icicles hang by the wall,
And Dick the shepherd blows his nail,
And Tom bears logs into the hall,
And milk comes frozen home in pail,
When blood is nipped, and ways be foul,
Then nightly sings the staring owl,
To-who;
To-whit, to-who, a merry note,
While greasy Joan doth keel the pot.
When all aloud the wind doth blow,
And coughing drowns the parson's saw,
And birds sit brooding in the snow,
And Marian's nose looks red and raw,
When roasted crabs hiss in the bowl,
Then nightly sings the staring owl,
To-who;
To-whit, to-who, a merry note,
While greasy Joan doth keel the pot.

—WILLIAM SHAKESPEARE.





Completing Five Years

The Mennonite Community has now completed five years. In this time we have

- Introduced the various Mennonite communities to each other.
- Challenged readers to practice Christian stewardship in a materialistic world.
- Encouraged the planting of new communities with a missionary motive.
- Exalted the work of the homemaker, the farmer, the businessman, and all those whose love for Christ and His church is shown by their daily walk and witness.

The first cover picture, January of 1947, was a meadow scene by the Conestoga River in Lancaster County, Pa.

The photographer furnished a bouquet of jonquils from a flower shop in Goshen, Indiana, for the March, 1948, cover.

Growth of a Church Community near Greenwood, Delaware

Laban L. Swartzentruber

JANUARY 1, 1914, marks the beginning of a church community, which in less than forty years has grown to a substantial congregation of more than 200 members.

A few years before World War I there were a number of families in the Allegheny Highlands and Somerset County, Pennsylvania, who were living in the Amish and Mennonite communities, but were looking for new locations in which to settle with their families. After a few years they found a place near Greenwood, Delaware, in which colonization took place. An area was found where farming would be much more desirable, since it was free from hills and stony ground. By January, 1914, a few families had moved to Greenwood where Sunday school and church services were conducted almost immediately. Others came later in the year, and in each successive year, for several years, new families would join the colony.

In a short time, an interesting congregation had been formed by various kinds of Mennonite folk who had moved in to the Greenwood vicinity. For a time, the services were held in homes, but later the use of a schoolhouse was secured for religious services.

Many visitors would stop at Greenwood. Some would stop for the winter, and some for the summer, others for a year or two. With some coming and going, there were those who remained to develop the church community which now has been well established. One third of those who gather regularly for religious services are descendants of two families who moved here during the first two years. A minister was in the group from the beginning. A deacon also joined soon afterward, and together these brethren served the congregation for a number of years, but later also moved away, and were succeeded by two young men who were ordained from the group. It was not until near the second half of the history of the church, that one of these brethren was ordained bishop.

The Church at the Center

The little congregation had built a small church by 1920, and there was a fervor for the Lord's work with a prevailing mission spirit. A number of souls were brought into the kingdom from the native folks in the community. However, with all the encouraging developments of the early years, some very difficult times were experienced by all. The task of making adjustments, along with World War I and its following depression years, had its effect in retarding and slowing up a normal growth. Then also came some real inward irregularities in which the enemy of souls made an impact on the group which did not result in healthy church life.

It is gratifying, however, and very encouraging to note that during the most trying times, the "good seed" was sown, and took root. Foundations were laid, and strongholds were established. Young men and women of strong Christian character are found in this congregation for the Lord, and who came up through this Sunday school into the church during the years of hard toil and church difficulties.

The congregation grew to where it now is with a continued church emphasis. All its activities have had their home in the church. Some of the things which kept the group close-

Laban L. Swartzentruber of Greenwood, Delaware, has lived in this community for many years and is active in its church life and outreach. He is the author of a book on the history of the Orphans' Home at West Liberty, Ohio, where he was once superintendent.

PASTOR AND FAMILY

Melville Nafziger and his family pose for a picture. Nafziger is pastor of the Wilmington mission which in recent years has grown to be active in literature distribution, jail services, Sunday schools for labor camps, and home visitation work.

"The congregation grew to where it now is with a continued church emphasis."

ly knit together in the years that are past are being threatened by the impact of the modern way of life. With all the activities of the church, and the good work being done, there is a great need of careful guidance, in order that the church may grow in the future as a church community.

The Church School Has Been Important

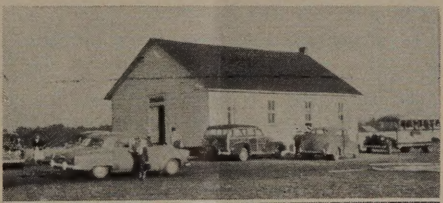
The Greenwood Mennonite School gets credit for being the first in the recent church parochial school movement. It began in 1928. For approximately fifteen years it was a grade school with one teacher, but since 1943 a high school has been added. The 1950-51 school year accommodated eighty-five pupils in grades one to eleven with three teachers employed. The school has made a definite contribution to the congregation for good. Some have evaluated the worth of the school by saying that much of the congregation's growth has come because of it.

Added to the first organization of Sunday school and church, was also the young people's meeting, and the midweek prayer meeting; later came an organized sewing circle. In recent years a young people's literary society was founded. The group has also enjoyed a quarterly Bible conference for years, as well as an annual revival meeting.

A Mission Spirit

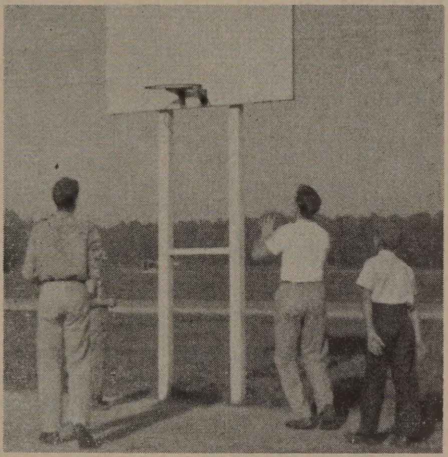
A growing church naturally bespeaks the mission spirit. Accordingly a Mission Board was appointed a few years ago. More recently this board is elected in a regular way with other church business. This board has been active for at least seven years and is sponsoring most of the mission activities of the church. These include distribution of literature, singing in the hospitals, regular weekly services in jails, Sunday school in labor camps, home department work or visitation among shut-ins of the community, and a mission point in Wilmington, Delaware, a city of 140,000. The work in Wilmington has a growing Sunday school, and a number of members who have been received into church fellowship. This work has great future possibilities. The last three summers a ten-day or two-week evangelistic meeting was held in a tent. Street meetings and distribution of literature, with other ways of bearing testimony, have all had their effect in getting our witness before the people. The Greenwood congregation is the sponsoring base for this work.

MISSION STATION
Children gather on the grounds of the mission station in Wilmington. The building was formerly a Friends meetinghouse. Note its simple but beautiful design.



The old church building is now used for the upper grades and the high-school classes.

Clayton Swartzentruber, principal of the school, takes the high-school boys on a two-day trip to the mountains and to see sights in Washington, D.C.

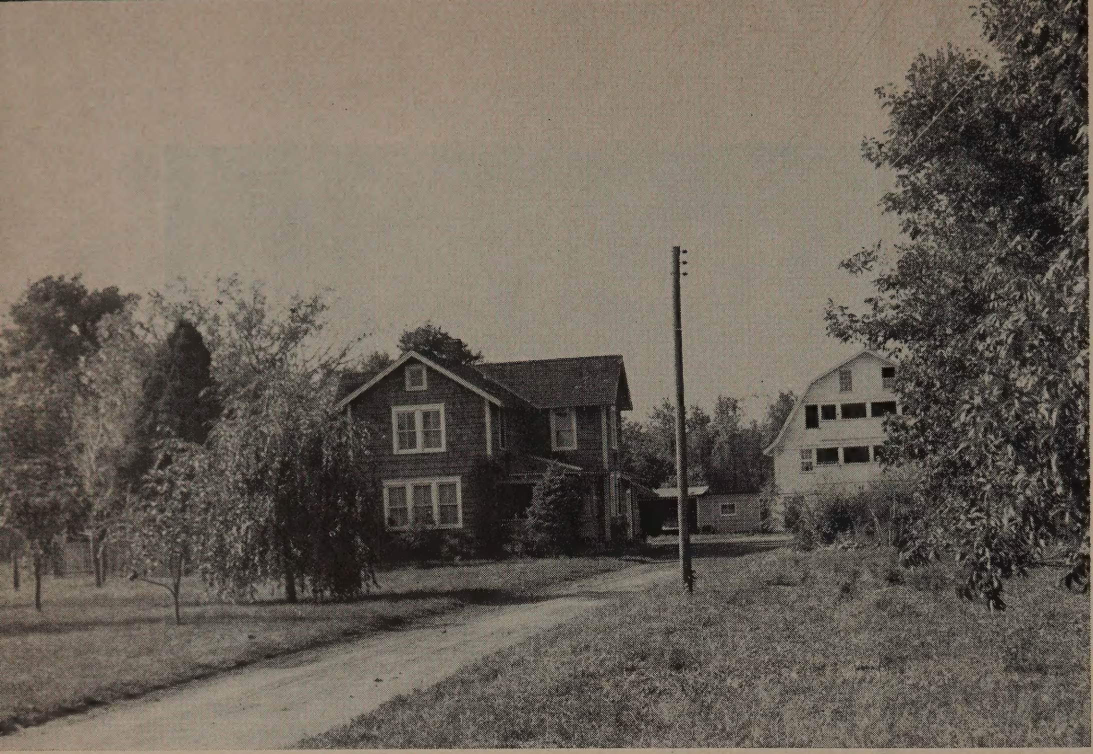


High-school boys play basketball on an outdoor court near the school.

Farming on Eastern Shore

The story of occupational employment in this congregation has been an interesting one indeed. The farmer who had a dairy, and standard farming methods of the rich grazing lands of the Allegheny Mountains, found himself struggling under real difficulties when his former methods were tried in a thin sandy soil of the Delaware peninsula. The natural grazing was not there. The land, in many respects, had been *farmed out* to renters for generations. Consequently it was some time until the newcomers realized that there was some truth in the saying, "Cheap land is not good, and good land is not cheap." However, the people of this colony have learned how to use the soil, and also how it may be built up and improved.

Great changes have come to the eastern shore in the past. Modern methods of farming have come in. Great programs of soil building have been under way, and are even now making great strides for improvement. Young people are eager to succeed in natural things of life, and it is good that it is so. The broiler or poultry industry on the peninsula has had a great effect on people in every walk of life. An authority in agriculture recently stated that "No other one



BUILDINGS ON A THIRTY-SEVEN ACRE FARM

Truck farming is carried on by Monroe Yoder who attends the Wilmington City curb market. Yoder raises asparagus and berries. He also has laying hens. This farm is in the very center of the community.

thing has brought our peninsula to the front, and our land to life, as did the huge industry of Delaware."

At present there is a weekly production of 3½ million broilers on the Delaware peninsula. The Greenwood Church is located in this leading poultry area most of which is located within a radius of fifty miles. During the last twenty odd years, some of the members here have "grown up" with the "chicken business." Some are raising broilers, some work in poultry-dressing plants, others gather chickens, and still others drive trucks and haul poultry to various eastern cities. A few have bought poultry, and several operate a business hauling chickens to dressing plants. More than half of the fifty-five families in the congregation are employed in the poultry industry either in full-time or part-time work.

The trucking business as such, is very closely connected with the produce business as well as poultry. Consequently some have operated large trucks in hauling various commodities to the cities including live poultry, dressed poultry, general freight, and many kinds of fresh fruit and vegetables which are hauled from the peninsula in hundreds of truckloads daily in busy seasons.

Some of our people have been employed very little, if any, in either the poultry, produce, or trucking business. They have been farmers. Bean raising and dairying are important. However, the farmer again comes into the poultry picture. Some have attended city markets with their farm produce and poultry, and some farmers have large broiler houses, raising as many as 20,000 at once.

It is readily recognized that the farmer usually has the most advantages for good normal family life and quiet community living. A few members in the congregation are engaged in building homes and general carpenter work. One young man went into the machine shop when released from C.P.S. and operates his own modern machine and repair shop at present with good success. One man has a large business in custom butch-

BUILDINGS OF A 100-ACRE FARM

Eli Swartzentruber, one of the ministers, has a 100-acre farm on which he raises beans, poultry, and dairy cows. He came to this community in 1915 and four years later he moved to this farm.

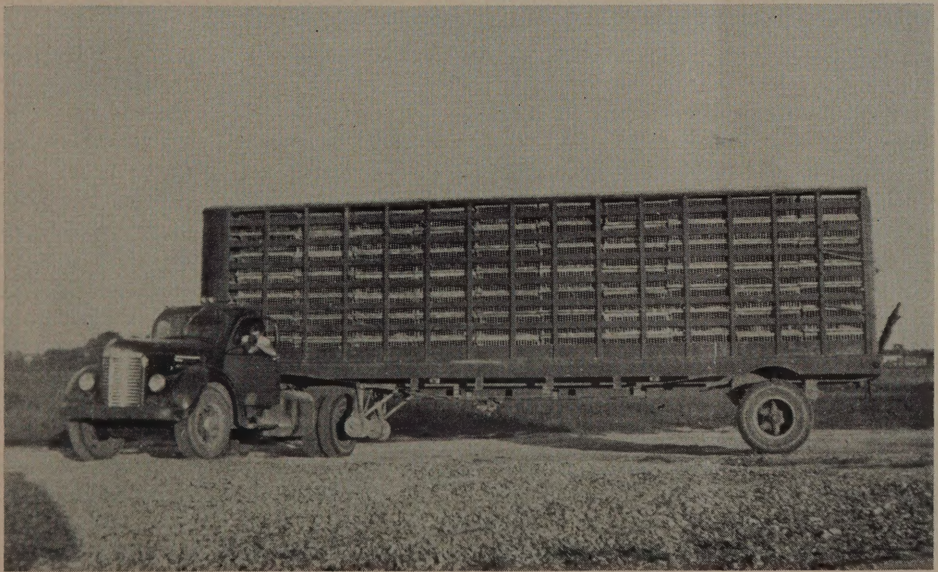
ering and has a small cold storage and freezing room. Another family operates a sawmill and planing unit along with general lumbering. There are constantly those of the young people who are away at school making preparations for life. Teachers and nurses will also be found. Thus one might go on and find the brotherhood engaged in many useful occupations.

TIPPING THE SCALES

Elvin Schrock who works for John Yoder is weighing five coops of chickens that will soon be loaded on a truck for shipment. Over half of the 55 families in the congregation are in the poultry industry in either part- or full-time work.

READY TO GO

One of John Yoder's trucks, loaded with about 4,000 chickens, begins its trip to the dressing plant. The Delaware peninsula has seen a large growth in poultry during the past twenty years. The Greenwood community is in the heart of the poultry area.

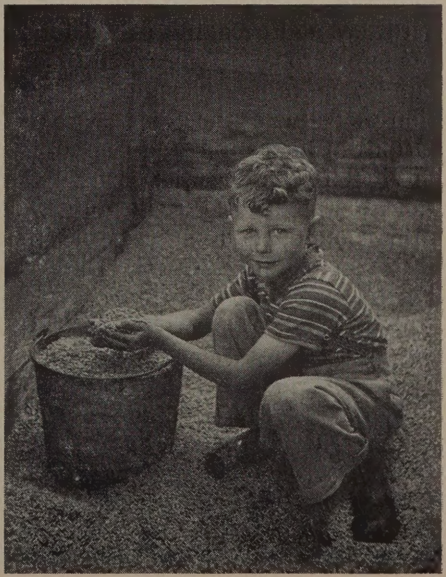


A Wider Testimony

It will be significant to note also the mission workers, home and foreign, who were sent out from this congregation. When the congregation was young, and folks had been here several years, a few couples went out. One went to a city where a mission was started and carried on with the Lord's blessing, another into child welfare work and children's home work. In recent years four brethren have been sent into the Lord's harvest field with their families, three of whom were ordained. One went to Africa as a medical missionary, one to the Kentucky mission field to open new work, still another to the city as a worker there, and the last one to serve as pastor where a small colony is being formed. In addition to these four families who were recently sent out under various boards, a single sister was also sent out to the India mission field.

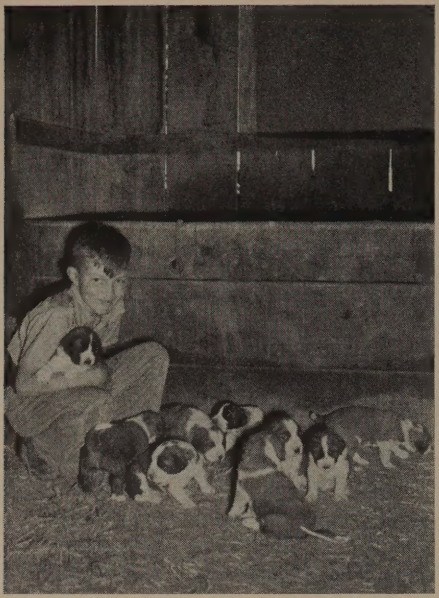
Thus a little group colonized in Delaware and a congregation has been established. No one will call for honors. Parents, teachers, preachers, bishops, mothers, members, workers, and all who have made their bits of contribution, will humbly submit to God, and gladly bow in profound gratitude giving all the honor and praise to the same kind heavenly Father who has brought to Himself many thousands of sons and daughters and who will continue to build for Himself a church.

Mervin Yoder of Tofield, Alberta, was five years old in November, 1949, the month of this cover.



Finding Time
For an Evening at Home

E. W. Mueller



Vernon Schiffler of Filer, Idaho, holds one of his nine purebred St. Bernard puppies for the December, 1948, cover scene.

AS THE deepening shadows were falling on the farm home, everything was quiet. The mother of the family sat at the table relaxing a moment before doing the evening dishes. A few moments before, the home had been anything but quiet. The boys had hurriedly left the table in order that they might attend a community function in the near-by town. Mr. Jones had to attend a board meeting, and he was to drop Mary off at the church. This left Mrs. Jones home alone with her thoughts and the dishes.

She reflected how seldom the family spent an evening together. While this was not Saturday night, she recalled how sometimes community functions took the family out of the home on Saturday night making it difficult for the family to get to church on time on Sunday morning. She did not question the value of the auxiliary organizations in the church and community, but she did wonder whether it was not time to evaluate and to integrate them into community living so that they would not unduly interfere with family life and church life.

Mrs. Jones' problem is very real in our today's rural community.

E. W. Mueller is a Lutheran minister. He is also secretary of the Rural Church Program of his denomination's home missions program. This article appeared in the Rural Lutheran and is reprinted by permission.

So Much Hustling and Bustling

Our today's rural life has lost much of the peace, serenity, and composure of a few generations ago. There is much hustling and bustling because of the many things that need to be done NOW. We have moved the quiet farm home much closer to the busy market place. Rural people, like city people, are being guided and helped by our social planners. Our efficiency experts to a very great degree are giving direction to the lives of country folks.

> ***"If family life is to be strong, the family must have an opportunity to be together, to work together, to play together, and to pray together."***

The irony of our efficiency and hundred and one laborsaving devices is that we seem to be busier than we have ever been before. The mother who today does her baby's laundry with the automatic washer seems to have less time for her family than the mother who did the laundry for more children on the washboard in the galvanized tub.

This cannot be blamed on the machine; for to country folks have come a much greater variety of social contact, and they engage in many more community interests. It has called for many church and community organizations. Many of them are very good and serve a very excellent purpose. Yet, people are people, and they do not exist for organizations but organizations exist for them. Even the most important organizations can never be placed on a par with such basic institutions of society as the home, the church, or the school.

The leaders of organizations must ever be alert so that their organizations do not become ends in themselves. They exist for the purpose of strengthening the home, the church, and other basic institutions in the community. This is as true of church organizations in their particular sphere as it is true of community organization.

In today's rural life, whether in rural work or community activities, we need auxiliary organizations. Yet, I believe, there are certain basic fundamentals which we should keep in mind. It is better for an organization that has accomplished its purpose to be disbanded than to have such an organization function without a purpose. Organizations are not sacred.

Strengthen Family and Church

The successful farmer has learned that he needs to work with the simple laws of nature. If he disregards them, he will be engaged in a lot of useless and feverish activity which will be detrimental to land and society. Wise leaders of organizations know that in their planning they too need to work with the basic laws of society. In their programing they keep in mind the strengthening of family and church as well as other basic institutions that make up the community. In this way the auxiliary organizations will also be strengthened even though they may meet less often. It is not the number of meetings that determines the strength of an organization, but rather to what extent it works in harmony with the basic laws of society in meeting needs that contribute toward the growth of its members.

If family life is to be strong, the family must have opportunity to be together, to work together, to play together, and to pray together. Since man does not live by bread alone, there must also be ample opportunity for fellowship with God.

Importance of Worship

There is a danger in today's rural community with its many organizations and meetings to overlook the basic importance of divine worship. Auxiliary organizations must never interfere with worship.

Every farmer knows that there are soil-building crops and soil-depleting crops. Soil-depleting crops such as corn and wheat are very valuable crops and supply a very basic need. If they are not rotated with soil-building crops, the productivity of the soil will go down, and it will end in disaster.

There are very many worth-while church and community activities which make a heavy drain on our spiritual reserve. If a community permits such activities to interfere with the worship service of the church, the spiritual reserve of people will be depleted to such an extent that even the worth-while community organizations will find it very difficult to function properly and effectively.

Auxiliary organizations have a very important function in today's rural community, but let us be careful that we do not create for our people a social climate in which it is difficult for people to have regular and vital worship experiences. It is a part of God's plan that one day in every seven be spent in worship so that the spiritual needs of our life may be replenished. The worship of God is as much a part of community living as serving in the PTA, RH or farm organization.

In our church programing we also have to be very careful that our people do not engage in more spiritual-depleting activities than they participate in spiritual-building services.

A study of rural society reveals that few people are engaged in a host of organizations and that many do not participate in any. If you are overburdened with too many meetings, select the ones in which you have the most responsibility and can make the best contribution, and then encourage your neighbors who belong to none to participate in some organization.

Every car has an ammeter which indicates whether the reserve of the storage battery is being built up or pulled down. If we could invent an ammeter which would similarly evaluate church activities, it would be very interesting to watch the needle of such a gadget.

A GOOD TIME AT HOME

More pleasant evenings at home are possible if we cut down useless and feverish activities outside the home. Home-centered recreation is one of the needs of every community. Here the Marlin Lauver family, formerly of Lititz, Pennsylvania, and now of Scottdale, Pennsylvania, is enjoying "an evening at home."

Two boys from the Children's Home at Nampa, Idaho, were gazing at the great Arrowrock Dam near Boise, Idaho, and the photographer decided it would make a picture for the April, 1950, cover.

A Chaplain's Work

at the Mennonite Hospital and Sanitarium, La Junta, Colorado

Lee Kanagy

THE TERM "chaplain" comes from an old French word "capella," a place of public worship, which we call church and sometimes chapel. The chaplain is the one who officiates at such a public place. The term is widely used today to refer to a particular type of spiritual ministry connected with some public institutions such as hospitals, penal institutions, the Congress, labor camps, and also the army. Wherever a chapel is built in these various public institutions, the one who officiates is designated as the chaplain of the particular institution.

In contrast to some particular church building, while in theory it is open to the public, yet in actual practice that church building serves a particular group of people, be they Mennonites, Baptists, Friends, Catholics, or others. In such a building the one in charge is referred to as the pastor, the priest, or minister who serves a particular group of people. A chaplain's work in a public institution reaches into all phases of belief and practice held by various people; so by nature it is a nondenominational work. It is a spiritual work that transcends denominationalism.

Lee Kanagy writes from experience as a chaplain at La Junta. He is at present no longer chaplain but is in Japan as a missionary.

Some of the objectives related to this public institution may not strictly follow the objective of other institutions, and others will. (1) It seems to me one of the first objectives is that of bringing the Spirit and message of Jesus Christ into the patient's sickness experience. (2) One should assist the patient through the power of the Holy Spirit in the restoration of the soul by the power of His Holy Word and prayer. (3) The patient should have opportunity to pour out his soul in confession to God. (4) Sometimes the patient needs help in domestic and social agencies in the community. (5) Where there are deep problems, the chaplain needs to be a kind, sympathetic, Christian friend, willing to listen and avoiding premature judgments or suggestions. (6) The patient should be treated as a person—an individual who has feelings and is going through a crisis. (7) It is the duty of the chaplain to call in other friends or ministers who may be of help. (8) The environment, both physical and spiritual, needs to be made Christian in order that the patient may sense the nearness of God during his crisis. (9) The chaplain needs to read deeply and consistently into God's Word and pray for grace and mercy daily to carry forward his task.

"Without counsel, purposes are disappointed." —Proverbs 15:22.

"I will give thee counsel, and God shall be with thee."
—Exodus 18:19.

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."
—Psalms 27:14.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily."
—Isaiah 58:8.

"I will restore health unto thee, and I will heal thee of thy wounds."
—Jeremiah 30:17.

Since sickness strikes any hour of the day, the chaplain should be willing to answer calls whenever they come. Surely the minister of God and the soul ought to keep pace with the doctor who looks after the physical body regardless of the hour of the day or night.

The above objectives were kept in mind as the chaplain's work progressed at the La Junta Hospital and Sanitarium. The actual work of visiting the patients consists of seeing each patient within twenty-four hours of admission with a pamphlet of the work of our hospital, Bible quotations, and the Lord's Prayer. Included in this pamphlet is a small picture of Christ. Often Scripture and prayer ends the first visit.

Before the Operation

There are a number of surgical patients who come to this hospital, and these individuals are usually visited with Scripture and prayer. Some-

In the Christian hospital the chaplain carries on his work, believing that in times of illness the patient needs spiritual help no less than physical help.

times it greatly helps the near of kin who may be with the patient at the time. The patient knows from this first visit that he has a sympathetic friend who has the time to talk and that he can be called any time without any charge to his bill. He has the opportunity to make any confession to make his heart right with God. Many people become, naturally, emotionalized as they face a surgical operation, and a short sympathetic visit can allay many fears and anxieties.

For Mothers

In the obstetrics ward one can often encourage mothers to make plans to settle church questions if there are any, and to plan to give the child the best possible Christian training by attending church as a family. Too, it is important that all mothers realize that the small child is a sacred gift from God who has entrusted them with the responsibility of bringing the child to a growing knowledge of God. This is a great challenge to all mothers and fathers in whatsoever community.

Many of the medical patients have emotional problems, and it is important that they receive the proper respect and understanding in order that the Spirit of God can penetrate into the inner recesses of emotional complexes. One of the biggest factors in visiting medical patients is to be a kind and confident Christian friend. This will lead to various openings through which the love of God can penetrate.

On the pediatrics ward where many children come, it is interesting to see children respond to certain Bible verses or songs. Even while sick, they respond warmly to any kindness shown. Sometimes they are homesick, afraid, or disoriented, and one can do much to help them feel secure and at ease.

Bible Classes in the Sanitarium

In the sanitarium, where the patients stay sometimes for years, there has been a Bible class conducted by Florence C. Erb. On Sunday a Sunday-school class is conducted by Mina Esch, and visits are made weekly by the chaplain. It is of great help to patients if they can talk with someone freely concerning their stay, ideas, friends, and religion. Convalescent people need someone to talk to and so here one can be of real service.

Some other duties included in a chaplaincy program are those of working with other committees concerning the religious life of the personnel and concerning the spiritual atmosphere of the daily chapel services, which are conducted in the morning from 6:50 to 7:05. There is also work and planning for religious programs over the public address system for the patients. These services are much appreciated.

A well-trained chaplain can and should do some teaching for student and graduate nurses in the field of spiritual counseling for patients. Also, he can give some time in teaching Bible courses and church history. As for spiritual problems with patients, he can work with the nurses as a team in helping to bring the best spiritual service available for the benefit of the patient—benefits that may long continue after the patient leaves.

It would not seem out of the question to make plans to establish some chaplaincy school here in order to give training to ministers and young people who have a call for some type of ministerial duty. This school could be organized to make the spiritual service of higher quality and in time give men experience with people who are facing a crisis of bereavement, fear of death, loneliness, unwanted, and long convalescence.

The chaplaincy work is a new field of religious work for the Mennonite Church and was started here through the labors of Allen H. Erb and Maurice A. Yoder. It has been my privilege to enter into this and help along with the work. Now that my wife and I are to go to Japan, Clyde Mosemann and his wife are planning to carry on the work as the Lord leads. Surely this is an open door for the Mennonite Church. As she bends her efforts to give good physical service to the patients, the Mennonite Church ought not to neglect the spiritual services that have eternal implications. May His Spirit convict, inspire, and lead the work in the future to His honor and glory. May the thousands of patients that enter these doors be refreshed as they drink of the Water of Life freely without money and without price.

THROUGH THE DOORS OF THE LA JUNTA

Hospital and Sanitarium patients come and go and receive spiritual as well as physical help.

The Gospel in the Press

Barbara F. Coffman

Summer Bible school children were walking into the Wanner Church near Hespeler, Ontario, when this picture was taken for the July, 1949, issue.

WERE THOSE special services at your church last Sunday reported in your local paper? And that inspiring missionary lecture the other evening—too bad it wasn't reported, for the very people you thought should have heard it weren't there, and they might have read it if it had been in the paper. And how old Grandfather and Grandmother Yoder would have enjoyed reading about it. They don't get out very often any more, but they do like to know what's going on.

In every community there is a daily or a weekly paper, perhaps several within a radius of ten or fifteen miles, and most of them are eager for items of interest regarding church as well as community affairs. That missionary talk which thrilled you, might have been given half a column or more in a city daily as well as several local weeklies. In this way you could have reached not only your absent church members, but an additional audience of several hundred or a thousand or more. But it wasn't reported. What an opportunity was missed! Why? Because you failed to report it.

The Power of the Press

At the writers' conference sponsored by the Mennonite Publishing House at Laurelville last summer, considerable emphasis was placed on this topic of serving the community and the church through the local press. It was a new idea to most of the group, while a few of us who have had some connection with the press, caught a new vision of our opportunity and responsibility. Daily the power of the press is increasing, we are told. In spite of radio and television, it is still considered the greatest single influence in molding thought and public opinion in literate countries. But how much Christian thought is provoked through the reading of the average daily or weekly? How much Christian influence can we expect to be exerted unless there is a constant, steady stream of stimulating, intelligent contributions from sincere Christian writers?

Many people can be reached with the Gospel story through the local newspaper.

While it is true that many leading dailies are under such strong Catholic domination that anything savoring of Protestantism is denied prominence, yet there are countless daily and weekly newspapers presenting a wide open field to Christian writers. Realizing the tremendous influence of the press and the vast audience reached through its columns, leaders of the Catholic Church are said to be selecting their most talented college students, training them in journalism, and putting them in strategic positions on newspaper staffs all over the country.

Can we sit idly by and watch this happen without showing any concern for this multitude of readers, making an attempt to reach them with the truth? This great medium of reaching the public is open to us as well as to them. There was a time in the history of our beloved church when it was necessary to shun publicity, when her very existence depended on concealment. But our time of hiding is past. Our existence now depends on aggression. We have a message for the world, and we are obligated as servants of the most High God to give it to the world.

Getting the Message to the Press

There are several ways of getting a Christian message into a newspaper, the best being, of course, through a regular religious column. Since most papers have their own writers for this column, there is little opportunity for our writers here. Some smaller weeklies, however, may not have such a column, in which case the editor might be glad for volunteers to furnish weekly sermonettes for this purpose. This would be a splendid opportunity for some of our ministers in rural communities. But the greatest opportunity lies in straight reporting of church activities with special emphasis on sermons and talks, giving concise reports of *what* the speaker said.

Most dailies as well as weeklies have a reporter in each of the communities they serve. It is usually through these reporters that church activities reach the press. Since most reporters are paid by the inch for their columns, they will be glad for a few inches, weekly, from your congregation. The editor, too, will be happy for this contact and the opportunity of serving a wider constituency. A telephone call to your reporter will do. Tell him of any special service, guest speaker, interesting programs, reorganizations, etc. But remember, your greatest opportunity comes when there is a special talk to report. Briefly summarize the address, bringing out the main points and, if possible, quote an important sentence or two which you consider will be of most interest and value to the public. If you prefer, your report may be written out and sent to the reporter who will receive it gratefully. Do not expect it to appear word for word as you wrote it, however, for it is the business of the reporter as well as the editor, to edit.

In case there is no reporter in your area your report should go directly to the editor. A weekly paper will probably publish more of your material

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Barbara F. Coffman lives at Vineland, Ontario. Besides writing for church periodicals she also serves as a church news correspondent for local papers in her community.

than a city daily, but it is surprising how much will appear in a daily in the course of a week through reporting important midweek events. A carefully prepared, typewritten report with all the commas in place, has a great appeal to an editor and he may be tempted to print the entire report even if it is a trifle long.

A much greater opportunity may be yours for the asking if you find that your community is not represented in your home town paper. If you have a flare for writing and a few extra hours at your disposal, why not apply for the position of reporter in your district? This job will require more, however, than simply reporting church activities. It will mean the impartial reporting of everything from pink teas to accidents and fires. It will mean hours at the telephone collecting such trivial items as Susie Lane's birthday party, or Mr. and Mrs. Jones' monthly visit to their son at Kalamazoo. It will mean attending meetings of all kinds, especially those of a civic nature, for you will be responsible for the report and cannot risk using information which may prove unreliable. It may also mean working occasionally until one or two a.m. getting out a report of an important meeting for the next day's paper.

Reporting in the Vineland Community

For the Christian, the compensation for this type of reporting, aside from the financial, is the added opportunity for a Christian testimony. Perhaps few small communities are blessed with as many churches as our little village of Vineland, but usually there are several, and therein lies the big opportunity. When I first took over the job of reporting district events to two city dailies, St. Catherines and Hamilton, church news suddenly began to figure prominently in the column. Since four of the six Protestant churches in my area were Mennonites of various species, the bewildered district editor of the Hamilton paper finally sent in a request for a feature article on the Mennonites of the Niagara Peninsula. He wanted to know the difference between the Moyer Mennonite congregation, the Mennonite Brethren in Christ, the United Mennonites, and the Mennonite Brethren. It was a splendid opportunity for explaining to a wide audience the principles and doctrines of the church as a whole, and of presenting the historical background of the various congregations.

VIEW OF AN ONTARIO COMMUNITY

The village of Conestoga is close to the point where the Conestoga River, in the center of the picture, flows into the Grand. It is one of the communities in Ontario that has benefited by news reporting that Mennonite people have done as a service of witness to the church.

From the small Catholic Church in my district, I receive little news, since there are few organizations within their church and few special services are reported. In the other churches, however, women's organizations, young people's societies, junior clubs, all have active programs and most of them are interested in having their activities published in the papers. It is very important that a reporter be impartial in these reports, so that one denomination will not figure more largely in the column than another. It is also his business to know the dates of the mission society meetings, men's club suppers, or young people's meetings. A number of these organizations have their press secretaries, but if they fail to report a special program marked on my calendar, it is my duty to get in touch with them.

It is only occasionally, even with six churches, that an opportunity is afforded for a good write-up of a sermon or special address. Regular weekly services have no news value, and the press is not interested in the ordinary Sunday sermon. But there are anniversary services: dedication services; Sunday-school or church conventions; missionary talks; guest speakers or talks of special interest at young people's meetings, literary societies, or women's meetings; annual Bible Society meetings; temperance drives. All of these afford excellent opportunities and splendid material for a write-up, and if carefully handled will be given considerable space in the small city daily, or home-town weekly.

Although there may not be many reporting positions available in Mennonite communities, yet it is possible for each one of our churches to have a reporter responsible for representing the congregation in the local press. This doesn't necessarily mean an extra job for the minister or his wife, for it is a splendid avenue of service which can be undertaken by a qualified member of the congregation. It is also possible to share the responsibility by appointing a press secretary for each organization in the church.

A New Field to Enter

It is a challenging field of service, one which our church has not begun to enter. It is not a spectacular work, and probably most of the seed which is sown will fall by the wayside. But little by little the sowing continues and God has promised that His Word shall not return unto Him void. He alone will know what fruit it bears. When carried on in the true spirit of service to God and the church rather than as a means of seeking publicity, it will be blessed by Him.

"I'm sorry I won't be able to be at the meeting tonight," an old lady once said to me, "but I'll look forward to reading about it in the paper." I was happy to be able to assure her that it would be there.

Editorial

The Gospel and the Newspaper

We hope readers will see the challenge of Barbara Coffman's article in this issue. Her article encourages Mennonite people to report church activities and Gospel messages in local papers. Bible conferences, evangelistic meetings, relief canning, summer camps, youth meetings—all these take place in communities and they are far more worthy of space in newspapers than some of the items that do appear. The church has a program and the world needs to know of it.

The various weeklies such as *Kalona News, Archbold Buckeye, Orrville Courier Crescent, New Holland Clarion, Tiskilwa Chief, Milford Review, Lagrange News, Kidron News, Dalton Gazette, Mt. Joy Bulletin, Elizabethtown Chronicle,* and others touch the lives of their readers more intimately than many other publications their readers receive. In many instances these papers will welcome well-prepared news items on what is going on in your church. Why not write it up and send it in? Some churches buy advertising space in local papers to announce regular church meetings and evangelistic campaigns.

Of course, in this, as in all publicity, we should not glorify ourselves and our little deeds. The purpose is for the glory of God. The religious reporter for the local paper should have as strong a missionary zeal and motive as the preacher or teacher of the Gospel. Due respect should be shown for other religious groups and for the editorial policies of the local paper.

Modest but sincere reporting is in order.

Remember the words of Halford Luccock: "Christianity did not come into the world through the editorial page; it came through the news story." Let us keep that story up to date in our local communities.

Recreation at Home

When a group of Mennonite young people were discussing the Christian attitude toward recreation a suggestion was made that we are passing on. It was this: Home should be the center of recreation and wholesome times. Group activities outside the home can be overemphasized.

What is to blame for the breakdown of modern home life? One reason is that children and parents think they must go away from home to have a "good time."

The simple and wholesome joys of family life are sacrificed in many homes for the cheap and cheapening commercialized amusements that take people away from home.

Fortunate are the children who are encouraged in hobbies, games, music, reading, and "good times" that do not always take them away from home. Is not family recreation a part of every child's birthright?

Methodist Schools Establish Rural Life Programs

A recent letter to the editor gives a close-up view of what certain Methodist schools are doing to serve rural communities. Trevor Baskerville, Director of Rural Life at Baker University (Methodist), Baldwin, Kansas, says that his church has now established a department of Town and Country in every Methodist seminary in America. His letter states further:

"Now we are working toward the goal of establishing departments of rural life in many of our Methodist liberal arts colleges. Baker is one of eight to have a department of rural life. Each of the eight departments have been set up on a different basis, following the needs of the particular college and the surrounding countryside."

Mr. Baskerville teaches courses on the rural church and rural sociology. Besides this he visits church communities "to take community surveys and to be of help to the churches and communities in any way possible."

COVER SCENE

On this month's cover is a picture of the first school building of the recent Christian Day School movement in Amish and Mennonite communities. It was erected in 1932 at Greenwood, Delaware. The school was founded in 1928 and today has 28 pupils (Grades 1-4) in the grade-school building and 52 pupils (Grades 5-11) in the high-school building.

Coming in future issues

A Unique Community Is Being Built in Sarasota, Florida
Timothy H. Brenneman

Laying Foundations for a Co-operative Enterprise
J. Howard Kauffman

Cheese Making at Kidron, Ohio
David F. Geiser

Farmers Organizations and the Nonresistant Conscience
John A. Hostetler

On Visiting the Sick
Esther Eby Glass

Applying Nonresistance

in Agriculture, Business, and Industry in Peacetime and Wartime

Noah G. Good

In the daily process of living we are in danger of forgetting the divine purpose of living.

IN TIMES of crisis such as war or strikes it may be necessary to take a position that is not acceptable to the society in which we live. It is also possible that new issues are brought before the Christian and he has not thought them through in the light of Biblical teaching. At times the Christian may be hindered in carrying out the mission of love for his fellow man because of circumstances or laws.

The powers that be may be unwilling or unable to understand our position and may make it hard or impossible to do what we believe is God's will for us. In World War I, during a hearing, one of the C.O.'s was asked to explain how he could farm during wartime. The officer assumed the attitude that farming was a very necessary activity to the war program. The C.O. answered that he had been farming before the war and that his purpose was to produce food to keep people alive and that he did not assume responsibility for it if the product was converted by the promoters of war into war materials.

This answer has its limitations, but within those limitations seems to be the correct and Scriptural answer. When the farmer knows that most of his product goes for the promotion of war, or for purposes that are not for the good of man, he can no longer consistently produce the product, and merely excuse himself by saying that his purposes are for the good of mankind. It is easily possible that during a war the government would seize the entire cotton crop for makng ammunition or for clothing the army. It would then become a serious problem for the cotton farmer to decide how to adjust his farm program in a way that his Christian conscience could be free.

The Christian farmer will do, or refrain from doing, some things because it is right or wrong for him; and for a testimony. It is often hard to know how far to carry the testimony so that it will free the individual of responsibility and yet not become a source of false or juvenile exhibition. It is likely that in some cases a desire for martyrdom became the excuse for a kind of pious testimony that caused more confusion than light. Any light and knowledge that we have from the Word of God is for all people and we certainly must share it with others. This needs to be done with mature judgment and sincerity.

In business and in agriculture we are very keen and capable to see how to make money. There is danger of money making such a strong appeal that principles of nonresistance and separation are rather easily set aside. Often we adhere much more strictly to business principles than we do to religious principles when they tend to affect money interests adversely. It is easy to say that religion and business are two different things and to rationalize that they do not need to affect each other.

How Far for the Sake of Money

How far can the Christian go for the sake of money? How much money does he need? How large a business is it safe for a Christian to have? Jesus speaks very plainly in several passages about the problems of being rich. It appears that the amount of wealth and the size of a farm or its value are not the deciding factors so much as how the farm or the business affects the Christian life of the individual. Shall the nonresistant Christian throw his interest and energy into his business or farm so that it is the best and most profitable enterprise in the community as an example of what can be done? Or shall he turn part of his profits into mission work or relief of suffering? How shall he live with his wealth if the Lord has blessed him with more than the usual share of worldly goods?

How much more money can we consistently have than our non-Christian neighbors? One of the hard things for Hitler to accept in the settlement of World War I was the restriction upon the conquered nation economically. It became the basis of strife and bad feeling that led to war. At the present time we are living in houses of cedar as did David; there can be little doubt of that. It is to be hoped that we will not be guilty of the sins of those in the time of Amos who slept on beds of ivory. There is a big difference. Wealth honestly gotten and well deserved is not nearly so harmful as that which is gotten by treachery and cruelty and used for selfish pur-

The grain elevator, a skyscraper of the prairies, at Protection, Kansas, has a capacity of 600,000 bushels and appeared on the front page of our August, 1949, issue.

PROTECTION
CO-OP

Noah G. Good is dean of the Lancaster Mennonite School, Lancaster, Pennsylvania. His article is an abbreviation of a paper which he read at the Study Conference on Christian Community Relations, held at Laurelville Mennonite Camp in July, 1951.

Horses from Wellman, Iowa, were photographed in 1947 and chosen for the August, 1948, cover.

poses. But many people see a grave danger for us here. Our Dutch Mennonite visitor, T. O. Hylkema, spoke about the dangers to our religious life that he saw in our economic situation. There is danger that in order to preserve wealth and to increase it we will resort to means and methods that have caused strikes and wars in the world. There are evidences of such feelings among us. It is very likely that we could be happier and do greater service if we had less wealth in our homes and businesses and more in the work of the church.

There is the problem of good stewardship. It is interpreted variously by us. Probably there is not enough teaching in this very important subject. Recently a brother who is active in the work of the church and is also a partner in a thriving business made the very pointed statement that any financial means that one holds beyond what one actually needs does not tend to make one happier. In a talk to a school group a minister and educator made the interesting comment that vast sums of money go each year to non-Christian sons and daughters of Mennonite businessmen by way of inheritance because the present generation has not kept the faith. He made two points from the observation: one to stress the importance of training and teaching to keep the coming generations in the faith, and the other that money had far better be put to work for the Lord than to hoard it to become the property of persons who will not use it to the glory of God.

We Are Challenged Today

Mennonite businessmen and farmers are streamlining their work. In offices and on farms the newest type of equipment and methods are practically employed. It is not only the automobile that we drive that reflects this. You see it in our attitude and way of doing in selling and buying land, in finding a market for our crops, in protecting ourselves against losses by fire and theft, by the way we train our young men and women for business and home life or for a professional career. Just as we have laid aside our simplicity in dress we are making similar adjustments in business and work for the sake of being less different. Not all streamlining is bad, but it has its dangers. The writer was shocked in London to see the hindrance of traditionalism to progress. This could be seen in the methods of banking and in the elaborate system of guards around Buckingham Palace and St. James. To find a middle way that is correct, practical, and Biblical is our challenge. We want progress without getting away from God.

The position of our church has been rather clear on the matter of participation of Christians in labor organizations of the world. It is important that we continue to study the problem and be guided by Christ's teaching in labor movements. Organized labor is powerful and it is so easy to be swept along with their propaganda or to be unsettled by their threats.

Socialization of activities in which we have a part presents a challenge to us. We buy and sell farm products through bureaus and organizations, we secure medical services through social plans, we think and act in terms of a socialized nation. Teachers who are old enough to have gone to high school before World War I can notice a vast change in the accepted norm of then and now. The U.S. Department of Agriculture in its annual report came out with the statement that whether we like it or not socialization is slowly but surely coming upon us. Somewhat the same thing needs to be said for the church and for Christians. It is not without its advantages and opportunities. But it brings Christians in contact with society in a way that often makes it difficult to know what is the correct way of living the all things of the Christian life. Withdrawal is not always the answer.

The Question of Larger Businesses

The use of power and influence in big business is constantly becoming a challenge. It is no longer unusual to have Mennonite businessmen think and move in terms of a half million dollars. Of course, there are many more who work with smaller amounts; but Mennonite business is big. Farmers are doing big business and handling large sums of money and the power that goes with it. To use this force in a way that would not make Christ exclaim, "How hardly shall they that have riches enter into the kingdom of God," is our call. We need a lot of the attitude of Paul when he renounced meat all the rest of the days of his life if it would cause his brother to stumble. There is a tendency to think that only the use of worldly methods of making a business secure is safe. So we resort to the use of legal processes, modified methods of using force to collect or protect finances, partnerships for the sake of enabling activities that we could not consistently perform ourselves, and sometimes the manufacture or production of materials we would not readily approve in others but rationalize for ourselves.

Ernst H. Correll and John Horsch show very clearly what our church believed to be the Biblical position, while they with others like N. van der Zijpp show what happened in Holland and Germany when Christians in big business tried to enlarge and save their business by world methods. A Mennonite who went through the fiery trials in Russia said among other things to the writer, "We were too rich. We forgot God because we were so rich. God had to take it away from us." It is true that they made the mistake of using worldly means to save themselves. It is, however, hard to say what the Lord would have asked them to go through if they had not made those mistakes. Many of those who suffered most severely were outstanding examples of loyalty. Maybe they were suffering for the failures of the group.

We need to face squarely the fact that family life has changed, and that the teaching function of the family as set by the Old Testament and supported by the New is not readily carried out today. The teaching program cannot be given over to others and clear ourselves of a God-given responsibility. A highly mechanized, organized, socialized program makes it hard to find time or means to have the family function. Members of the family do not have the same strong influence on each other as they did when they worked at home, were taught at home, got sick care at home, and had less diversions to draw them away from the home.

With this there is a tendency to take a different view of the Bible. We have changed from the rather simple view of practical and personal application of each doctrine to one of group thinking and spiritualization. Scientific thinking and pragmatism reject what cannot be made to fit a pattern of reason and workability. We as a group who believe that the Bible is a book to be followed very literally have a great challenge in this. The writers who believe the Bible to be a gradual development of social thinking and that God is the pragmatic result of man's intellectual and religious need are many. Such a point of view takes away the authoritarian force of the Bible as the Word of God. It can do no harm for our people to know about such teachings, if they have with it a sound Biblical foundation and experimental knowledge of God so that they can evaluate properly.

Education and Travel

Another source of challenge to our people today is the fact that they have more advanced training in educational institutions and in public life. They have traveled widely. We are no longer a provincial group. We have many among us who know a dozen or more large cities in several states well and get there frequently. They rub shoulders with all classes of people and do business with them. They travel abroad. They are challenged with the opportunity to give a witness and at the same time they are often caused to argue that it is not good to be too different. It is not only the young man who leaves home who changes his point of view, but often the high-school student in the home high school who does not want to stand alone and be different. The rich experiences in C.P.S. that enlarged the lives of so many good, strong Christian men also made others falter because they got under the influence of strong personalities and into situations that brought about changes. In some cases it merely brought to the front what was there before.

The influence of sports and amusements brings another challenge to the Christian businessman and farmer. With more leisure time and more money and the means to travel he is likely to be interested in sight-seeing, hunting, athletics, aviation, and many other activities which make it rather easy to associate with worldly people. Often it is an activity that lends itself rather readily to military activities. But even if it is not closely related to militarism, it weakens our positive testimony and makes it easy to give up ground in times of testing. It is rather generally accepted that recreation is needed. Christians, too, need recreation. Paul spoke of putting away childish things. It is a challenge to us to find our recreation in a way that does not hinder us in making a testimony for God, or weaken our convictions for Christian service.

May I mention here one more challenge that we have seen many times around us in the world. So far we have been spared the situation where governments were unreasonable or unfair. In Holland, Switzerland, Germany, and Russia our forefathers had to flee for their lives and many died for the faith. The society of which we are a part may at some future time find it impossible to tolerate a group who think in terms of another world and refuse to take part in war and related activities. Men of high position in our government have expressed themselves as being in favor of making a way of escape for conscientious objectors. They have spoken words of praise for these law-abiding people, their thrift, honesty, and uprightness. It is a challenge to live that they may be able to continue saying such fine things of us; but when the time comes that persons who appreciate us less are in position of authority it will be equally challenging to live as children of light.

How to Meet the Problems Squarely

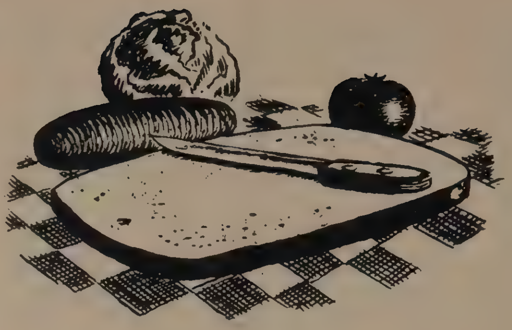
If and when we lose our standing as an indispensable group and the powers that be decide that we must either give up our principles or pay the price, there will be some real decisions. It may be our lot then to lose everything as some others have had to do. May we continue to be real spiritual salt and continue to run our farms and industries as nearly to the teachings of Christ as we know how. If we are called on to sacrifice farms and businesses, it is a small price to pay for something of eternal value.

We need to know all of the teachings of the Bible and make careful and practical applications of them to our methods of business and work. Capital and labor in its functions need to exemplify the transformed life and not the modern methods of rationalization. The Bible needs to be the measuring stick for all of life in church, home, social relationships, race and international contacts, citizenship, and personal thinking. We need to study the faults and successes of others in other times and places and learn from them without being critical or uncharitable toward them. Selfish biases need to be overcome by a just and fair evaluation and study of all the facts in hand and an earnest attempt to find the leading of the Lord in new situations.

Selfishness and greed must never cause us to lay aside Biblical teachings and convictions. The resolutions of the Mennonite General Conference held at Turner, Oregon, 1937, stated this in these often quoted lines, "We ought not to seek to make a profit out of war and wartime inflation, which would mean profiting from the shed-

[Continued on page 32]

Hereford cattle on Peter Kennel's farm near Shickley, Nebraska, appeared in June, 1950.



Homemaking

News and Views

The Cook That Is Tops

Lydia McDorman

Carolyn Stoltzfus of Manson, Iowa, was "on the phone" as the photographer snapped her picture for the Christmas number of 1950.

ANY WOMAN can cook if she wants to. However, many women don't learn the necessary essentials of preparing a good meal. The ideal cook will go even deeper into the subject. Her reasons for studying the facts about cooking are the following: She likes to cook, she wants to plan well-balanced meals, she feels the need of being economical, and she desires the ability to meet an emergency with calmness.

One often hears women and girls remark, "Oh! I just hate to cook. Yes, I can cook when the need arises, but I would rather do something else."

It is possible to turn out a tasty meal without liking to cook, but the woman who likes to cook is always on the alert for new ways of preparing food so that she may use variety in planning her meal.

To keep her family or those for whom she is cooking in a healthy condition, she must cook nutritious meals. Meals should be planned in such a way that the persons who are eating them will get all the mineral and vitamins required for healthy bodily development. She will not cook mashed potatoes, sweet potatoes, noodles, and rice for the same meal. She will not believe in the "seven-sweets, seven-sours" theory of planning a meal. She will include sweets, starches, meats, eggs, vegetables, fruits, and milk in her weekly menu. She will not need to serve one food cooked in two different ways for the same meal. For example, if she serves sweet potatoes, white potatoes should be omitted. It is not necessary to have on the same dinner table, baked apples and apple sauce. One of them should be erased from the menu.

If a woman wants to learn how to plan meals and does not have the chance to take a course in home economics, she can buy a recipe book or booklet with menus in it. She can also buy a good cookbook with a list of foods that are essential for a well-balanced diet. Any woman who desires to learn the facts about cooking, may do so by possessing the right type of books.

High prices make economy a real problem. However, it is not an impossibility. When buying meat it is wise to take into consideration the amount of bone which the piece of meat contains. Select the piece with the least bone even if it doesn't look as attractive as the one with more. You will be saving, and the ugly end can be sawed off and cooked in beans, cabbage, or soup. Canned meats are good prepared in various ways. Here you can find some very good ideas in recipe books and magazines. Your butcher always has on hand some cheap cuts of meat which are just as nourishing as the more expensive cuts. Be sure to use all your leftover meats.

In cooking vegetables, care must be taken to save their minerals and vitamins, as well as to save in the amount of money spent. Unless you intend to use the broth, vegetables should be cooked in as little water as possible. They also should be cooked in as little time as possible. It has been my experience that potatoes will cook faster in a small amount of water. A pressure cooker is a wonderful device for the saving of minerals and vitamins. It also saves fuel, time, and money. Vegetables cooked in the oven or in their skins retain most of their value. Growing your own vegetables is a valuable aid in saving. If money is saved, but a large amount of food is thrown into the garbage can, you are not very economical.

Every meal should be enjoyed by the whole family. It is possible to have little on the table and yet prepare it in such a way that it is appealing to the appetite. There should be variation of color in every meal. Who isn't tempted to eat when sitting down to a meal that is well planned, nutritionally, and is attractive in color and arrangement? A good example would be the following menu:

> *baked ham, browned potatoes, spinach, mixed vegetable salad, hot rolls, butter, strawberry jam, coffee, and cookies.*

Don't heat leftovers and serve them as they are; do something different with them. Grind leftover ham and make sandwiches or bake a ham loaf. Use leftover meats in a meat pie. One of my friends hollows out a loaf of bread, stuffs it with leftover meats, covers with a mixture of creamed cottage cheese and garnishes with olives and parsley. Mashed potatoes can be made into an attractive-looking salad.

If you are going to have vegetable soup for lunch or supper, heat your

meat in the oven after it has been cooked. Should you prefer using it in the soup, make toasted cheese sandwiches and serve with the soup. To make your menu complete you need to add only a salad and dessert. For a change peas may be served in individual pastry shells. Vegetables and fruit salads of all kinds add to the appearance of a meal. Make all types of designs on your pastry. You can also do this with meringue. Cover cake with one color of icing, then to add variety, cover partially with another. Or use different colors in the cake itself.

You had planned to have a pie for dinner, but it turned out a failure. Now! What shall you do? Make a fruit salad and top it with mayonnaise and a cherry, cook a prepared dessert and chill, or open a can of fruit. No one will know that your original dessert was a failure, unless you tell them.

Dinner is almost ready and you have unexpected company. Put more plates on the table and smile, while you plan to make your meal reach. Open your baked potatoes, mash, put back into the shell, and brown. Make extra salads or serve mixed vegetable salad individually this time. Open soup or a fruit juice as an appetizer. Make your dessert reach or use canned fruit. It should not be necessary to replan your whole menu.

No woman has an excuse for not learning to cook in this present age. Your meals should not always turn out a failure. Cooking is an interesting task when you learn to enjoy it.

Helpful Books on Child Care

Are you looking for inexpensive books that will help you to understand your children and guide them through life? Below is a list and a brief review of such books. They can be ordered from the Superintendent of Documents, Government Printing Office, Washington 25, D.C. Send cash, check, or money order. Be sure to indicate the catalog number of each book you order.

PRENATAL CARE

Although the first edition of this booklet appeared over a third of a century ago, its recent and revised edition has been gaining new readers by the hundreds. Read by thousands of parents, it helps both mothers and fathers prepare for parenthood. It does not, and is not intended to, take the place of a doctor, but supports his professional advice and guidance. (1949) 76 pages, with illustrations.
Catalog No. FS 3.209:4/2 15 cents

INFANT CARE

Undoubtedly, this amazing book on the care of infants is one of the most widely read publications of our time. It gives to you the information usually requested by all parents in caring for their baby—especially a first baby. Based on the experience of many doctors, and designed to help parents understand their doctor's advice, many phases of infant care, such as feeding, clothing, sanitation, and others, are interestingly presented in this much-requested book. (1947) 126 pages, with illustrations.

Catalog No. FS 3.209:8 15 cents

YOUR CHILD FROM ONE TO SIX

After a child's first year, parents often look for someone or something to turn to when they face the problems of properly caring for their children. This manual is an excellent source of information for these parents. It gives information on preserving health and preventing diseases, teeth, food and eating habits, sleep and sleep habits, clothing, play, the child's development, and the sick child. There is also a chapter on communicable diseases and their symptoms. If you want well-considered advice from the best authorities, you should have this manual on child care. (1945) 147 pages, with illustrations.

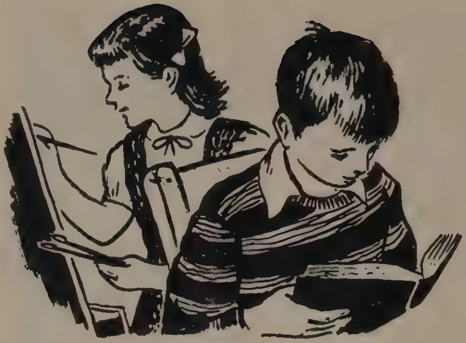
Catalog No. FS 3.209:30 20 cents

YOUR CHILD FROM SIX TO TWELVE

While innumerable books have been written about the infant and the preschool child, few have been devoted to the school-age child. This booklet covers that 6-12 period, which is just as important as the years that have been passed. It is offered as a means of helping parents who are seeking help in the guidance of their school-age children. (1949) 141 pages, with illustrations.

Catalog No. FS 3.209:324 20 cents

[Continued on page 29]



Young Community

Through the Snowy Woods

Elnora Schrock

Betty Ann Wenger was sledding on Western Pennsylvania hills and a close-up picture answered the need for a January, 1948, winter scene.

ONE WINTRY evening when the work was done, we decided to go to the woods-cabin for the night. The sky was like slate; the sun hadn't been out all day. There would be a big snowfall yet that night; so we started out early. We gathered our breakfast in a basket, took a few extra covers and our old lantern that always went with us. Jerry was taking a large sack of sunflower seeds for the bird feeders in the woods.

We left the house with its good smells of the day's bakings still in the kitchen, and started up the snowy road. There were tracks where sleighs and sleds had gone, but the snow was still loose and made dry, scrunching sounds where we walked. Neighbor Joe's cows came steaming and stamping out of the stable down to the watering trough for their water and exercise. With them came the smell of hay and straw. Over the trough where the water fell, long and longer icicles grew in big bunches, twinkling in the lantern light.

As we came to the creek where the snow lay deeper, we could pick out paths that deer had taken down to water and back up again to their shelter for the night. Many of them had been under the hemlocks and rhododendron looking for food. There were tracks of rabbits that had been snuffling under witch-hazel bushes, and even a few tracks of quail.

In the deepest part of the woods it was very, very still, like snow falling on snow. But sometimes a big batch of wind came through, making branches creak and groan. Then there were the crows—settling for the night—that raised an enormous fuss, while from the hollow came the solemn call of a screech owl.

It was almost dark when we came to the cabin and hauled in the wood for the night. Jerry filled the feeders for the nuthatches, titmice, woodpeckers, and even some saucy blue jays that would come to feed with the cardinals and chickadees next day—even before we were up. By the time we had the fire built in the fireplace and the room warmed, we could feel the snow coming down in big clouds all around the cabin. Huge patches fell against the windows. The wind was stronger now too, dragging across the big chimney and pulling at the roof corners. We hoped the woods animals were all sheltered and warm for the night. We would need to keep the feeders filled next day.

As the warmth of the fire trickled over us, we grew drowsy; the lamps flickered in the draft that seeped through the windows; spiders crept out of their hide-outs into the warm room—big spiders that were very dignified. Even a shy wood mouse looked over the bookshelves. As we finished our apples that had been roasted in the fire, and closed our books for the night, we took a last look out into the woods, wondering how the world would look tomorrow morning.

HOAR FROST

Osie Ziegler

The earth was an old man this morning,
  His whiskers were long and gray,
But when the morning sun arose
  He shaved them all away.

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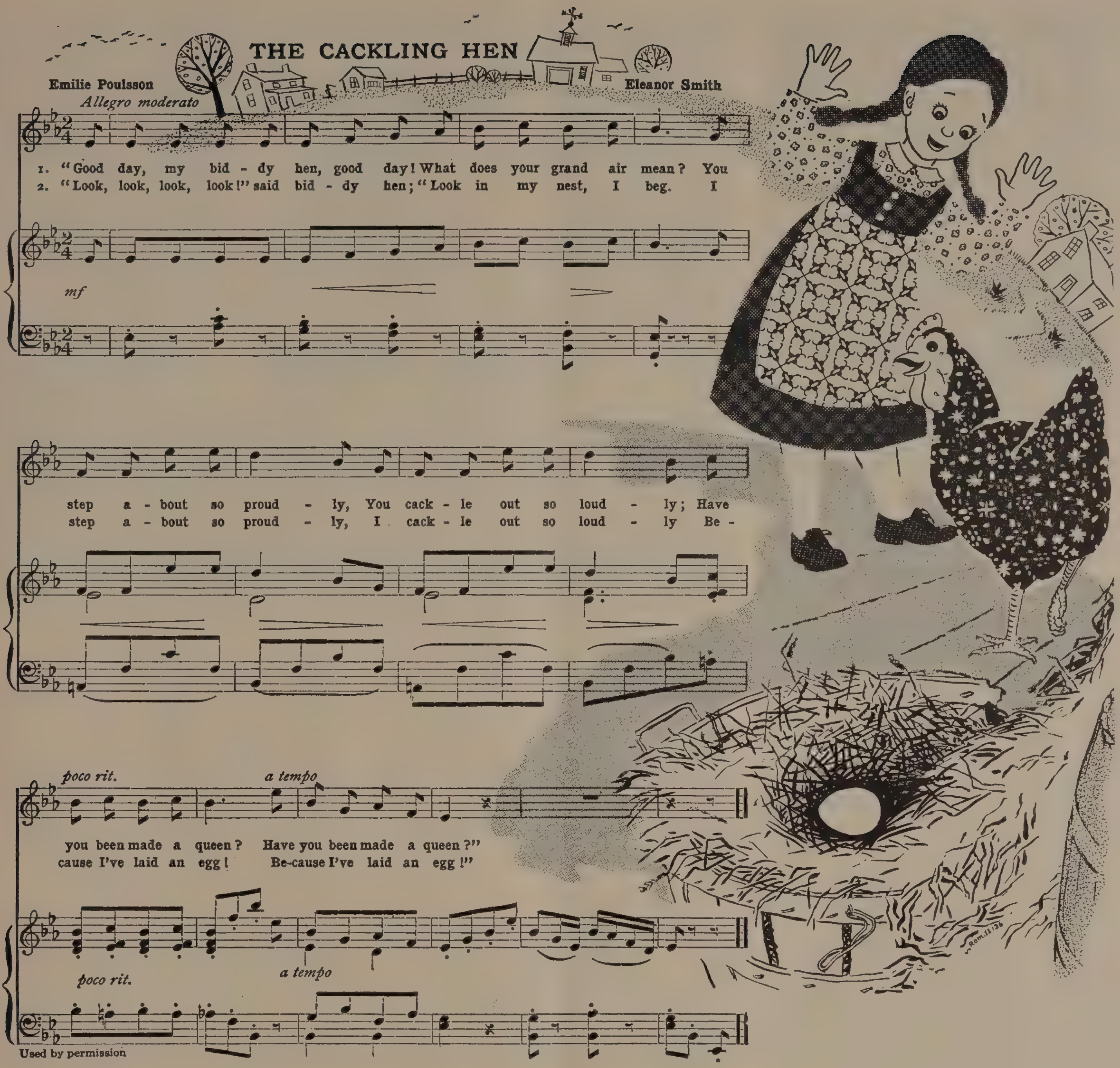
SNOW SUNDAE

Osie Ziegler

The world outside my window
  Lies sparkling in the light.
An evergreen beside the door
  Is heaped with snow-cream white.
On the top a bright red cardinal
  Sits silent and alone
Like a maraschino cherry
  On an ice-cream cone.

All rights reserved

THE CACKLING HEN


Emilie Poulsson
Eleanor Smith
Allegro moderato
1. "Good day, my bid - dy hen, good day! What does your grand air mean? You step a - bout so proud - ly, You cack - le out so loud - ly; Have you been made a queen? Have you been made a queen?"
2. "Look, look, look, look!" said bid - dy hen; "Look in my nest, I beg. I step a - bout so proud - ly, I cack - le out so loud - ly Be - cause I've laid an egg! Be-cause I've laid an egg!"
mf
poco rit.
a tempo

Used by permission

BIDDY HEN'S black, black eyes sparkled as she hopped out of her soft nest. "My first egg for the New Year!" she cackled happily.

The Happy Hen shook her speckled feather apron and lifted her tiny head proudly in the yellow, yellow sunshine.

Biddy Hen felt happy all over—from the red, red comb in her hair to the bottom of her little yellow shoes. She strutted around Hen Town and talked with her neighbors. Some of her hen friends were eating lunch. Their soft fat necks jerk, jerked as they ate their cracked corn and drank fresh, cool water.

The Happy Hen walked back toward her nest. She cackled happily again. "I've laid an egg!" Biddy Hen told the January world. "My first egg for the New Year!" And then she stretched her soft fat neck toward the blue, blue sky and shook out her speckled feather apron once more.

Biddy Hen felt happy all over—from the red, red comb in her hair to the bottom of her little yellow shoes. "I want to lay one egg each day for Susan Jane," the Happy Hen cackled.

And Biddy Hen's black, black eyes sparkled as she thought, "That's what God wants me to do."

—GERALDINE GROSS

In July, 1950, the church's summer camps were in full swing and Stanley Bachman's picture, taken at Little Eden, was selected for the cover.

A Bloodmobile

Comes to West Liberty

Stanley Shenk

WEST LIBERTY IS NEAR
QUOTA OF BLOOD PINTS

Mennonite Churches Are Responsible for Operation of Second Day of Bloodmobile in County

* * *

Seven Members of One Family Are Donors, As Are 24 Persons Named Yoder, Nine Kauffmans, Eight Kings

* * *

THE ABOVE headline and news leads appeared on the front page of the Bellefontaine "Examiner" on the evening of August 8, 1951. By that time twenty-four hours had elapsed since the departure of the Bloodmobile and we were all recovering nicely. The facts of the Red Cross visit to West Liberty were as follows: For well over a year the Bloodmobile unit operating out of the Columbus, Ohio, regional blood center had been paying bimonthly visits to the city of Bellefontaine, Ohio, eight miles north of West Liberty. However, in the summer of 1951, in response to a special appeal, the three Mennonite churches of the West Liberty community (Bethel, Oak Grove, South Union) agreed to sponsor a one-day visit of the unit to the West Liberty High School. This was the first visit by the Bloodmobile to a small town in this region. The date was set for Tuesday, August 9. On August 8, the Bloodmobile was at Bellefontaine and collected 123 pints of blood. On August 9, it came to West Liberty and obtained 113 pints. Red Cross workers termed the visit to our community a success in the light of the relatively small size of West Liberty (population, 1,500) in comparison with Bellefontaine (population, 11,000). The coming of the Bloodmobile was sponsored, as has been said, by the three Mennonite churches, but all of the other churches (Methodist, Christian, Friends, Presbyterian, and Church of God) were invited to co-operate to the fullest extent. Of the 126 people who went through the line, 88 were members of our three local churches. Forty of these 88 came from one congregation. However, the representation (in relation to size) was about the same for all three.

To get the background for this visit it is necessary to go back about eighteen months to the pre-Korea era. At about that time our three local churches received appeals from the Red Cross to co-operate with the regular visits of the Bloodmobile to Bellefontaine. To some extent this was done, and at least a few of our members responded to the challenge. However, soon after the outbreak of the Korean war, the visits of the Bloodmobile began to be advertised in the local papers with slogans such as "Give blood! ! Help win the war in Korea!" One of the local ordained men then went to Mr. Kent Atha, the genial president of the local Red Cross chapter, and pointed out that Mennonites were not supposed to be in the business of winning wars and that the current slogans were making it difficult for us to co-operate. A method was then speedily devised by Mr. Atha whereby blood could be earmarked for civilian use. Of course many of our people felt that they could give blood to *anyone* who was in need (be he soldier or civilian) and so they did not avail themselves of this earmarking method. However, any persons with an ethical problem on this point now had "a way out," and so were conscientiously able to continue to give blood.

In the early summer of 1951, Mr. Atha approached one of the Mennonite ministers on the possibility of the three local congregations sponsoring a visit of the Bloodmobile to West Liberty. After some discussion, a number of the brethren were invited by Mr. Atha to meet in his office on a weekday evening. Those invited were the ordained men of the three churches, the Sunday-school superintendents, the assistant superintendents, and the trustees. During the meeting Mr. Atha explained to the group *that he needed blood for civilian use,* and he expressed a strong desire that we would agree to sponsor a visit of the Bloodmobile unit. He said that if we'd get behind the job it would get done, "because the Mennonite people follow their leadership." After some discussion our representative group of brethren voted to go ahead with the project.

"I feel that our participation in the blood-donation campaign was a positive expression of love and nonresistance."

Stanley Shenk is pastor of the South Union Mennonite Church at West Liberty, Ohio. He is also writer for the Youth Sunday-school Quarterlies of the church.

BLOOD DONORS

Last August churches in the West Liberty community united to donate blood for civilian use. In all, 113 pints were given. In this scene in the high-school auditorium, a Red Cross nurse (left) and Mrs. Richard Thomas of a local Mennonite church are taking blood from donors.

Getting Ready

The following methods were then used in preparing for the visit of the unit:

1. Mr. Atha wrote an open letter to the folks of the three churches in which he solicited their co-operation. Two of the congregations inserted them in their Bulletins, and the third passed them out by hand.

2. This open letter was printed on the front page of the local paper in order to inform the community as a whole and arouse interest.

3. The other churches were invited to co-operate.

4. After one or two weeks, cards were passed out to the Sunday-school classes of our three churches, signatures of donors were obtained, and the cards returned.

5. A number of personal contacts were made in the community as a whole by ordained men and by Red Cross officials.

At first the response was rather slow, but then it picked up speed rapidly, and by August 9, the spirit of interest was at a high pitch. Outstanding on the donor list was the William Wenger family (from which there were seven who contributed). Three families had three donors apiece (the Irvin Kauffman's, the Carl Stuckey's, and the John L. Yoder's). Twenty-four Yoders, nine Kauffmans, and eight Kings were donors. The canteen was in charge of Mrs. Nelson Kanagy, wife of the Oak Grove minister, and the ice cream and dairy products were donated by Earl Kauffman, owner of the Maple Drive Dairy.

I feel that our participation in this blood-donation campaign was a positive expression of love and nonresistance. As such, it mediated a blessing to us as well as lending assistance to the Red Cross. Furthermore, it cannot but have had a beneficial effect on community relations. Many expressions of appreciation poured in upon us. The language of the newspaper article was highly commendatory.

There are some community activities that we Mennonites can have no part in. However, if we then refuse to help even where we *could*, we deserve to be called "odd," "queer," "antisocial," "separatistic," or whatever. At the end of World War II, when Europe lay prostrate, a dear old Mennonite brother (beloved for his generosity and vigor) said to me, "Now is our time. We couldn't fight, and we couldn't buy war bonds, but this relief is our job. Now is our time." We must constantly be on the lookout for places and times to witness and serve if we are to be lights in a dark world. Then when we have found a good deed that needs doing, let us do it with our might!

Helpful Books on Child Care

[Continued from page 21]

GUIDING THE ADOLESCENT

A parent's interest in the welfare of his child begins long before birth and lasts all his life, but his methods of expressing this interest necessarily undergo many changes as his child grows up. This booklet shows the parent how to guide his child through the difficult period of adolescence, giving him helpful hints on the child's physical growth and development, mental changes, and social conduct. (1949) 83 pages, with illustrations.
Catalog No. FS 3.209:225 25 cents

FOR THE CHILDREN'S BOOKSHELF

For the young child books are pleasure-giving; they encourage the love of beauty and they broaden a child's world. This pamphlet provides the concerned parent with a selected list of books that children will enjoy and profit from. The list provides the titles of the books, grouped into classes with reference to the child's interests and levels of development. (1949) 41 pages, with illustrations.
Catalog No. FS 3.209:304/2 15 cents

HOME PLAY AND PLAY EQUIPMENT FOR THE PRESCHOOL CHILD

Play is the child's way of learning, of finding out about everything in the world around him; and since play is a serious thing to a child, it should be planned for seriously by his parents. Here is a complete guide for supervising your child's play. It tells about his playing alone and with other children; talks about parties and Christmas; describes toys, books, and pictures; and shows how to make practical, healthful, and safe outdoor play equipment for the preschool child. (1946) 19 pages, with illustrations.
Catalog No. FS 3.209:238 15 cents

Community Life

Wallace Eash's flocks of Maplecrest turkeys near Parnell, Iowa, made an appropriate November cover picture in 1948.

New Community in Chester County

This spring, 1951, a series of Gospel meetings was held in southern Chester County in the city of Oxford. The interest was good; the results were encouraging. These meetings aroused a new interest in Oxford. Oxford is located in the extreme southeastern part of Pennsylvania as well as in the southeastern section of Chester County. The farm land surrounding Oxford is generally beautiful and productive. Farms look well-kept and prosperous. We are told that farm land is available for purchase in this section. However, at the present time land in this section is not cheap. If one would compare prices in this section with prices in other parts of southeastern Pennsylvania, we would soon come to the conclusion that this ground in the Oxford section is quite reasonable.

There are several Mennonite families living now in the vicinity of Oxford. The one young Mennonite living near Oxford now is quite interested in seeing more young Mennonites making this section of Chester County their future home. He is taking an active interest in real estate for this purpose.

There are two places of worship within easy driving distance of Oxford. The one is Media Chapel, located about two miles south of Oxford. This is primarily a rural mission. The other is Mount Vernon, located about six miles northwest of Oxford. It was the folks at Mount Vernon that sponsored the series of Gospel meetings mentioned before.

In speaking to a friend about the work in and around Oxford I said, "There are only two families actually living near here. Do you really think there is a possibility of this section becoming a Mennonite community?" She answered, "Would you call the section where we live now a Mennonite community."

"Oh yes," I replied, "very much so."

"And do you realize that when Alvin and I moved here about fifteen years ago we were the only Mennonites in that community?"

"You mean that, if we wait and watch the Oxford section, we might awake to the realization that this new Mennonite community is no longer a baby but a grown community."

"Yes, that's exactly what I mean!"

Yes, we'll be watching the Oxford section in the months and years to come with great interest.

—Mrs. Chris Kennel, Parkesburg, Pa.

To Those Who Can Serve, Give, and Pray

Germany. A land of ruins. A land of a defeated people. A land already overcrowded to which a horde of millions of displaced persons has fled. A land occupied by three armies, divided and bordered on the East by the iron curtain. It is a deceptive country for visitors. Shop windows are laden with luxury items which people cannot buy. Though much rubble has been cleared away, ruins in almost every city speak a brutally frank language which nature cannot erase.

What is the status of the Mennonites in Germany today? If we Americans could imagine our Mennonite communities in Lancaster County, central Kansas, Ohio, Indiana, Kitchener, Winnipeg, and Vancouver swept away by some sudden disaster, the property all destroyed and the people themselves scattered through 10,000 communities, villages, and towns, perhaps we could begin to grasp what has happened to the Mennonites in Germany during the last decade.

One must admire the courageous efforts put forth by some of these people, but they must have our help. A strong bond of Christian brotherhood has been forged between us and them during the postwar years of M.C.C. work. We dare not let them down now. Please carry this burden further to those who can serve, those who can give, and those who can pray.

—Paul Peachey in M.C.C. Release.

"Such Injustice"

A reader from Kansas sends us the following and asks: "Why are the deceased person's wishes so disrespected?" Here is the communication from the Kansas reader who also sent us the newspaper clippings referred to.

"In our local paper there came the account of one of our loved ones and the date and place of the funeral was given with no mention of the wishes of the deceased to have no flowers. Then on the day of the funeral there came in the same paper a small advertisement saying Mrs. So and So requests no flowers at her funeral. It was too late, for many people had already purchased them. Sometime back the editor of the paper had told us we could not insert a wish of the deceased requesting no flowers because that works against the trade of the flower shops and so if we wish to publish that it will be put in as an advertisement for which we must pay. Such injustice! Will anyone respect my wishes when I die?"

Farm Values in Pennsylvania

Buyers of Pennsylvania farms were paying an average of 5 per cent more per acre on July 1 than on March 1 of this year. Federal-State survey revealed many purchasers are nonfarm people who want the land for living in the country or for leasing to farm operators. Many other sales went to enlarge present farm land holdings.

During the year ended this July 1 there was an increase of 18 per cent in the dollar value of Pennsylvania farm land. The present value of farm land in the Commonwealth is 117 per cent higher than the prewar 1935-39 average.

Based on 1912-14 farm real estate value per acre equaling 100, the index of Pennsylvania farm values as of July reached a record high of 189, an advance of 9 points since March 1, 1951, and 99 points higher than the July 1 index of 90 in 1940. The present index compares with 160 on July 1 a year ago.

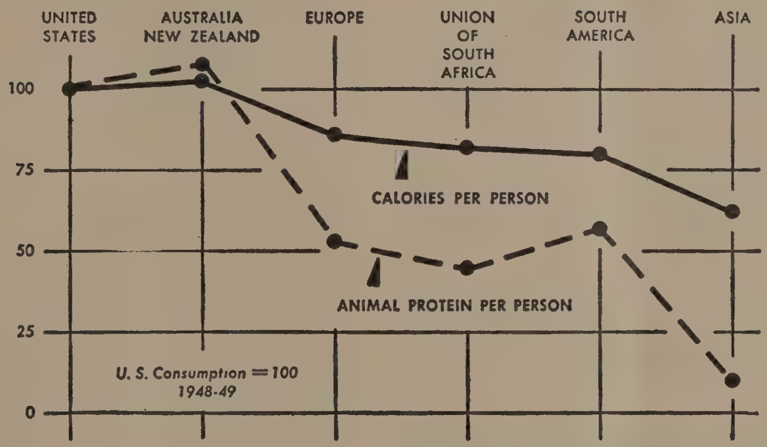
National trends, if applied to Pennsylvania, indicate that more nonfarm people have been acquiring farms this year than since 1947. For the country as a whole, 32 per cent of sales reported in March 1951 were to nonfarmers compared with 28 per cent a year previous. The highest proportion of such sales was in the New England and Middle Atlantic States.

A greater than usual proportion of the farms sold also went to people living outside the counties in which the farms were located and more buyers than usual planned to lease their farms to someone else.

Continuation of the trend toward laborsaving equipment, and other gains in farming efficiency are reflected in the fact that around one fourth of the farms bought in recent years have been used to enlarge existing farms, the survey disclosed.

—Pennsylania Department of Agriculture.

More Food is Needed in Most Countries



1. **Many people in the world need more food to sustain good health. People in Asia eat only about three-fifths as much food as that eaten by people in the United States.**
2. **A well balanced diet includes liberal amounts of animal proteins such as meat, milk and eggs. While Europeans rank close to the United States in total calories consumed, their consumption of animal proteins is only about half that in this country. In Asia consumption of animal proteins is only one-tenth of that in the United States.**
3. **A larger and improved food supply is a basic need in most countries.**

Source: World Outlook and State of Food and Agriculture
United Nations,
October, 1950

Roland W. Bartlett, Professor
Agricultural Economics
University of Illinois

Farm Outlook

General Economic Situation—Mild inflation is in prospect for the United States for 1952, and very likely for the next two or three years. If a general war is avoided, sharply rising prices are not expected. Price rises will result from the nation's expanded defense program and a continued high level of domestic capital investment. These will cause a high level of business activity, approximately full employment, and increase the amount of money relative to the things consumers can buy. Occasional and unpredictable price relapses will occur with the changing patterns of military, diplomatic, and economic developments. But the course of the general price level is expected to be irregularly upward.

Grain prices are expected to average a little above 1951 support levels.

Cattle — Record high prices for feeders, higher feed prices, and beef price controls will reduce profits compared to the last two years. Little if any price margins are in prospect for most grades of fed cattle. Cattle programs based on maximum use of roughage, pasture, and a short grain feed however will pay off.

Hogs—Prospective conditions point to a corn-hog price ratio slightly less favorable for 1952 than normally. Market prices of hogs will likely average only a little higher than for 1951.

Sheep and Lambs—Sheep production appears to be in a favorable position for 1952 because of the low levels of numbers and expected strong demand for both meat and wool.

Dairy—Prices of dairy products are expected to rise moderately in the year. The demand for dairy products is expected to be strong.

Price—Cost relationships should continue to improve during the year.

Poultry—Broiler production will continue to increase but at a lesser rate than during the past twelve months. The broiler-feed ratio will probably be less favorable than in 1951. An increase in the numbers of hens and pullets is expected but egg prices should remain strong. Favorable prices for the 1951 turkey crop point to equal or higher production in 1952.

Prices of most production items are expected to rise in 1952. Supplies and equipment needed to operate an efficient business should be bought or contracted well in advance of needs. —S. J. S.

Landed and Landless

People in Lancaster County, Pa.

A fifty-acre farm five miles from New Holland, Pa., brought $1500 an acre at public sale on October 6, 1951. The death of the owner, and the feeling of the children that they could not buy it at present prices, brought it to public sale. Two neighbors, also others, bid on it. The buyer already had several farms. The bidding started at $1,000 per acre. Another fifty-acre farm one mile from New Holland brought $1,435 an acre on October 9, 1951. It was purchased by a neighboring farmer who already had a farm.

Many people are in the market for a farm in Lancaster County. They may be tenant farmers who have some money saved, or tenant farmers who have to move by April 1, because the farm owner's son or daughter is getting married. Since a farm is very hard to find to rent, young men think of buying a farm of their own, if they have a kind relative with money.

This fall, I noticed that the tenant farmers were bidders at sales but seldom buyers. Most buyers, and bidders when the figure was high, were farmers who had one or two farms. This makes more landless people and for the landed people, still more farms. The majority of the buyers were of the conservative people who have no electric, telephone, bathrooms, automobiles, and usually no tractors.

We wonder why farms are sold outside of the brotherhood. Is it because outsiders are paying more for them? Are some groups better organized in buying farms?

Should a young man buy a farm today? First, let us see how it was at farm sales twenty years ago. A fifty-acre farm brought $325 an acre. Probably the same farm would bring $1,500 today. A young man wanted to buy a forty-acre farm in 1940 at a price of $8,000. His father, and grandfather advised him not to buy. The farm was sold and the buyer farmed it ten or eleven years, occasionally selling parts of the farm. In 1951 the remaining twenty acres brought $16,000. In the last ten years the farms increased more in price than the average landless person saved. For him to buy at the present time would almost mean that he worked ten years for nothing.

Let us look at this now from the landowner's viewpoint. If he bought a farm ten years ago for $18,000, it may bring about $40,000 today. Does not that give him an advantage over the landless persons? Remember, too, he had a substantial income from the farm by farming ten years.

I asked a businessman and farmer what his advice would be to a young man interested in buying a farm. He felt he could not give advice on farms, as he thought they would drop in price for years, but instead the farms are going higher.

In the Bible we read, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." With that passage of Scripture in mind may we read the history of Mennonite people who came to this country and have lived in prosperity. According to the Bible a farm may not be as important as we think. Let us take the warning given in Deuteronomy 6:12.

Some people have bought farms in others sections and are used as a means for spreading the Gospel. In going to other counties it is well if people allow themselves to be used as the Lord calls them.—Paul M. Nolt, New Holland, Pa.

Many farmers in the New Holland area are without tractors and other modern conveniences. Here is a four-horse team hitched to hay baler.

Check Winter Heating

Check over your farm home heating equipment and condition it for safe winter service.

J. W. Matthews, executive secretary of the Illinois Rural Safety Council, reminds that with the approach of the winter season farm property fires always increase in numbers and severity.

Farm families should also remember that winter brings a toll of carbon monoxide casualties. This colorless, odorless, deadly gas gives no warning when it strikes.

Defective chimneys rank high as a cause of farm fires during the heating season, Matthews points out. All chimney joints should be tight and a spark arrester should be installed when combustible roofs are near by. See that stove or furnace pipes are in good condition and a safe distance from walls, ceilings, curtains, and papers.

Here are some additional recommendations from the Illinois Rural Safety Council:

1. Repair cracks or other defects and replace rusted and burned out stove and furnace pipes.
2. Make sure that combustible materials are protected from excessive heat. Use a metal or asbestos floor covering under wood or coal burning stoves. Use double metal, ventilated thimbles where stovepipes pass through walls.
3. Never use petroleum products to start or hasten a fire.
4. Don't gamble with leaky con-

nections, defective equipment, or poor adjustment on kerosene stoves, oil-burning furnaces, or other equipment using petroleum products.

5. See that tank heaters, feed heaters and other types of heating equipment around your farmstead are installed safely and kept in good repair.

6. Make sure that dampers in stoves or furnaces are never closed enough to force carbon monoxide or other gases out into the room.

7. When you add coal to furnace or stove, guard against completely extinguishing the flame by adding the coal at only one side of the firebox.

Content With What We Have

There was an old Quaker who advertised that he would give forty acres of rich land to anyone who was perfectly satisfied with that which he had. One man came to see the Quaker about it.

"Is thee perfectly satisfied with what thee has?"

"Yes," said the hopeful man.

"Then why does thee want this land?" was the searching reply of the old Quaker.—*Herold der Wahrheit.*

How Churches Help Young Couples

Recently a booklet came to our desk which tells the story of how sixteen rural churches have reached out to minister to their communities and to help young couples get started in farming. The churches are Lutheran, Methodist, Baptist, Brethren, Christian, Mennonite, Presbyterian, and Catholic. In every church the minister shows his concern for the future church by giving much practical assistance to his members and their families. And it would seem that nearly every church is growing in members and life. One clear impression of this book is that these rural church people are living not just for themselves but for the future and for people in other parts of the world.

The name of the book is *A New Gospel of the Soil* and copies can be secured from the author, Ralph A. Felton, of Drew Theological Seminary, Madison, New Jersey, for forty cents per copy.

Household Horizons

January is inventory month. While storekeepers take account of stock and bookkeepers total long columns in ledgers, I begin the modest task of balancing a bank account I take care of for a group. "Please, could you help me," I humbly ask my husband, when the bank's figures disagree with mine, "Maybe just once the bank is wrong." But after he has checked over checks and stubs and accounts, the mistake comes to light, and the bank as usual is right.

It's strange, I think, that in my working days I could balance a pay roll account with hundreds of checks every two weeks, and do it correctly. I know where the trouble lies. I took care of things immediately at the office; now I sandwich them in between other things at my convenience. Here is something I learned then that I must put into practice now. I think of my husband's carefully kept records. Not any fancy bookkeeping system, just prompt and careful entries. And when he sits down to work out that complicated income tax form, he knows where to find what he wants.

It's a mistake, I think, to look upon any period of one's life as a time to merely mark time. The most routine job can contribute something to our fund of knowledge; the most bitter experience develop our patience and deepen our understanding. This truth came home to me with special force when we studied the life of Joseph last fall in Sunday school. He learned to know God from his father; he learned to oversee accounts and property in the household of Potiphar; he learned patience and endurance in the Egyptian prison. He was ready, in God's time, for Pharaoh's court.

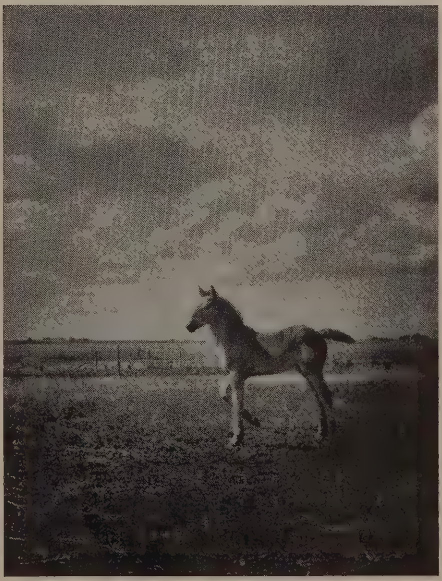
With this lesson in mind, we drove across the country through Manheim and Mount Gretna to visit the site of the new mental hospital, Philhaven, and inspect the partly completed building. This institution stands as a monument to young men, who when serving in C.P.S., did not merely mark time, or endure an unpleasant situation. They learned something about the problems of mental illness. They developed a concern for people suffering with this affliction. They did more; they worked to awaken conviction in the church at large to establish a place where Christian care could be given mental patients.

Coming home, we drove in the old, tree-lined avenue to the "Grubb Manison," holding open house to the public. In spite of the beauty of the trees and the boxwood, the house seemed to us a Victorian monstrosity. Some of the interior is really beautiful, the lovely staircase winding from the hall to the third floor, the hand-painted ceilings and tiled fireplaces. And the heavily carved furniture is suited to the large high-ceilinged rooms. This, we thought as we listened to our guide, is a monument of a sort, too. A monument to one who spent a fortune elaborating a dwelling she had to leave behind. The public walk through and exclaim as they look; then leave, no better for their visit.

The past year has brought new experiences to us. Our home has known death and sorrow, as well as joy. Now is the time for making household inventory, not counting the stock in the linen closet or on the pantry shelves, but taking account of the lessons God has taught us, tracing His hand in each event of the past year, recalling His faithfulness. Now is the time to dedicate our household anew to the Lord.

Esther Eby Glass

A frisky colt on the farm of Elmer Snider near Guernsey, Saskatchewan, provided a springtime cover for May, 1950.



Viewpoints on World News

Wanted—Christian Capitalism

Carl Kreider

The First Mennonite Church of Kitchener, Ontario, found its way to the cover of the issue for January, 1949.

Excessive governmental regulation is one of the outstanding results of the militarism of the twentieth century. Although one must admit the possibility of a swing in the direction of greater governmental regulation even in the absence of war, no one can dispute the fact that war has hastened the process. The prospects for the present prolonged period of cold war, police action and defense preparation pose the serious question of whether the controls which are seemingly an inherent part of these activities will not ultimately lead the United States to the very form of communist collectivism we are trying so desperately to prevent. It will be the purpose of this article to sketch rapidly the history of controls over economic life during the past centuries and to suggest the only workable alternative to the twin evils of Russian Communism and the creeping paralysis upon individual freedom which is developing from the excessive governmental controls in the United States.

In Ancient Times

It is sometimes suggested that the individual had a considerable measure of freedom in the Greek and Roman societies of several millenniums ago. Although it is true that individualism did exist, it is now generally recognized that the freedom of the few was maintained by the enslavement of large elements in the population. Certainly it was not the type of society which is ideally pictured by the economic individualist of our own day.

For 1,000 years after the fall of Rome the all-pervasive force in Western civilization was the Catholic Church. The church essayed to regulate the economic life of the individual in particular and the economic relationships in the community in general. Four great regulatory principles promulgated by the church were moral obligation, just price, just wage, and the prohibition of usury. Moral obligation meant simply that the Golden Rule was to be the determining factor in all economic affairs. Making a living was all right, but striving to increase one's worldly possessions above one's own need was succumbing to the sin of avarice. The "just price" was a price placed by the local authorities with the sanction of the church upon everything bought or sold. It covered only the actual costs of production including a "just wage" for the worker. The "just wage" was determined not by the supply and demand of labor but by what was considered sufficient income to enable workers to live in accordance with the customary standards of their craft. Church regulations forbade accepting interest ("usury") on money since money was considered barren.

Rise of the Modern World

Coincident with the Protestant revolt from Rome and the rising tide of nationalism in England and France the rigid church regulations concerning economic life broke down. These regulations were replaced, however, not by economic individualism but by a new set of regulations imposed by the rising national governments. Historians today refer to this new system of governmental regulation as Mercantilism. Influenced by the writings of men like Sir Thomas Mun in England and by the skillful machinations of men like Colbert (Finance Minister of Louis XIV) in France, Western European governments developed a highly detailed and intricate set of governmental regulations.

Economic individualism of laissez-faire capitalism came to Europe in the late eighteenth century and early nineteenth century as a reaction against the governmental regulations of Mercantilism. Economic conditions were changing rapidly. Manufacturing was shifting from the home to the factory and transportation from the pack horse to the canal and the railroad. A new commercial and industrial class in society was demanding freedom from governmental interference. The American Revolution of 1776 and the French Revolution of 1789 reflected a widespread popular desire for greater liberty of person. Economists such as Adam Smith and David Ricardo were writing well-reasoned books which severely criticized Mercantilism and proclaimed the wisdom of a governmental policy of laissez faire or "hands off." Philosophically, however, the basis for these changes was not Christianity but rather the "Enlightenment." Writers such as David Hume, Thomas Locke, and Rene Descartes were seeking a "natural" explanation for every-

[Continued on page 32]

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WANTED—CHRISTIAN CAPITALISM

[Continued from page 30]

thing that happened, and they reasoned that governmental regulations were "unnatural" and, therefore, wrong. The vast gulf which separated these men from Christianity is apparent immediately when one notes that they were also seeking a "natural" explanation for religious belief and were therefore opposed to all supernaturalism in religion.

Although greater religious freedom developed concurrently with the new economic freedom it must not be assumed that economic freedom rested upon Christian foundations. Indeed, economic individualism had a creed of its own in the "law of economic harmonies." This law, advanced by the economist, was accepted as a dogma by many of the rising merchant and industrial classes. It held that if each man is free to pursue his own economic best interests the best interests of society as a whole will also be safeguarded. As the nineteenth century advanced, however, widespread exploitation of women and children in the newly established factories soon caused many to question the universal applicability of the "law of economic harmonies." Karl Marx was so incensed by the injustices which had developed that he wrote the *Communist Manifesto* and *Das Kapital.* More moderate elements conceded that some regulation seemed to be necessary.

Where Shall Government Stop?

Once governments have started on the path of regulating economic activity, where shall they stop? Additional regulations came slowly as long as nations were at peace. Two great World Wars and an unprecedented economic depression, however, greatly accelerated the trend toward regulation. Although a return to peace usually caused an elimination of some of the most stringent of regulations, the prolonged "emergency" which seems to be the most characteristic feature of the present "peace" makes it appear likely that many of the regulations are here to stay.

Will these regulations lead to Communism in the United States and England? Such a result is certainly possible, but it seems to be much more probable that they will lead to some form of extreme statism such as the Fascism of Mussolini's Italy or the Nazism of Hitler's Germany. Both Communism and Fascism are equally unpalatable to the convinced disciple of Christ. The Communist rejects all religion as being "the opiate of the people"; the Fascist insists that the Christian Church, if tolerated at all, must be subservient to the national state. If individualistic man apart from Christ cannot be trusted, as history seems to show, and if governmental regulation leads to an objectionable collectivism, where shall modern man turn? The answer comes more clearly than ever before that man can be saved in the economic and political sphere (as, indeed, in every other area of life) only by a complete surrender to the Lordship of Jesus Christ. This does not mean that man must follow blindly the dictates of a totalitarian ecclesiastical hierarchy such as the Roman Catholic Church. It does mean that the individuals who compose a capitalistic society must individually accept the total claim of Christ on their lives if the capitalistic system itself is to endure.

Freedom and Christian Ethics

Capitalism which rests upon an economic individualism divorced from Christianity is doomed to certain failure. Modern man has an insatiable desire for freedom, but he has not perceived clearly the profound chasm which differentiates freedom from license. Jesus told the Jews of His day, "ye shall know the truth, and the truth shall make you free." But He hastened to add, "If the Son therefore shall make you free, ye shall be free indeed." Freedom, therefore, is the priceless heritage not of political revolution, not of military prowess, and not of a particular economic system, but rather of the truly liberating power of the Gospel of Christ in the lives of individual men. Capitalism rests upon economic freedom but this freedom is a shallow delusion unless it rests upon the disciplines of a strict Christian ethical code. The world sorely needs Christian capitalism; to attain this end we must have Christian capitalists.

APPLYING NONRESISTANCE

[Continued from page 19]

ding of the blood of our fellow men. If, however, during wartime, excess profits do come into our hands, such profits should be conscientiously devoted to charitable purposes, such as the bringing of relief to the needy, or the spreading of the Gospel of peace and love, and should not be applied to our own material benefit."

Our church should face the problem of drifting away from the Biblical position of nonresistance with concern. This is true of agriculture and business as well as in other areas of activity. To strengthen her position she needs to teach and review the experiences of the church in times past. There is a rich literature and it has been compiled for ready use. There are courses of study that are designed for use in study classes. There are scholarly and devotional books for young and old.

But most of all we need to emphasize a devotion to the Bible and its teachings. Much time and teaching must be devoted to make young and old realize that the solution of the problems of nonresistance lies in living the Christ life on the farm and in the shop and office. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

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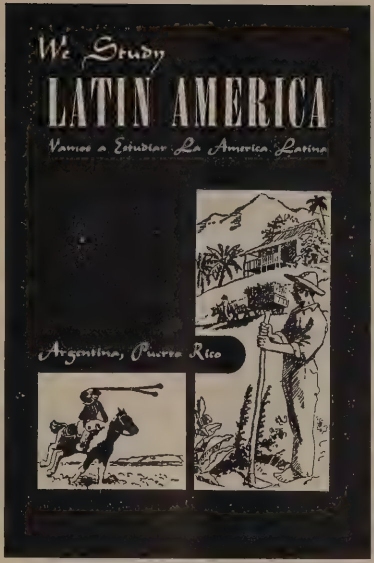
Have you been concerned about what you could use as a study for your next six week's midweek meetings, or young people's meetings, or even as a course in your Christian day school or release time Bible class? Why not have a mission study course using the new Latin America Mission Study Kit? These kits are designed to bring to your congregation, your young people's groups, or your pupils a well-rounded picture and firsthand information of the work of your mission board in Latin America and Puerto Rico. The kit contains books on the political, economic, social, and religious background of the work of the Mennonite Board of Missions and Charities in Argentina and Puerto Rico; maps, picture sheets, puzzles, and tests that should help your group become thoroughly familiar with this field of missionary endeavor. You can order either an entire kit which covers Argentina, Puerto Rico, Honduras, and Spanish work in our own country for $9.00; or one on Argentina alone for $6.00; or one on Puerto Rico alone for $5.00. Order from the Mennonite Publishing House, Scottdale, Pa. Be sure to state how many are in your class so that a sufficient number of student outlines and tests may be included in the order.



ARE WE "PUSHING" OUR YOUNG PEOPLE OFF THE LAND?

What is the prospect for our children to have peaceful homes of their own? Have we given enough thought as to just where we will export our oncoming generation to make their homes? Are we with the advantages of the car and good roads doing our duty by teaching and example to enlarge our Mennonite communities or to establish new ones?

I feel these are serious questions that should have much consideration. There is a constant increase of our population in these prosperous times. The use of farm machinery enables one who can afford the equipment to take care of two or three farms. What results do we find in our Mennonite communities?

Do we whom God has blessed have our eyes open to buy up all the homes that may come on the market and then "squeeze" our children or our neighbor's children off to town? Or do we buy and hold property, letting it be known that a needy brother can buy it from us at little or no profit?

The rising generation is going to need homes. What can we do to help them get homes of their own in the rural communities where many of them prefer to live instead of going to the cities?

Could we as parents perhaps quit chasing the dollar a bit earlier and let some of our children take over? We should spend our time then in ways of helpfulness. Could those who have more finance than they have in use be glad to help our young people to get started in life?

I would like to see the brotherhood speak its mind on this question in the pages of this paper.

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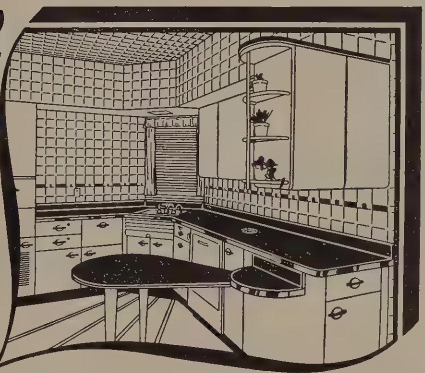

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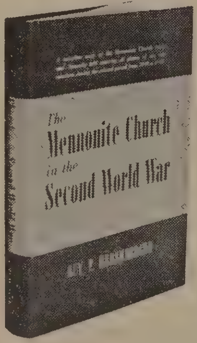

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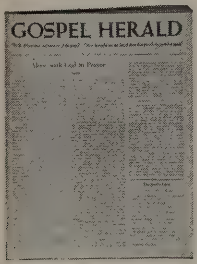
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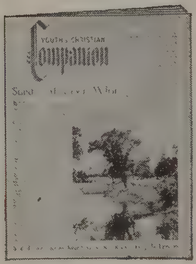

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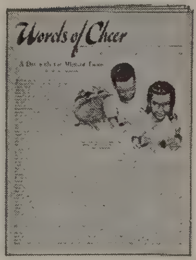
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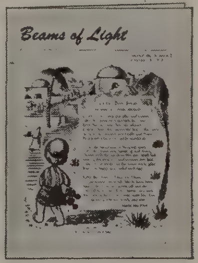
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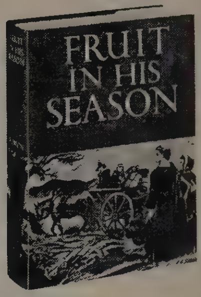

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THE MENNONITE

Community

FEBRUARY 1952

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Our Churches

The **Bayshore Mennonite Church** was organized as a congregation in April, 1945, and the church on this picture was dedicated the following year. The 111 members come from Ohio, Indiana, Pennsylvania, Michigan, Virginia, Illinois, New York, Idaho, Delaware, and Iowa. They are farmers, carpenters, painters, clerks, teachers, nurses, and operators of tourist homes.

The church has the usual sewing circles and summer Bible schools. The Mennonite Youth Fellowship holds monthly services at the county welfare home, and a young married couples' fellowship is organized and known as "Christian Home Builders." The congregation supports a weekly radio program called "The Sunday School Hour" from the local station WSPB.

Timothy Brenneman, former missionary to South America, is pastor. The congregation supports a foreign missionary, Carol Glick, in Puerto Rico.

BAYSHORE
MENNONITE CHURCH

Mennonite Community

FEBRUARY 1952

Volume 6 Number 2

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God of the Earth, the Sky, the Sea

God of the earth, the sky, the sea,
  Maker of all above, below,
Creation lives and moves in Thee;
  Thy present life through all doth flow.

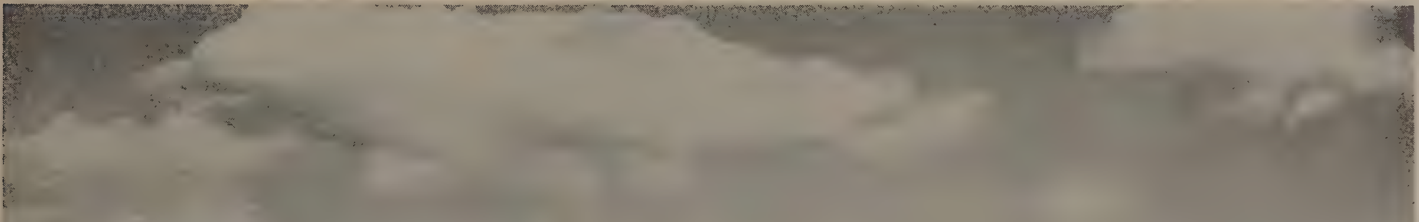
Thy love is in the sunshine's glow,
  Thy life is in the quickening air;
When lightnings flash and storm winds blow,
  There is Thy power, Thy law is there.

We feel Thy calm at evening's hour,
  Thy grandeur in the march of night,
And when the morning breaks in power,
  We hear Thy word, "Let there be light."

But higher far, and far more clear,
  Thee in man's spirit we behold,
Thine image and Thyself are there,—
  Th' indwelling God, proclaimed of old.

—SAMUEL LONGFELLOW, 1819-1892

LONG ROWS UNDER FLORIDA SKIES
These pictures taken by the United States Department of Agriculture show scenes for which the state of Florida is famous. The rows of celery are wrapped in paper to blanch the stalks. The picture of the beans growing was taken near Sanford, Florida.



A Unique Mennonite Community Is Being Built in Sarasota, Florida

Timothy H. Brenneman

IN THE year 1925 Daniel Kurtz, a member of the Old Order Amish Church, came to Tampa, Florida. The following year he went to Venice, a small town sixty-five miles to the south, and bought a tract of land. This proved to be a temporary venture and the next year he settled with his family in Sarasota. In 1928 he was joined by the Roman Miller family, also Amish. This was the beginning of the coming of the Mennonites and Amish to the west coast district of Florida. The movement grew slowly and steadily until the close of World War II. Since that time it has experienced an astonishing growth so that each winter many hundreds of Mennonites and Amish find their way to the land of sunshine. Every summer a few more decide to stay and make their home in this new frontier country of the South.

Sarasota lies fifty miles south of Tampa, which is the third largest city of Florida, and is about twenty-five miles from St. Petersburg, the famous winter resort. About halfway down the peninsula on the west coast, it is the center of the fastest growing section of the whole state. About six million dollars' worth of building is done each year and the population has practically doubled in the last ten years. The tourist business is the principal source of income but many are engaged in other activities. Though not in the heart of the citrus belt, there are many groves in this vicinity. Vegetable farming, especially celery, is carried on quite extensively. To the east are cattle ranches. Light industries are making their appearance.

In recent years a community with members from many different states has grown in Florida.

The attractions for tourists are the miles of white sand on the beaches, fishing opportunities, cultural centers such as the Ringling Art Museum, and last but by no means least, the delightful winter climate. Sarasota is called the air-conditioned city.

Religious Services Begun

As might be expected the early Amish and Mennonite settlers and winter visitors were not satisfied without the privilege of attending religious services. Although the group was small, during the winter of 1930-31 a number of Amish families began to assemble themselves to study the Scriptures. There was no minister here at that time but they secured permission to use the Tatum Ridge schoolhouse east of Sarasota as a meeting place. The services were a sort of Sunday school in which the New Testament was the textbook and all the teaching was done in the German language. During the winter of 1934-35 some Mennonites began to attend this Sunday school. Classes were formed, some of which used English as the medium of instruction. Average attendance at this Sunday school from 1934 to 1936 was from 50 to 60. In the fall of 1936, the use of the Fruitville schoolhouse, more centrally located, was obtained.

The Mennonites and Conservative Amish then organized a regular Sunday school and began to use quarterlies and take offerings for the first time. The Old Order Amish continued to attend these services. John Slabaugh and Mart Yoder were the first superintendents. In the winter of 1937-38 a young people's meeting was organized and Sunday evening meetings were held. The Fruitville schoolhouse was offered for sale in 1941. Many felt it should be bought to be used as a permanent meeting-

PLANTING CELERY

A five-row celery-setting machine is in operation in the muck land field of Lewis Britsch. The land is farmed by Henry Crossgrove who, like Britsch, comes from Archbold, Ohio. The machine sets up 15,000 plants per hour.

Timothy H. Brenneman of Sarasota, Florida, is pastor of the Bayshore Mennonite Church. He has also spent some years as a missionary to South America.

house but there was no official organization. Consequently, three trustees were duly elected, one representing the Old Order Amish, one the Conservative, and one the Mennonites. They purchased the building for $450. It was dedicated on February 1, 1942. A severe hurricane struck Sarasota in October, 1944, which moved this building off the foundation, making it unfit for public services. After that the meetings were held alternately in two new localities. One of these was Pinecraft, a small settlement just outside the city limits on the southeast. There the use of a small Presbyterian chapel had been obtained and Sunday evening meetings had been held for some time. The other place of meeting was on the northwest side of the city in the recreation hall of the Lafayette tourist camp, then owned by Henry Brunk.

The First Mennonite Congregation Organized

As the number of permanent residents grew it became increasingly apparent that the union services, though helpful and satisfactory in the past, were no longer meeting the spiritual needs of the people. Quite a number felt there should be a regularly organized congregation. They were no longer winter visitors; they had come to make Sarasota their permanent home and they needed a church which they could call their spiritual home. Their children were growing up and there was no Mennonite congregation with which they could unite as they became converted. Up to this time all the Mennonites had retained their membership in their respective congregations in the North. Consequently, a number of families, the majority of which were from Ohio, petitioned the Ohio Conference to organize a congregation in Sarasota. This petition was granted and the organization was effected on April 17, 1945, by Bishops E. B. Frey and O. N. Johns, who had been sent for that purpose.

FISHING FROM THE BRIDGE

West of Sarasota is this bridge where people fish without license. It is a favorite fishing place for members of the Sarasota community who "usually go home with fish."

HARVESTING CELERY

East of Sarasota is the 40-acre celery farm of Irvin and Olen Eicher. A good yield on this farm is 700 to 800 crates per acre. Trucks transport the crates to a processing and packing plant near Fruitville.

The families that composed this original group were the Henry Crossgroves, the Irvin Eichers, the Olen Eichers, the Myron Yoders, the Ernest Millers, and Mary Ann Miller (Hershberger), and her daughter. Now that a congregation was formed the next step was to find a suitable site on which to build a church. This was graciously provided by a group of generous-hearted winter visitors who had bought several acres of land near the Sarasota Jungle Gardens with the hope that a tabernacle or some sort of religious center could be established in this section of the town. When they saw that a permanent church was to be established they offered to donate five lots as a site for the new church building. Those who had a part in this project were Ben Zehr, J. M. Long, R. M. Luther, and Joe Brunk. The new building was begun in the summer of 1945 and completed by February 3, 1946, when it was dedicated. It was named the Bayshore Mennonite Church. T. H. Brenneman, missionary on furlough from Argentina, was asked to take charge of the new congregation. He, with his family, moved to Sarasota in September, 1945. Since Sister Brenneman's health did not permit them to return to the mission field they have remained in charge of the congregation to the present time.

The winter of 1945-46 was noted for the great increase of Mennonites and Amish who came to Florida. The war had ended, gas was no longer rationed, and money was plentiful. Some who had formerly gone to other parts of the state were now attracted to Sarasota by the regularly organized church. Approximately 500 people were present for the dedication of the new church building on February 3. Although it has capacity of nearly three hundred people, it has never been possible to accommodate all the winter visitors who wish to attend.

In that same winter a large bakery building was purchased in Pinecraft and converted into a meetinghouse. The union services of the Amish and Mennonites were continued there and the combined attendance of the Bayshore and Pinecraft churches each

FISHERMAN'S FRIEND

John C. Clemens owns a 21 ft. cruiser and uses it for recreation and to take his friends out fishing. He is one of the first members of the Mennonite Church to come into the community and buy lots.

winter exceeds one thousand during the peak of the tourist season. Otho Shenk, minister from Elida, Ohio, has been the principal leader of the Pinecraft group during the winter seasons.

The Bayshore congregation has enjoyed a steady growth since its beginning. Many families have moved in from various communities in the North and transferred their membership. Nineteen have been baptized. A total of 108 members have been received and the present membership is 99. In 1948 a Sunday-school building was erected to accommodate the growing number of classes, the overflowing crowds during the winter season, and to provide a meeting place for the Women's Sewing Circle and Mennonite Youth Fellowship. This building has also proved inadequate and more classrooms and auditorium space are needed.

Although the Bayshore congregation is only six years old it carries on all the activities of a well-organized church, and is active in the community. Three regular services are held each week throughout the year. The Wednesday evening Bible Study and prayer meeting is well attended. There is a primary department in the Sunday school which meets in the Sunday-school building. A Mennonite Youth Fellowship has been organized and the Women's Sewing Circle holds regular monthly meetings. For more than four years the congregation has sponsored a radio broadcast called "The Sunday School Hour." A group of singers from the congregation furnishes the music and the pastor discusses the Sunday-school lesson. The

PINECRAFT GRADE SCHOOL

Fourth, fifth, and sixth graders play a running game during the morning recess. Mrs. Myron Yoder is the teacher. The school has a plot about 75 ft. by 125 ft. where pupils learn how to grow green beans, peas, radishes, carrots, potatoes, watermelons, and muskmelons.

THANKSGIVING DINNER

The Bayshore Church provides a fine setting for Christian fellowship. Here permanent and winter residents are getting better acquainted after partaking of the Thanksgiving dinner on November 22, 1951.

FLORIDA ORANGES AND GRAPEFRUIT

Otho Shenk stands in his citrus orchard. Each year he ships oranges and grapefruit to Holmes County, Ohio. Shenk bought his citrus groves in 1942 and so far has had no freeze.

program has received favorable recognition from religious leaders of the community and many Sunday-school teachers as well as others listen regularly at 8:15 each Sunday morning for points on the lesson for that day. The radio program has also served to bring some people of the community to the church services. A summer Bible school has been held each summer and many children of the community have been touched in this way. Attendance each year approaches one hundred. In addition to this summer Bible school the Pinecraft group also held one this summer. The congregation has taken its turn with other churches in holding preaching services in the large City Trailer Camp. The M.Y.F. hold regular monthly services at the County Welfare Home. Besides these extension activities the Bayshore congregation has provided a congenial place of worship for many hundreds of Mennonites who visit Florida in winter, whether they come for a short vacation, as many do, or whether they stay five or six months.

It should be noted here that another place of worship was erected during the winter of 1950-51 near Pinecraft on Tuttle Avenue and a small congregation has been organized at this place by the Virginia Conference. The building is somewhat larger than the Bayshore Church. Myron Augsburger of Elida, Ohio, moved to Sarasota in the summer of 1951 to act as pastor of the congregation. Thus there are now three regular places of worship for Mennonites and Amish of the community.

LETTUCE BY THE ACRE

Ernest Yoder, a year-round resident, looks over his lettuce field east of Sarasota. Lettuce grows well on the rich soil and is sold to groceries in the near-by Florida cities.

RADISHES BY THE ACRE

Walter Ebersole holds some of the radishes from his 20-acre field. Also on the picture are his two daughters, Eda and Esther, and Mary Alice Miller from Indiana. His son Lewis is at the right. Ebersole also has a truck farm in Wayne County, Ohio, and has been going to Florida for the past seventeen winters.

A Variety of Occupations Followed

The majority of Mennonites are not content to spend their time in idleness even when spending the winter in Florida. Those who have made this their permanent home have found employment or a means of earning a livelihood and most of the winter visitors find part-time or full-time employment while here. Since Sarasota is a rapidly growing city, it is not difficult to find work. Large numbers of carpenters, painters, and masons are employed in the building industry. There are several Mennonite contractors who have built more than 100 houses during the past few years. There are quite a number of celery farmers who each grow from ten to forty acres of Pascal celery every year. They are members of a local growers' co-operative which provides fresh celery for many tables in the North during the winter. The first plantings are made in September and continue until January. Harvesting begins about Christmastime and lasts until May. A great deal of colored labor is used on the celery and vegetable farms. Radishes and other vegetables are also grown by some Mennonites. Fruit and vegetable packing houses provide employment for many people in winter. Some Mennonites have invested in citrus groves and tourists' courts, one has bought a 1300-acre cattle ranch, one is a naturopathic physician, and others have gone into the grocery business.

There is a constant demand in summer as well as winter for Mennonite women and girls to do domestic work. So numerous are the calls for girls that the pastor's wife sometimes remarks that she could start an employment agency. There are a number of Mennonite teachers employed in the public schools. In the Pinecraft community a new public school has been established and since a large number of the children come from Mennonite or Amish homes, Mennonite teachers have been given positions in this school. The local hos-

CARPENTRY IS THE MAIN OCCUPATION

Luman Yoder is contractor for the building of this home. Each winter he builds about 12 houses, employing at least 16 men. Left to right the men in the picture are: William King, Noah Weldy, Clarence Augsberger, and Daniel Augsberger.

HOME COOKING AND HOMEMADE PIES

On November 1, 1951, Edward Yoder started a restaurant near the Pinecraft Church. Luella Gasho serves the meals and left her duties long enough to appear on the picture.

Pinecraft EAT'N HOUSE

DONE TRAVELING FOR THE DAY?

The Ulrich cabins are north of Sarasota and are owned by Wilmer and Myrtle Ulrich. Myrtle is manager of the cabins and Wilmer works as a carpenter for Bert Schrock. He also has land on which he raises a few cattle and hogs.

HARDWARE STORE IS NEW

The Pinecraft Hardware Store is owned by John Yutzy and Martin B. Yoder. The business was started in 1948. Yutzy is standing to the right; to the left is a customer.

pital has also employed a number of Mennonite girls. As a rule Mennonite workers in Sarasota have acquired a reputation for being honest, dependable, and thrifty. In fact, since the principal source of income of the district is from the tourist trade, Mennonites have sometimes been accused of working too much and taking money out of the city rather than contributing to her financial progress.

Some Unique Characteristics of the Community

Sarasota has become a sort of melting pot for Mennonites from many different states, conferences, and branches of our denomination. For the most part it has been a broadening and helpful experience for our people from east and west to worship and work together. It has tended to create a better understanding between them.

This new Mennonite community cannot be called rural. A relatively small percentage are engaged directly in agriculture, although most of them have come from agricultural communities in the North. There are two centers where many Mennonites live quite near to each other, one being Pinecraft and the other the Bayshore community. However, there are many families scattered throughout the city and county, and some in Bradenton, a city about the size of Sarasota ten miles to the north. This presents a situation that is distinctly different from the average Mennonite community in the North. About the only common interest many have is the church, which requires that the church carry on a full well-rounded program that provides opportunities for fellowship as well as worship.

Many thousands of tourists come to Sarasota each year from all parts of the country, most of them coming into contact with Mennonites for the first time here. This presents an unusual opportunity for giving our witness. It is the desire of the local congregation that that witness always be consistent and thoroughly Christian.

THE TUTTLE AVENUE CHURCH
(Above)

This church was dedicated in December of 1950. Myron S. Augsburger is pastor of the congregation which draws its members from Ohio, Indiana, Virginia, and Pennslyvania. Though a young congregation it has started tract distribution and chorus work and plans for mission activities.

THE PINECRAFT CHURCH

The Pinecraft Mennonite Church was organized in 1941 and in winter its congregation totals about 500. Otho B. Shenk is the minister in charge. Other ministers assisting are Menno Coblentz, Rhine Benner, Joseph Nissley, and Frank Stoltzfus. Visitation work is carried on by the congregation among Jewish and Negro people of the area.

MENNONITE CHURCH

HOMES OF LATE YEARS

In the southeast part of Sarasota along Route 41 is this row of houses built by Emery Yoder. Yoder came to Florida in 1945 and has been building homes for the past four years. He employs about 20 men.

Laying Foundations for a Co-operative Enterprise

J. Howard Kauffman

A WORD SHOULD be said concerning the various types of co-operatives. In general, there are two main types of farmers' co-operatives, marketing and purchasing. Many farmers' co-operatives are combinations of both types. An example is the grain elevator which not only markets the farmer's wheat for him but also purchases feed and supplies for use in his farming operations. In addition to these types of farmers' co-operatives, there is the so-called "consumers co-operative" which is a special type of purchasing co-operative. This type purchases food, household appliances, and other types of consumption goods for its members who may be urban dwellers as well as farmers. Although the details vary somewhat, the general problems of organization are common to all types of co-operatives.

What Are the Goals?

One who plans must keep his eye on the goal to be reached. What is a co-operative supposed to achieve? Why start a co-operative when a private business or a corporation may be already in operation? Are co-operatives formed merely for the purpose of competing with other businesses?

The purchasing co-operative attempts to obtain for its members the best quality merchandise, with the most efficient service, and at the most reasonable price. In other businesses, however, these goals are frequently subordinated to the higher motive of profit. If a greater profit is to be had, a fair price and quality merchandise may go by the board. The customer has no redress. In a co-operative, however, the customer is a stockholder, and any profit or saving returns to him in accordance with the amount of his trading. In other words, money out of his pocket would come back into his pocket. In such a situation profit loses its motivating power. A co-operative therefore tends to secure for its members those economic goals which they cannot be certain of securing through other forms of business.

The goals of co-operatives are by no means limited to the economic phase. Certain social and ethical ideals enter into the picture. Co-operation tends to dull the sharpness of competition in a community. "Our business" carries with it a more healthy connotation than "my business" or "his business." Community sentiment grows out of working and sharing together. The strength of the bonds which draw a group together is in direct relation to the number of mutual concerns which are shared by the members of the group.

From an ethical standpoint the co-operative offers certain improvements over the corporation. The average corporation stockholder cares only for the dividends which his stocks provide. What the corporation manufactures, or what service it renders, is at best only of passing interest. Whether or not the corporation uses Christian business practices, or whether it treats labor fairly, is beyond his concern. On the other hand, the member-patron of a local co-operative is as much concerned about the service rendered as about the savings to be had. Moreover, the savings which do accrue are returned according to the principle that the earnings belong to those who produced them. Co-operatives pursue the goals of increased community sentiment and higher business ethics.

•

What Are the Necessary Conditions?

A durable concrete foundation is composed of the correct mixture of stone and cement. A good co-operative foundation is likewise a correct mixture of two elements. The stones may be likened to good business practices, the cement to idealism. A co-operative is less likely to endure if financial saving alone is the motiva-

A CO-OPERATIVE OWNED AND OPERATED BY FARMERS

Located in Kidron, Ohio, this cheese factory produces as many as 1,550 wheels of cheese in a year. For this amount a total of about 4,297,000 pounds of milk is needed. The factory has been serving the local farmers since 1937 and is an example of a successful co-operative undertaking.

KIDRON
SWISS
CHEESE FACTORY

J. Howard Kauffman, formerly of West Liberty, Ohio, has made a special study of co-operatives in farm communities of Michigan. He is now teaching rural sociology at Goshen College, Goshen, Indiana.

tion. Neither will it endure on a diet of pure idealism. There must be a good combination of both elements. Good management is vital, as is also a substantial amount of altruism, unselfishness, and mutual trust.

More particularly, what are the conditions which are necessary for the development of a good co-operative? The following are the more important of these conditions:

1. An economic need. In many communities there may be found persons who wish to organize a co-operative. Some are looking for a job, others are vexed at the local dealers, and some may be overzealous or too idealistic. On the other hand, some may have a sound basis for wishing to organize an association. No basis will be sound unless there is an economic need for the services which a co-operative can render. Lack of marketing facilities is frequently a good reason for organizing a co-operative. In earlier days many co-operatives were formed because local dealers' margins on products purchased from farmers were too great. Likewise local merchants sometimes overcharged for goods purchased by farmers and consumers. These conditions are less frequently found today, due to the tightening of competition in the economic structure, and to the tremendous increase in the dissemination of market news. Nevertheless, co-operatives are frequently able to reduce the marketing margin, and incidentally to cause private dealers and merchants to compress their margins.

The economic need is closely related to the economic circumstances of the group. Farmers will be more apt to support a co-operative if they find themselves hard pressed to "make ends meet." Likewise a co-operative grocery store will be more likely to succeed if the members are "penny wise," that is, willing to forego the extra services, such as credit and delivery, in order to save a few cents on each order.

A good technique for discovering economic needs is a community survey. This would provide answers to a number of questions. Is there a lack of adequate facilities or service? Are the available goods of satisfactory quality? Is the service honest and dependable? Are excessive profits made by existing firms? Are the producer's interests best served? Are the financial needs of the potential co-operators great enough to warrant the risk, capital investment, and time and effort needed to make the co-operative a success? A good survey would provide answers to these and other questions. If there are existing concerns which already provide adequate, honest, dependable, and efficient service, then there is little need for organizing a co-operative.

Good management, unselfishness, and mutual trust are foundation stones.

2. Sufficient potential volume. A survey should also reveal the volume of business that could be expected. For example, if a co-operative creamery is proposed, some knowledge should be had of the expected volume of milk which potential members would produce. This would avoid any error of overbuilding, with subsequent unused capacity.

Certain gains are made only when a business has a large enough turnover. This enables a co-operative to compete with other businesses which may have already established themselves.

3. Adequate resources. Co-operatives, like all businesses, must be able to obtain sufficient capital funds in order to finance properly the business operations. Many co-operatives have failed because of inadequate financial reserves. The vagaries of the business cycle have spelled death to co-operatives which had expanded beyond their means.

In preparing for operations a co-operative must also obtain adequate physical facilities with a suitable location. The loyalty of the co-operative members, however, should make it unnecessary for the business to require the costly buildings and fixtures of the private competitor.

4. A capable manager. It is usually agreed that a manager can either "make" or "break" a co-operative. In a study of Farmers' Co-operative Discontinuances published in 1943 by the Farm Credit Administration, poor management was the reason most frequently given for the co-operative failure. No co-operative should begin operations until a competent manager has been obtained. This is a cornerstone in the foundation which is to be laid.

5. A congenial, relatively homogeneous group of people. The success of a co-operative lies in part on the ability of the members to work together harmoniously. Community conflicts between church groups, school groups, and racial and nationality groups can jeopardize the position of a co-operative which needs to draw support from all elements in the community. In their study of consumers' co-operatives among the Finnish groups of Northern Michigan and Minnesota, Kercher, Kebker, and Leland (University of Minnesota Press, 1941) concluded that homogeneous culture and religion was a vital factor in the success of the co-operative movement among the Finns. This suggests that co-operation in the economic sphere is enhanced by common life and beliefs in the social and religious spheres. Proposed co-operative associations should avoid intergroup conflict situations.

6. An educational program. Most people know very little about the co-operative type of business organization. Hence it is of vital importance that educational foundations be laid in connection with the formation of an association. The members should be acquainted with the co-operative principles of democratic control, limited interest on capital investment, and patronage dividends. They should realize that membership loyalty is a prime requisite for successful operations. They should understand that co-operatives seldom achieve spectacular savings, especially not overnight. The failure of dividend checks to appear has frequently cooled the ardor of the too hopeful member. The member must be led to see values in addition to the immediate price saving, or price increase in the case of marketing co-operatives. He must realize that price savings do not come automatically, but through a reduction of the services which to him may seem desirable. He should also see the importance of attending the co-operative business meetings. He should help to sell the co-operative ideals to the community.

Other less important conditions could be added, such as adequate transportation facilities, available leadership, and a population which does not change rapidly.

Some Problems in Running Co-operatives

A wise builder will be aware of the problems and pitfalls which may ap-

[Continued on page 27]

VAT AND CHEESE MAKER
Irvin Fieni is a native of Switzerland where he learned to make cheese before coming to America in 1949. Here he is cutting the curds in one of the six kettles in the factory.

Cheese Making at Kidron, Ohio

A small co-operative cheese factory flourishes in the Swiss community of Wayne County, Ohio.

David F. Geiser

CHEESE making in Wayne County has been carried on since the year 1879. I well remember of eight cheese factories within a radius of four miles from Kidron. To this day all of these eight smaller factories have been closed and a larger and more modern factory was erected in Kidron in the spring of 1937. The nearest cheese factory to Kidron today is six miles away.

There are two main reasons for closing all these small factories. First, the fluid market dealers have paid more to their producers for their milk than the cheese factories were able to pay at that time. The second reason was due to the more rigid inspection of the factory building, equipment, and handling of milk. This forced the cheese factories out of business.

The silos have also played their part in Swiss cheese making. In the year 1911 a wood stave silo was erected by the writer's father and is still in use to this day and is in good condition.

The cheese makers once claimed that if the farmer fed silage to his cows the cheese would have an off-flavor. This would mean a lower grade, as well as a lower price. At that time they were still making the old process Swiss cheese, a so-called full cream cheese. About the year 1935 a new process of making Swiss cheese was introduced.

A new culture with Rennet was added to the milk instead of only pure Rennet being added. With this came also the clarifying and standardizing of the milk. Our Kidron factory is equipped with one of their separators. The milk is standardized to a certain amount of butterfat, and by so doing much of the float and other troubles could be eliminated, and good quality cheese made even though silage or other feeds were used.

It requires skillful handling and managing to make quality cheese. The cheese maker must have knowledge of these requirements in order to know the right time to take the cheese from the kettles, place it in hoops, and put it under pressure or weight in order to press the whey or liquid from the cheese solids. The cheese is left on a press for about sixteen hours after which it is placed into a salt or brine bath for about three days, then removed and placed on racks or shelves to be cured or aged. In the

YOUNG HELPER
Ernest Swartzendruber, 8, is helping to run the whey into cans to be taken back to the farm where it will be fed to hogs.

David F. Geiser of Apple Creek, Ohio, has a herd of purebred Holsteins and is one of the active members of the Kidron Swiss Cheese Factory. In recent years he visited his ancestral home in Switzerland.

meantime the wheels of cheese must be washed several times a week and more salt sprinkled over it to further cure it.

The demand for Swiss cheese has been strong for the last several years. The cheese has been sold from five to eight weeks old. But on February 1, 1951, a new law became effective. Now all cheese must be sixty days old before it may be sold into retail channels.

The Kidron factory is also equipped with six kettles. The capacity of each kettle is 2800 pounds of milk, permitting us to utilize 16,800 pounds of milk per day. In the year 1949 we manufactured 4,297,775 pounds of milk into cheese, making a total of 318,522 pounds of cheese, or 1,550 wheels of cheese at an average of 200 to 240 pounds each.

IN THE BOILER ROOM

Melvin Neuenschwander fires a boiler at the Swiss Cheese Factory.

The whey which was drawn from the cheese while in the kettles is returned to the farms and is used to make porkers ready for market.

The Kidron cheese factory is owned one hundred per cent by Mennonites. At present there are seventy producers delivering milk to this plant, of which approximately ninety per cent are Swiss Mennonites or Amish Mennonites. Most of the milk is delivered to the plant by truck. However, there are still some horse-drawn vehicles used by the Amish people.

CATTLE SCENE IN SWITZERLAND

In October the cattle are driven down from the mountains in large groups, sometimes several hundred at a time. Note that each cow wears a bell. An entire community may work together to bring the cattle to the valley where they are stabled for the winter.

In the year 1948 I happened to have the privilege of witnessing Swiss cheese making in Switzerland. I had the happy privilege of visiting my close relatives. Five weeks gave me an opportunity of touring the largest part of that country.

I saw cheese made in the mountains as well as in the valleys, on "Mt. Murren" (this is south from the famous town called Interlaken), and also in the vicinity of the famous Eiger, Monch, and Jungfrau mountains. I saw how cheese was made in the old or hard way yet, as our forefathers used to make it in this country. The cheese from these mountains is transported down to cable cars by means of sleds. Even though there was no snow present at that particular place they would use long ropes fastened to these sleds and wrapped around trees to let them down, as it was so steep that a person could not go up or down without the use of a rope.

In Switzerland the law also requires the cheese to be sixty days old before selling or used for consumption. In the town of Langnau is the largest cheese export center in Switzerland.

In the last week of September I saw where the Swiss people take their cows down from the mountains where they had been grazing from the latter part of May. The cows all wore bells and made a very pleasant melody as they came down the winding path along the mountains. As many as 200 to 300 cows came down in a line. Someone who has not seen or heard this can hardly realize how interesting a scene it is to behold.

The cows were taken into the valleys for the winter where they would be well cared for and fed a high quality hay that was mowed and raked by hand and hauled into the barns. The Swiss people know very little about feeding high protein feed, neither do they do much testing, as their milk is not sold on the butterfat test basis.

Their means of delivering milk in town is still quite old-fashioned. Most of it is done by dog-drawn carts or bicycles with a trailer attached. On the trailer is placed one or two large cans with a large opening at the top out of which the distributor dips the milk with a measure. It is not placed into bottles and labeled as we have it here but rather into kettles or crocks or whatever the good housewife may have.

In this time of war and unrest and in an atomic age, many people become alarmed and many lose their lives, and thousands are made homeless, but let us not go in despair or as such as have no hope. But rather trust in God for His guidance and protection, as He has promised never to leave nor forsake His own. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:1, 2).

Editorial

What About Luxury Business?

"Judging by gross receipts, America's temples are the taproom, the turf, the tobacco store, and the movies." So says *Presbyterian Life,* official organ of the Presbyterian Church. The paper goes on to say that in one year America spent:

On alcohol	8.7 billion dollars
On horse racing bets	6.0 billion dollars
On tobacco	3.8 billion dollars
On motion pictures	1.8 billion dollars

What does this mean to the Christian's conscience? Can he be indifferent to such matters when most of the world is undernourished, poorly housed, and ill clad? What can he do? What should he do? Does it matter if his labor goes into producing goods and services for the huge luxury trade in America? What is a luxury and what is not a luxury?

Something is wrong with our religion if it does not make us do some humble searching on these important matters.

The Whole Truth About Our Communities

Recently a reader commented that the community write-ups in our magazine are a bit too "rosy" and that they do not tell of the failures and the unpleasant sides of our community life. If this is true, there are of course reasons why it is so. Writers may see chiefly the good points or they may choose to overlook the failures since they feel that to say everything would cause useless offense.

Every community has its internal conflicts and quarrels. Many communities have broken up or are breaking up not because of poor soil, poor markets, or poor climate but just because people can't get along with each other. Jealously, envy, and gossip are the demons that do the mischief in many cases. In fact one might almost say that the standing disgrace of Mennonite communities is the way in which they divide and split up over issues that are often downright trivial and nonsensical.

If any of our readers want to write articles or letters discussing this side of community life and what to do about it they should consider this editorial as an invitation to do so. Pass on your ideas to the editor. You may do a lot of good.

In Behalf of Children

One of the fine, growing interests of our church communities is that of child welfare. In Pennsylvania communities many homes open their doors and hearts each year to fresh-air children from New York City through the Herald Tribune Fresh Air Fund. Camps in Ohio and Michigan give city children something of the open country in a Christian atmosphere. In Canada the Ontario Conference finds suitable homes for children through its Welfare Board and is doing a unique work in preserving broken families. Everywhere one goes there are parents who open doors of love and adopt homeless children into their own families. In the French zone of Germany thousands of children have been fed by our relief workers. The children's homes which our workers operate in France have done a noble work that promises to continue, due in good part to the interest and support of French Mennonites.

Last April the first Child Welfare Conference was held by our church at West Liberty, Ohio. Experienced workers from the West Liberty, Millersville, and Kansas City Homes told of their work and program. The summer camps were described and the current needs and opportunities were discussed. The challenge to enlarge the work was given. All the papers that were read at the conference are now in a booklet and for 50¢ can be secured from the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Indiana.

COVER SCENE

The Sarasota Gardens, Sarasota, Florida, are a favorite retreat "where one can take a book, sit on a lawn chair, and relax." Over 4,000 kinds of plants are in this beautiful jungle setting. Rare birds such as flamingos (above), cranes, and swans swim and wander about. Wild ducks, geese, peacocks, and squirrels also make their home in the Gardens.

Coming in future issues

Fiftieth Anniversary of an Old Folks Singing —*Harry A. Brunk*

The New Philhaven Hospital —*Elvin Lefever*

Our Farming Practices and the Future Generations —*Chauncey G. Smucker*

Christian Ethics and Organized Labor —*J. Howard Kauffman*

The Tiskilwa, Illinois, Community —*E. I. Culp*

Young Community

Homemaking

Viewpoints on World News —*Carl Kreider*

Your Farm

Farmers Organizations
and the
Nonresistant Conscience

John A. Hostetler

> ***"A conscience must be cultivated on social justice as taught by the Christian Gospel, bearing in mind that the Christian ethic places its emphasis on doing justice rather than on seeking justice for one's self."***

THE FARMER now farms for surplus. He grows crops to sell. He is not interested in 'a way of life'—he is interested in a way of making a living. Farming is a business; a competitive, corner-cutting business. By its rules, a farmer aims to raise the biggest crops at the lowest cost to be sold at the highest price. As now conducted, farming demands specialization; a farmer must have enough of one crop to make use of the new complicated, expensive machinery possible, that hand labor may be reduced to a minimum as in a factory. He no longer grows some of this and a little of that. He operates a wheat farm, a corn-and-hog farm, a fruit farm, a dairy farm, a poultry farm. He sells the product and with the money he buys the family's bread, milk, butter, vegetables, eggs, meat. Huckster trucks run the roads out from the cities, selling to the farmer's wife these things that her grandmother would have been ashamed to buy.

"There are benefits of course. But they are had at a price that is not figured out in dollars and cents. To get the dollars and cents which they require the farmer must sell and must sell at a profit, and to maintain them by meeting the regular charges for current, fuel, and repairs he must continue to sell at a profit. The farmer is not operating in a money economy. He has taken a permanent seat at the little car that rides the booms and depressions of that shaky roller coaster called 'the business cycle.'

"In taking his seat beside the businessman, the farmer has shown a tendency to accept the whole thing as it is — money aim, ruthless methods, doubtful ethics, and all. He is out to get his while the getting is good in the traditional American way, which is often interpreted, 'If it is profitable for me, it is good for all.' "

These words of William G. Mather state the background of the present-day farmers' situation and out of this has grown the present-day farmers' organizations.

What Is the Farmer's Movement?

The farmers' movement was in existence long before any of the presently existing general organizations were founded, but since the organization of the Grange in 1867 large farmers' organizations have carried the movement. The following organizations (with date of formation indicated) have been a part of the farmers' movement, but many are now defunct.

The Patrons of Husbandry (the Grange), 1867
The Southern Farmers' Alliance, 1878
The Agricultural Whell, 1882
The Colored Farmers' Alliance and Co-operative Union, 1886
The (Northern) National Alliance, 1880
The Farmers' Mutual Benefit Association, 1882
The Ancient Order of Gleaners, 1894
The Farmers' Educational and Co-operative Union, 1902
The American Society of Equity, 1902
The Farmers' Equity Union, 1910
The American Farm Bureau Federation, 1920
The Nonpartisan League, 1915
The Farmers' Holiday Association, 1929

The question arises as to the individual Christian farmer's role in these organizations. Is the farmer informed on what is going on? Does he have any concern on national policy formation which affects him? How can he properly inform himself? How can he use his influence for constructive purposes? How can he make intelligent choices?

Evaluating the Movement

By way of summarizing the farmers' movement, the following points are submitted.

1. The advent of organized agriculture and the forcing of the market and price regime upon most farmers has given unity to the farm people of the United States. A farmers' public has developed, and the farmers' movement has thereby been created. This common concern on the part of the agrarian population is likely to continue.

2. The farmers' movement, like the labor movement, is based on demands for relief from maladjustments. The need for "farm relief" is as old as commercialized farming in the United States and is definitely related to the problems of prices, markets, credits, and taxes. From the cash-crop tobacco farmers of Virginia and Maryland in the mid-seventeenth century, the demand has continued.

3. The farmers' movement has us-

This paper is another of those presented at the Study Conference on Christian Community Relations in July, 1951, at the Laurelville Camp, Mt. Pleasant, Pa. The author is a student at the School of Agriculture, State College, Pa.

ually been recognized in terms of open rebellion and demands for relief legislation. The public is surprised and shocked when they read accounts of roads to markets blocked and picketed, of thousands of gallons of milk meant for delivery to city consumers dumped on the highways, of crowds of farmers stopping mortgage foreclosure sales, etc. The public becomes more or less conscious that otherwise conservative, isolated farmers must be in deep distress to band together in crowds and mobs and be so easily led by revolutionary reformers.

4. The periods of greatest unrest and activity among farmers' organizations have almost universally come during periods of agricultural depressions. At such periods farmers find themselves at a comparative disadvantage in relation to prices, markets, and credits. If a curve were drawn to represent the high and low points of the farmers' movement, the crests of this curve would quite regularly coincide with the troughs of a curve representing farmer commodity prices. It is significant that one organization after another came into existence during periods of depression.

5. Farmers' organizations, at least the more influential ones, with their educational and promotional programs, have played a large part in the development of co-operative attitudes throughout the nation. Although these organizations cannot claim the sole honor of having developed co-operative marketing, and though they have not exclusively confined their activities to this type of marketing, they have during the past fifty years accomplished to some degree the major objectives of their common purpose, a partial adjustment to the market and price system.

Ethical Implications for the Christian

The social implications of Christ's teaching are an integral part of the Gospel. This Gospel implies, basically, a set of attitudes on the part of the follower of Christ as he faces the problems of his total existence. The Christian ethic is really the method Christ used in rendering service. It is the reflection of a life saturated by divine and redemptive love. Paul said: "Let this mind be in you which was also in Christ Jesus."

This concept of the Christian ethic as a part of the Gospel does not share the view of those who teach "that if one will only surrender his heart to Jesus in an emotional affirmation of faith, Jesus will handle all the rest of his problems and he need have no more concern about them . . . . Such religions are religions not of reality but of escape. They openly boast of the weakness and futility of the individual and take away from him the last vestige of his self-respect."

Neither does the Biblical view blend with another contemporary ideology, human idealism and liberal pacifism. In line with apostolic Christianity and the Anabaptist heritage Mennonites believe that only regeneration can restore man unto God and no process of reformation. The Bible does not sketch a process of gradual betterment between the present and the future hope for a sinless world. It recognizes sin as the cause of all ungodliness, sorrow, strife, and selfishness. Human history is portrayed as a cycle of wars and rumors of wars; social and moral conditions are spoken of as reaching a state of corruption, as falling to constantly lower levels, reaching a stage of incurability like that before the flood and that of Sodom and Gomorrah where the judgment of the Almighty was the only answer. "Iniquity shall abound, and the love of many shall wax cold."

Yet, in the face of all this, the obedient disciple of Christ is called upon to witness to the character of Jesus his Redeemer and to offer His message to all people and nations.

Implications for Mennonites

The Mennonite practice in relation to the general practice of farmers' organizations is an unwritten chapter, and it is certainly beyond the scope of this paper. Mennonites are, however, in the swing of agriculture, they maintain some of the most productive farming communities, and sooner or later their general business ethics will come to light. The following points are submitted by way of self-evaluation in terms of the present situation. These are some of the hindrances or obstacles which Mennonites face in the situation.

1. Mennonites of the twentieth century have made little concerted effort to apply the principle of doing justice consistently in the business of agriculture in its broader phases. They are better known for their nonresistance and relief activities than for any trait in the area of economic relations. The sixteenth-century fathers of Mennonitism would be shocked by Mennonite capitalistic practices of today, both from the standpoint of income and its use. It has been suggested that Mennonites condemn the unchristian methods of labor unions while they themselves are tied up with groups that engage in equally vicious practices, and they seemingly are not aware of it. Are they guilty with all the rest who approve acts designed to bring justice to oneself and oppose acts designed to bring justice to the other party?

2. Another characteristic inseparable from the problem of organized agriculture and ethics is the general Mennonite saturation in the materialistic system. There has been a tendency to shy from the political system and wholeheartedly accept the profit motive without complaint. Materialistic values together with the standards of a capitalistic system have accommodated themselves well with the Mennonite ideal of saving and thrift. There is today apparently no church pronouncement against excessive interest rates, reaping exorbitant profits, or accumulating land and money. There is a blindness to the force behind the competitive system geared to the profit motive. This aspect of Mennonite life has never been consistently harmonized with their ideal of love and concept of spiritual life.

3. Mennonites have been strangely silent about evils which have not directly affected them. For example, they are opposed to expressions of violence, yet are not concerned (or in a position) to reconcile heated disputes in the labor-management relations. This lack of sensitivity to human ills undoubtedly reflects lack of an ethical group consciousness in relation to people outside of themselves. It is in some sense a failure to assume responsibility where Christian influence in a broken society is needed. Not one protest from a Mennonite farmer to the unethical practices of farmers' organizations has come to my attention. Mennonites accept the "going" price of farm products which is fixed largely by conflict between organized groups of producers and distributors.

4. For some reason Mennonites have failed to acquire some type of collective Christian action for overcoming evil with good. The love ethic in personal relations has been empha-

Apricot 2.25
EXCLUSIVE
EXCLUSIVE

sized, but there is a lack of group self-discipline which can express itself in opposition to social evils. Those organized groups who practice evil, in both higher and lower strata of society, need to know the Christian way, and to be silent in the face of such situations is to condone them.

5. The traditional emphasis on nonresistance has not been sufficiently integrated into the total life of the community. Perhaps it has been emphasized too much as a "tenet" in contrast to an expression of behavior; it has doubtless been somewhat legalistic, something to be obeyed rather than to be understood. J. W. Fretz noted that there is something very coercive and un-nonresistant about driving a sharp bargain. These are definite hindrances to a consistent economic life.

Is There a Way Out?

For the present-day Christian farmer there appear to be two alternatives. The Mennonite farmer may either return to sixteenth-century farming technology, isolate himself from the complex system and exist as a subsistence farmer, or try to seek a just way in the existing economy. The former appears to be an easy answer to the problem and the latter a very complicated one. In accepting the world as it is, to be "in the world but not of it," will require a high degree of devotion and intelligence in applying to the Christian ethic. A major task, it appears, is that of educating and Christianizing individuals and groups so that intergroup co-operation may succeed. Before the Christian ethic can operate, individuals as well as groups must have righteous attitudes and emotions which will make them desire and promote Christian principles in their economic relations with individuals, with groups, and with society as a whole.

BY THE SIDE OF THE ROAD

The Roy N. Stauffer Farm Produce Market is by the Lititz, Pa., pike and sells fruit and vegetables. To the right is Ephraim Brubaker and to the left is James Hess, clerks of the Market.

Many Mennonite farmers and businessmen still market their own produce and feel no need or desire to join farmers' organizations. However, the past 20 years has seen a rapid growth of farmers' organizations and many Mennonite farmers now buy and sell through them.

The Christian farmer has a goal (but too often it is never explicitly stated or consciously followed), and he uses certain methods to obtain that goal. He as a person is responsible for his behavior and decisions. This responsibility is threefold: (1) to a loving Father; (2) to his neighbor, for he is "his brother's keeper"; and (3) to the larger group.

It is the third level where his responsibility is too often vague, ill defined, and little understood. He does not throw up his hands in despair and say that it is impossible to practice the Christian ethic. Neither does he displace his responsibility from his person to the group. The CIO and the Farm Bureau will not be brought before the final judgment scene, but the individual. He is a person in a group (often irrespective of formal membership), sharing the ideas and benefits of the group. He is by attitude and consent giving constant expression to his judgment. Either his conscience is brought to bear on the group or it is not.

Brotherly love must and should operate on all levels of social interaction. This includes an entire range of social contact: to God, to other individuals as a person, to family, to neighborhood, to community, and to the nation. Naturally some groups and organizations will affect the farmer more than others, but regardless of their size or social status the Christian ethic must be brought to bear on all social levels.

The following points are submitted as suggestions, or general outlines of procedure:

1. A conscience must be cultivated on social justice as taught by the Christian Gospel, bearing in mind that the Christian ethic places its emphasis on doing justice rather than on seeking justice for one's self. When the Christian demands justice for himself or for his group, instead of the other persons or group, he is contradicting himself.

2. The church must become intelligently vocal in its protest against social injustice wherever it is found, but at the same time maintain the proper emphasis on doing justice. "We must become Christian prophets of a social righteousness without descending to the level of the agitator engaged in a class struggle. Here is a task requiring genuine vision and Christian statesmanship." Perhaps there should be groups of Mennonite farmers who would help each other to think through the ethics of their enterprise, and assist each other in maintaining a consistent way of doing justice in line with the Christian ethic.

3. The Christian ethic as it is related to farmers must find proper integration with the historic Mennonite emphasis on nonresistance, nonconformity, and simplicity. Perhaps there must be a redefinition of social values in line with faith. In this highly complex society, Mennonites should study, think, and pray how they can maintain the simple life in the economic areas.

4. The Mennonite farmer, like other farmers, is in a great many instances not informed of the facts. He is biased and prejudiced on many issues of local and national issues, but even worse, *his biases and prejudices are often out of date.* He cannot expect to take an intelligent side of a question until he is properly informed. The leadership of the church, both ministry and

[Continued on page 32]

Helps on how to visit the sick.

On Visiting the Sick

Esther Eby Glass

WHEN WE have experienced a long illness, or spent weeks, perhaps months, nursing some member of the family, the words of Jesus, "Ye visited me," take on new significance. For, although gifts and cards bring real joy to the shut-in, nothing, just *nothing,* takes the place of a friendly visit.

One might suppose that having said, "Visit the sick," the last word on the subject has been spoken. But there are many kinds of visitors—some who bring sunshine to the sickroom and encouragement to the family; others who depress the patient and add confusion to the household already laboring under the extra strain of sickness. If a visit is to bring a real blessing, it must be given prayer and careful thought like any other phase of Christian service. Not only what we do, but the spirit in which we perform the deed determines the result. If some of the suggestions in this article seem self-evident, may it be remembered that the most obvious rules are those most often transgressed.

In the first place, visits should be timely. We have within our church circle individuals and groups who regularly devote Sunday afternoons to visiting the sick. This is a commendable practice. A Sunday afternoon without callers is disappointing to one who has been expecting them. But people who are able to arrange their daytime schedule to do so, might try to make their calls on a weekday. Shut-ins often have many callers on Sunday and none at all during the week.

Esther Eby Glass is a housewife who lives near Lancaster, Pa. She is a writer of articles and stories.

Be Considerate of Those Who Care for the Sick

A purely social call in the week should, however, be made with some consideration for those caring for the sick person. Many families cannot afford the services of a nurse, and the burden of nursing falls upon a busy mother in addition to her regular duties; or, in the case of a mother who is ill, an inexperienced daughter may be struggling to keep the home going. We might consider that hospitals generally have visiting hours not earlier than ten in the morning, and in the wards the usual hours are from two to four o'clock in the afternoon and from seven to eight o'clock in the evening. We readily see that these hours have been fixed to allow the nurse's morning routine and mealtime to be uninterrupted. It would seem only kind to extend the same courtesy to the nurse in the home that we give in the hospital. If doing this requires some inconvenience on our part, who are we trying to benefit, our neighbor or ourselves? Some well-meaning Christian women have marred rather than enhanced their testimony by the thoughtless manner in which they visited non-Christian neighbors in time of sickness.

This Kind of Visitor Is Welcome

There is one type of visitor who is welcome at any hour of any day. I have known many of these, from my childhood days till now. I can see one such visitor, wearing an apron and a smile, coming into the kitchen when Mother was sick. She went in to see Mother with words of sympathy and encouragement, then back to the kitchen where she fell to work at the task in hand, her skillful fingers making short work of the task that proceeded so slowly for daughter. Sometimes she brought a gift, a dish already prepared or flowers from her garden. Sometimes she took something along home, a basket of mending or one of the younger children to spend the day. She was more comfort to Mother than the woman who talked all afternoon to her, told her all the latest news, and knew all the remedies for her ills.

What to Talk About

This brings us to the subject of conversation. Sick folks and shut-ins do like to hear the news. But a cheery recital of neighborhood doings is as far removed from a gossip session as well-raised bread from a doughy, half-baked mess. Let the sick person tell his symptoms, if he wishes to, but don't burden him with all the details of others' diseases. No other class of visitors do more for sick folks than ministers, who not only inquire about the body, but minister to the soul. A real minister of the Gospel has no competitor as a visitor to the sick. Other Christians might learn a few lessons from them. Often they make a number of short calls over a period of time, rather than one long visit which might be tiring. They come to help the patient, not to talk about themselves, or their own troubles. (And who has more problems than they?) They read the Bible and pray before leaving, and why should not other Christians do as much? It would often be appreciated.

Gifts to sick folks usually mean most when brought in person, or sent by one who has already made, or contemplates making a visit. Gifts sent as a substitute for a visit, or as a sort of apology for not making one, lose some of their significance. This is

Maggie Saylor of Scottdale, Pennsylvania has been an invalid for a number of years. Fannie Good of the local congregation pays her a visit.

not true, of course, if the sick person may not have visitors, or if the giver lives far away, or is himself unable to be out. Gifts, and visits as well, should be adapted to the age of the one who is ill.

The Gift That Is Remembered

If the father or mother of a family is sick, visits made to help are always best. Men are perhaps more realistic in such cases than women. If Neighbor Brown has a sudden illness or accident, and his field needs harvesting, the other men in the community will not mow his fence row beautifully clean and leave the crop standing. They will harvest the crop. But if Mrs. Smith is sick, it is surprising how many women will call and leave a chocolate cake or lemon meringue pie. If Grandma Smith or Aunt Mary has come to do the work, the gift may be sensible. But if the cooking is being done by fourteen-year-old Susie, or by Father with the can opener, something else might be more appropriate. How about offering to bring supper some evening? A hearty casserole of the sort taken to covered dish suppers, accompanied by a green vegetable or salad, and a simple dessert would be a plentiful meal. Packed in a basket with paper plates and cups and perhaps a special little dish for the sick mother, this sort of gift should be most welcome, even if it did not present so great a display of culinary skill. And to Father or Susie, weary of struggling with cooking and dishwashing, it will be a gift to be remembered with gratitude.

Elderly folks who are shut-in, or chronic invalids find their days very long at times. Especially is this true of those whose hands can no longer perform any kind of handwork. If they remain in this condition for many years, their friends sometimes forget how much time passes between their calls. The joy a visit brings them is worth some effort on the part of more active ones.

Think of the sick and shut-in among your acquaintance. Then repeat slowly the golden rule, applying it especially to these individuals. Go to see them with the express purpose of bringing them a blessing, and the blessing will return to you!

On Long Time Illness

A program for dealing with America's No. 1 health problem—chronic disease—is outlined in *Something Can Be Done About Chronic Illness,* a popular 25-cent pamphlet published jointly today by the National Commission on Chronic Illness and the Public Affairs Committee, 22 East 38th Street, New York.

The seriousness of chronic disease—those that last a long time—is indicated by such facts as:

"Three out of every four patients in our hospitals are there because of chronic illness."

"More than two thirds of our deaths are caused by chronic illness."

"The working time lost annually because of chronic disease totals more than a billion work-days."

Introducing the pamphlet, Dr. Leonard W. Mayo, chairman of the Commission on Chronic Illiness, declares that "the problem can be solved only with the full co-operation of the medical profession and the public health and welfare officials working together. . . . Its solution is dependent not only on the professions, but on the community leadership that in this country is responsibile for producing such medical care facilities as hospitals, diagnostic centers, and home care programs."

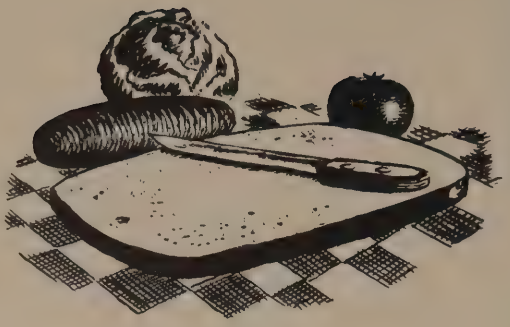
Although the amount of chronic illness has increased in recent years as the proportion of older folks in the population has increased, the overall picture is described as an encouraging one.

"Within the last generation," the pamphlet points out, "medical science has advanced further against chronic disease than ever before. It has given us insulin for diabetes, sodium dilantin for epilepsy, cortisone and *acth* for rheumatoid arthritis . . . and has developed safer and surer diagnostic methods."

What is primarily needed in this area, according to the pamphlet, are means for detecting the disease early—"of bringing the disease to the doctor before it brings you."

This would be no problem, it adds, "if everyone in the United States could or would go to his physician for a complete health inventory once or twice a year."

—Public Affairs Committee, Inc.



Homemaking
News and Views

Home Economics News Digest

Food Research

● *One pound of vegetable shortening added to 25 pounds of lard will double the storage life of home-rendered lard. Hydrogenated shortening, such as Crisco or Spry, should be well blended with the lard before it is poured into the cans or pails in which it will be stored. Air and light increase tendency for lard to become rancid. Therefore lard should be tightly covered and stored in a cool dark place.*

● From the Martha Logan Test Kitchens, Swift and Company, Chicago, comes the following chart showing the time limit meats may be held for good flavor and eating qualities. Storing meat longer than the time indicated in the chart results in poor quality meat. However, any chart in the storage life of meat is only a general guide. The age and condition of the meat when purchased and the efficiency of the home refrigerator are important factors in the keeping quality of meat. Generally, the best results are obtained if meat is not held more than a few hours after it is purchased. If fresh meats are stored in a meat compartment, loosely covered and held at a temperature between 36° and 38° F. they may be held in good condition for the length of time indicated in the table.

REFRIGERATOR STORAGE AND PALATABILITY OF MEAT

BEEF	
Standing Rib Roast	5-8 days
Round Steak	3-5 days
Hamburger (not frozen)	2 days
Liver (sliced)	2-3 days
PORK	
Loin Chops	3 days
Pork Sausage (links in normal cello package)	3 days
LAMB	
Loin Chops	5-6 days
Leg Roast	6-7 days
Hearts	2 days
VEAL	
Loin Chops	5-6 days
Liver (sliced)	2-3 days
Sweetbreads	2-3 days
CURED MEATS	
Sliced Bacon	7 days
Ham (halves)	7 days
Picnic (whole)	10 days
Sliced Dried Beef	12 days
TABLE-READY MEATS	
Franks	4-6 days
Table-Ready Meats (bologna, baked loaves, luncheon meats)	4-6 days
Dry Sausage and Semidry Items (uncut)	2-3 weeks
Braunschweiger Liver Sausage (uncut)	4-6 days

● *A ten-cent bar of sweet chocolate or a six-ounce bottle of cola drink may contain as much caffein as a cup of tea or a cup of coffee. A cup of tea may have between 60 and 75 milligrams of caffein. A cup of coffee may contain from 60 to 100 milligrams of caffein, depending upon the strength of the brew. Cola beverages contain from 6.5 to 9 milligrams of caffein per fluid ounce. A bar of milk chocolate may have as much as 78 milligrams of caffein and over 300 milligrams of theobromine, a heart and kidney stimulant.*

Nutrition News

● Current research in nutrition points up the fact that poor food habits and faulty nutrition in early life may cause breaks in health at a later period in life. This "time bomb" aspect of nutrition should be taken into account when planning diets for young children. Not all the effects of a poor diet are shown immediately. In fact, poor nourishment before a child is born may show up years later in poor teeth.

● *Recent medical research at the University of Chicago shows that a good protein diet during pregnancy is important for the health of newborn babies. Seventy-two per cent of the babies born to mothers who had over 85 grams of protein in their diet daily were rated as in excellent condition. Only 35 per cent of the babies born to mothers with less than 55 grams of protein in their diet were considered in excellent condition. It was noted also that mothers who were on a low-protein diet were much more subject to miscarriage in the early months of pregnancy.*

● In the past few years research in several laboratories has pointed up the benefits of having protein foods in each meal. One research project showed that people who had a breakfast with some animal protein such as milk and eggs were more efficient during the morning and gave fewer signs of fatigue. Another study indicated that the body gets the most benefit from protein foods if they are eaten along with other foods. When the total intake of protein for the day was low, it was particularly beneficial to have some protein along with sugars and starches in each meal. Meats of all kinds, milk, cheese, and eggs contain high quality proteins. At least one of these foods should appear in every meal to insure an adequate supply of this important element in good nutrition.

● *Some cases of high blood pressure have been treated successfully by eliminating from the diet certain foods which increased the pulse rate. These people were allergic to certain foods. Most cases of high blood pressure are due to other causes; but in some instances it may be an allergy.*

Clothing and Textile Notes

- Dacron (pronounced day-cron) is the name of a new synthetic fiber which has many qualities in common with nylon, but is quite different in some respects. It has less tendency to wrinkle and pucker than nylon. Blouses made from this fiber are easily laundered, dry quickly, and require little or no ironing. The fabric does not stretch or shrink. High ironing temperatures will set creases in the fabric that will not come out by washing. Dacron is being used in suiting materials because it does not wrinkle or bag as quickly under warm humid conditions as many fibers do. A lightweight suiting material made of 55 per cent dacron and 45 per cent wool was introduced last spring in both men's and women's suits.

- *"Window Curtains—Planning and Selection" is a new bulletin prepared by the Bureau of Human Nutrition and Home Economics, U.S. Department of Agriculture, Washington 25, D.C. Homemakers who are planning to redecorate their homes may wish to order this 16-page booklet.*

Home Management

- "Our Best Hamburger Recipes" is a compilation of more than 100 recipes using hamburger. You may obtain the booklet free by writing to Martha Logan, Swift and Company, Union Stock Yards, Chicago 9, Illinois. From the same company you may obtain a booklet giving 77 recipes for using the Swift'ning Make-Your-Own Mix.

- *Another make-your-own mix which has proved a time and money saver is the Master Mix developed by Gertrude Sunderlin, Professor of Foods and Nutrition, Purdue University, Lafayette, Indiana. The measuring of dry ingredients and the blending of the fat with the dry ingredients can be done at one time for a dozen bakings. The Mix will keep at least six weeks without refrigeration.*

- Homemakers could save energy and relieve pressure on varicose veins if they learned to sit instead of stand for lengthy jobs such as ironing. Ironing boards are now being made which can be adjusted for use with a stool or chair. Many food preparation tasks can be done sitting. A pull-out board built under the regular working counter can be used comfortably if it is 25 to 26½ inches from the floor. Low work counters which are to be used by the worker who sits in a stool or chair should be planned so that there is sufficient space underneath for knees and feet.

Family Relations and Child Development

- *For parents who have children who do not want to eat nutritious food a fifteen-cent bulletin has been prepared by The National Association for Mental Health, Inc., 1790 Broadway, New York 19, New York. The title of the bulletin is: "Eating Problems of Children—A Guide for Parents."*

Pot Roast with Calico Dumplings

A platter bearing a properly cooked, tender beef pot roast accompanied by Calico Dumplings will rate cheers from the family. This roast is a blade bone pot roast cut thick and braised with care to bring out the fine beef flavors. The moist heat cookery also insures that the meat will be fork tender. Serve with this pot roast the full-flavored gravy in which it was cooked for hearty and delicious eating.

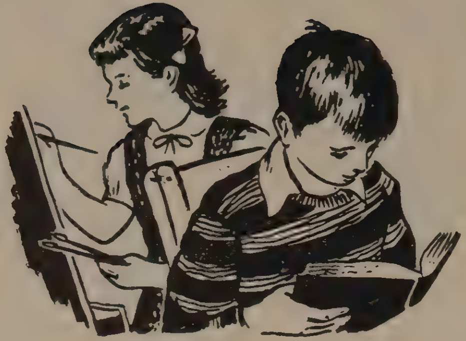
The Calico Dumplings are the perennial fluffy dumpling favorite with bits of beets added for extra color. The trick in making these or any dumpling is to cook them in steaming broth and serve as soon as possible. It is important also that the lid of the kettle remain on tightly throughout the cooking period—and "no peeking" allowed! If there is any doubt about a good seal, cover the kettle first with a clean cloth, then put on the lid. Tuck the corners of the cloth up on the lid to prevent burning.

CALICO DUMPLINGS

Yield: 6 servings

2 cups sifted flour
3 teaspoons double-acting baking powder
1 teaspoon salt
2 tablespoons shortening
¾ cup milk (about)
1 cup chopped beets

Sift together dry ingredients. Cut in shortening. Add milk and beets quickly to dry mixture. Stir just until combined to very soft dough. Drop by spoonfuls into boiling broth. Cover tightly and cook over low heat 15 minutes. Do not uncover. Serve at once.



Young Community

PHOTO CONTEST WINNERS

First place—**Harold Martin,** Marion, Pa.
Second place—**Gordon Landis,** Lancaster, Pa.
Third place—**Lewis and Gerald Shank,** Hanover, Pa.
Watch for the March Young Community! ! !

Interesting Hobbies from the Southland

Mrs. Olen Eicher

Our readers in Sarasota, Florida can make and collect things that most of us have never seen.

Caralee, Janice and Alice Eicher collect interesting plants.

If you should be walking through the woods here in sunny Florida, you might come across a branch of tree with leaves which look dried up and dead. If, at that very moment, it should start raining, you would see a miracle take place right before your very eyes. Those old, brown-looking leaves would start unfolding and turn a beautiful shade of green. Thus, its name, "the resurrection plant." Can you figure out why? The girls broke off a piece of branch while walking through the woods and brought it home. They find it fascinating to sprinkle the leaves with water and see it come to life. This is just one of the novelty and tropical plants which they have in their collection. In the picture they are looking at "Moses in the bulrushes." The blossoms on this plant are small red boats and when they start opening, little white "babies" are tucked inside.

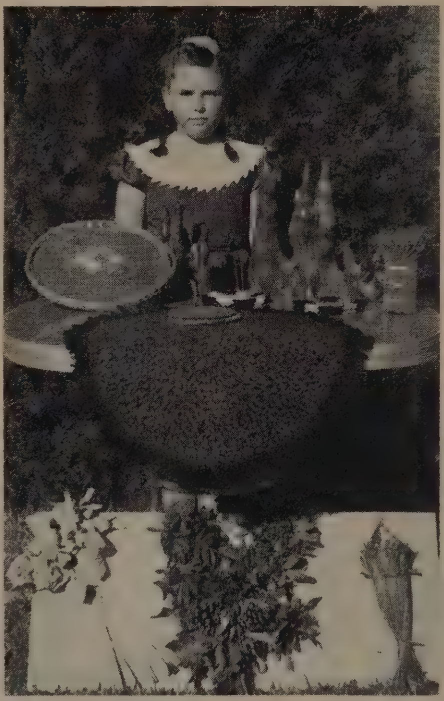
Perhaps your mother has a novel "air plant." Here in Florida they grow wild in the woods and forests. The girls have brought a small one home and of all our plants, it takes the least care. You see, they never need a drink of water but thrive only on air. We find them growing on trees, wrapping themselves tightly around the branches.

The tallest plant in the picture is "lady of the night." It blooms only at night and gives off a fragrant odor. Other fascinating plants in our collection with interesting names are the "artillery plant," the "jade plant," the "pagoda," the "bird's-nest," and the "zebra." The "Chinese hi-hat" has little blossoms which look exactly like little coolie hats. Besides these odd-named plants the girls enjoy different varieties of cactus.

The background for our picture is the "poinsettia" bush which is in full bloom for our coming Christmas season. Our northern friends must buy these potted plants from a hothouse. But down here they are very common and grow into large bushes.

Perhaps you too would like to start collecting odd plants. God has given them to us whether we live in the southland or in the north.

Dorothy Yoder makes interesting things as a hobby.



Dorothy Yoder has a variety of hobbies: The tray was made out of pine needles and plywood, and sewed with raffia. The hot pads lying on the rug were made from pine needles and sewed with raffia. The cypress knees were gathered in the cypress swamp and you boil them until the bark comes off, then you varnish them. The vase and hanging basket were made with pine needles and tied with raffia. The Christmas wreath was made with holly and pine cones, painted with silver paint. The ornament on the left was made of the heart of a palmetto bush. She also likes to crochet rugs; they are made with red and black yarn.

A collection of Cypress "Knees."

Donnie Miller writes about this interesting hobby: My father, my uncle, my boy friend, Donald Brenneman, and I started out one morning from Sarasota, Florida, and drove about fifteen miles until we found a cypress swamp. These trees grow in water. In order to get air the roots grow these knees which extend above the surface of the water. They are all sizes from a few inches to several feet tall and are of many different shapes and forms. We took an ax, hatchet, and a hand saw along. After chopping and sawing for a few hours we had a gunny sack full. When we got home Mother put them in a wash boiler with water and boiled them to loosen the bark which peeled off clean and smooth. After this was done we put them in the sun to dry. When they were thoroughly dry we gave them a coat of shellac which brings out the beauty of the wood and also preserves them. These "knees" make attractive book ends, lamp bases, and a great variety of other ornaments. You can see cypress knees in some of the gift shops in Sarasota. The bald cypress is a native of Florida and is used extensively for lumber. It is almost imperishable under water.

Raising Guppies

Elizabeth Bauman

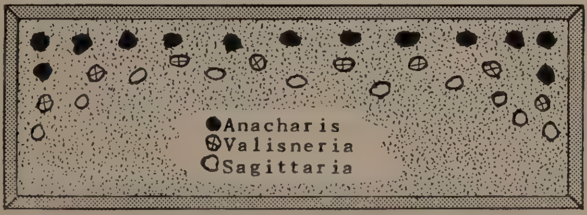
SOME BOYS and girls have dogs as pets. Others have kittens or ponies or calves. And I have even heard of pet chickens and ducks. But have you ever heard of anyone who had guppies as pets? Guppies are small tropical fish. These fish make fine pets for your aquarium. The male guppy is very brightly colored. He likes to show off in front of the female guppy. He will dive to the bottom of the aquarium and lie on the gravel as if he were dead. Then he will shoot up through the water to the top again in front of the female guppy. He can swim backwards as fast as he swims forward.

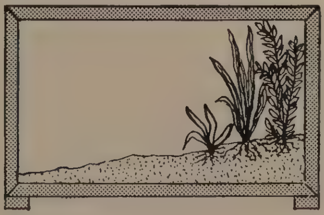
The whole family will enjoy watching your pet guppies. And wouldn't you be pleased if some morning you could waken to find many little baby guppies swimming in the aquarium! Here is how to build your aquarium.

1. Buy a five-gallon aquarium. You will find them for sale in pet shops, or in large dime stores or department stores in large cities. The other things you will need for the aquarium can be bought here too. If you are not able to find all the things you need in these stores, send to a fish supply house. Your librarian will be able to tell you the name and address of a good supply house.

2. Cover the bottom of the aquarium with aquarium gravel. (French's bird gravel works well.) You will need from three to five pounds. Make the gravel two inches deep at the back of the aquarium and slope it until the front of the aquarium is just covered.

3. Plants make the aquarium look beautiful. They also give the fish oxygen which they need to breathe. We will put three kinds of plants in our aquarium: Anacharis, Vallisneria, and Giant Saggittaria. The picture will show you where to plant them.





4. Fill the aquarium with water within one-half inch of the top. Hold a small dish on the bottom of the aquarium. Pour the water into it. This will keep the gravel from moving about.

5. Put two pairs of guppies into the water. Guppies can have babies as often as every eight weeks. When you find baby guppies swimming in the aquarium, take them out with a small net. Put them into a quart jar of water. After they are two or three weeks old put them back into the aquarium. Mother and daddy guppies eat the babies when they are tiny.

6. Tropical fish food can be bought at a pet shop. Sometimes your guppies will be glad for fresh meat. Cut up a red worm and drop in the pieces. Or scrape a little meat off a piece of steak. Feed your fish once a day. Don't feed your fish too often. You will need to watch them a while to learn how much they like to eat. Give the fish a small piece of food. If they eat it hungrily, give them another piece. Do this until the fish act as if they weren't interested. Then stop. Soon you will learn how much you need to give them. Baby guppies eat the same kind of food the other guppies eat except that it needs to be in smaller pieces. Pet stores have food that is ground up especially for the babies.

7. Put one or two pond snails into your aquarium. They help keep the aquarium clean. Sometimes you may need to scrape the green algae off the sides of the aquarium with a razor blade.

8. Last of all cut the cork found in a pop bottle cap into four pieces. Put one piece on each corner of your aquarium. Lay a piece of glass on top of the four pieces of cork. This will keep the fish from jumping out. It also helps keep the water the right temperature.

9. Put your aquarium in a north or west window. Fish grow best when the temperature is between 68 and 80 degrees. Be careful that they do not get too cold at night.

10. If you would like to read more about tropical fish and how to make an aquarium, send for the book called *Your Aquarium* by William T. Innes, Innes Publishing Co., Philadelphia, Pa. It costs 25 cents.

Community Life

Lima Bean Harvest

August and September are the months for harvesting a comparatively new crop in this commercial corn- and soybean-growing area. Though some sweet corn has been raised around Champaign County for years, this area (which has had the distinction of having the largest production of soybeans of any county in the U.S.) has never been thought of as a vegetable-producing region. The last few years have shown, though, that it is well adapted to growing of baby lima beans for freezing. This year about 650 acres of limas were grown near here, and the "Birds-Eye" division of General Foods erected a bean-processing plant in Fisher.

The beans must be cut or "pulled" just below the surface of the ground, and rolled into windrows. This is done by a special attachment mounted on a corn cultivator frame. They are then loaded into dump trucks to be hauled to one of four viners in the area. From the viners they are taken to the plant in Fisher where they are cleaned, chilled, and ice-packed for truck shipment to either Marion, Indiana, or Waseca, Minnesota.

The crop now grown, though new here, has some possibilities of becoming a commonly grown crop. With yields averaging around 1500 to 1800 lb. per acre (top yields of about 3,000 lb.) the seven cents per pound gives room for some profit. However, there are growing problems and costs not encountered in most grain crops. Weed control is very important and sometimes requires some handwork. The cost of pulling and hauling plus the job of scattering the hulled vines which are returned from the viners makes labor and other costs per acre run high. It would seem that a "combine" which could pull and hull the beans in the field would be a great benefit to the industry.

Birds-Eye is interested in greatly increasing acreage of lima beans in this area in the future so that it might be practical to build a canning plant in Fisher and save the long haul to the nearest packing plant.

The introduction of the crop to this community resulted from three years' experiment and research, much of which was carried out on the farm operated by Harold Zehr of Rantoul. While it is just advancing beyond the experimental stage, it proves that newer methods of processing and merchandising foods bring with them changes in our crops and farming methods.

—CHESTER ZEHR, Fisher, Illinois

Shortage in Midst of Plenty in Alberta

Clarence J. Ramer writes on the fall and winter conditions of Alberta. He states: "Very few crops were harvested last fall. There is a shortage of feed and potatoes have been frozen. There is a shortage in the midst of plenty. Otherwise the crop was the best for years. The inability to get it created a serious economic situation." He enclosed two clippings from the *Family Herald* and *Weekly Star* and from these clippings the following information can be gleaned:

Last fall the grass and cover crop was lying under six to twelve inches of snow and due to a heavy summer's rain little haying had been completed. Rainfall in southern Alberta had rendered 40 inches, not counting the winter snow.

Less than 50% of Alberta's grain crop was threshed. Potatoes are scarce because freezing weather came before they could be dug.

Only the winter of 1919-1920 seems to compare with this year's early severity. It has been at least 30 years since the snow and cold came so early and caught so much grain and feed in the fields.

As a result of the feed shortage stockyards at Calgary were jammed. Trucks hauled cattle from all parts of the province and the yards had more cattle and calves than they could handle. At one time over five thousand head of cattle were in the Calgary stockyards, one of Canada's largest cattle markets. The cattle stood in swirling snow and the thermometer showed a few degrees below zero.

Church Services at Home

MARGORIE FORBES

"Where there is electricity, there is a way," believe Mr. and Mrs. J. G. Andres who live in Elbing, Kansas, a small country town of some 65 population.

When Mrs. Andres became bedfast approximately a year ago, one of the things that distressed her most was being unable to attend the Sunday church services in the near-by Zion Mennonite Church.

The family is not one to give up

1952 Conference on Christian Community Relations

The Conference on Christian Community Relations, previously the Conference on Industrial Relations and Mennonite Community Life, will be held this year at the Willow Springs Mennonite Church, Tiskilwa, Illinois. The dates for the Conference are March 27-29, 1952. A complete program of this Conference will appear in the March issue of the MENNONITE COMMUNITY.

Plan now to attend this Conference. It is of interest to all members of the Mennonite Church.

The Conference is sponsored by the Committee on Economic and Social Relations of the Mennonite Church, and the Mennonite Community Association. Copies of the printed program may be obtained by writing to either of these organizations at 610-616 Walnut Avenue, Scottdale, Pennsylvania.

easily. If Mrs. Andres could not go to the church services, then the services would be brought to her!

This past spring the church was equipped with a loud-speaker system similar to that used in many city churches. This, in itself, was not extremely unusual, although the system has two novel but convenient features. First, a speaker in the basement for the nursery so that the youngsters being entertained there can also hear the services; and second, a remote control in the rear of the church so that the volume of the amplifier can be adjusted when necessary.

When this was being installed Mr. Andres purchased an additional loud-speaker for the Andres home. The total cost for the speaker, 300 feet of wire, and labor was about $35.00. This loud-speaker also has a volume control that can be adjusted as Mrs. Andres likes.

And once again Mrs. Andres can hear and enjoy the church services!

But this is not all.

Mrs. Andres is not alone in her enjoyment of the Sunday services. One might expect that a person who is partially paralyzed would be forced to give up the performance of neighborly needs. Not so Mrs. Andres. A neighbor who has a serious heart ailment and can not stand the confusion of a crowd is invited each Sunday to come and sit and listen with Mrs. Andres during the church hour.

The loud-speaker is not used during Sunday school but the group of women who made up the class Mrs. Andres attended quickly solved that problem by meeting for their lesson in the Andres living room.

This is an example of how ingenuity, the neighborly spirit of the Midwest, and the use of electricity can be combined to bring additional happiness to a rural home and community.—*Electricity on the Farm.*

Iowa Community Assists Families to Buy Farms

An article in the *Gospel Messenger* tells how a church community in Iowa encourages its young people to found homes. The article states:

The Panther Creek Church of the Brethren in Dallas County, Iowa, is bringing young families into its congregation by helping them get a start in farming. Under the guidance of the church placement committee, fourteen have purchased land, thirteen have been encouraged to form father-son partnerships and several others have set up homes on rented farmsteads.

The article goes on to give the motive and the methods of the congregation. "Over the years they had seen four neighborhood churches fail when old standbys in the congregations retired, died or sold their lands and moved away. The same fate could befall their own church within a single generation if they allowed it to be stripped of future leaders. If they could offer a place in the community, they reasoned, young families would stay. And they would find a place in the church.

"So Panther Creek church set out to help young farmers. The initial step was to appoint a placement committee. Its duties were to locate farms, appraise the value, help secure purchase money, advise and supervise farm practices—without fee. Three churchmen accepted assignments. New appointments, one each year, are for three-year terms. Pastor Paul Miller is the fourth committeeman.

"Almost at once the committee held a waiting list of new families who were asking for assistance."

CO-OPERATIVE ENTERPRISE

[Continued from page 13]

pear in the building process. "To be forewarned is to be forearmed," says the proverb. Co-operatives do face a number of problems, some of which are unique, and others which are common to businesses in general.

1. Hostile attitudes. Many people think that co-operatives are opposed to the free enterprise system and private ownership of property. Consequently co-operatives have often suffered at the hands of private businessmen, especially wholesalers who may refuse to sell to purchasing co-operatives. The current pressure exerted by businessmen's organizations to remove the tax-free status of co-operative earnings is an indication of these hostile attitudes. The last two decades, however, have witnessed a general improvement in the public attitude toward co-operatives. Many co-operatives enjoy excellent relations with other business enterprises in the community. Leaders contemplating the organization of a local co-operative should carefully cultivate good

[Continued on page 28]

Farm Outlook

Soil is the basic factor upon which farm production depends. Buildings can be erected, machinery purchased, labor hired, and capital borrowed. Some or all of these usually are necessary in running a farm. However, little can be done to change the soil or the climate of an area. For these reasons, use as many conservation practices as applicable on your farm. A sound land use program is imperative from a financial point of view as well as good stewardship. Consult your S.C.S. fieldman or county agent for the conservation practices applicable to your farm. Follow a rotation that will build up or at least maintain soil productivity.

HOGS—Stronger price trend. Feed thrifty gainers to 240 pounds. Sell slow hogs at 200.

CATTLE—Low cost gains are a *must*. Top out as good slaughter condition is reached.

LAMBS — No great price change in sight. Weights about 100 pounds are taking price cuts.

DAIRY—There is need for more milk. Milk prices are relatively stable and will be strongly supported by the rapidly growing population. Breed for freshening next fall.

EGGS—Irregularly lower prices. Order enough early chicks to fill your laying house with all pullets next fall.

BROILERS—Stronger price trend.

TURKEYS—No great price change. Big poult demand appears ahead. Especially for the small Beltsvilles.

FEED—Buying feed ahead, even at present high prices, is practically necessary if one wants to protect his livestock feeding, dairy and poultry operations against shortages.

GRAIN—Steady to higher prices.

FERTILIZER—Buy and take delivery now. Prices may go up and a shortage for next spring is in the making.

—S. J. S.

relations with other businesses in the community.

2. Disloyalty of members. Many co-operative members are interested only in immediate price savings. They do not see the long-range achievements of co-operatives. Consequently they will turn immediately to other businesses if the co-operative prices happen to be a few cents on the unfavorable side of the market. In a recent study of the attitudes of Michigan farmers it was revealed that over one third of the co-operative membership would not continue to sell through their co-operative if prices were sometimes a little lower than at other businesses. Members frequently overlook the fact that co-operatives usually buy and sell at market prices and return the savings at the end of the year to the patrons.

Members may sometimes become disloyal when they find they cannot obtain credit or other services at the co-operative. They may also yield to the advertising pressure of other businesses. Co-operatives usually avoid the expense of advertisement.

Co-operative leaders find it necessary to maintain a constant program of education to encourage loyalty. The Farm Credit Administration study, referred to earlier, indicates that a large number of discontinuances occurred because of membership disloyalty. The remedy for this situation, they conclude, is "more education, and then more." To this is added the statement that the most effective kind of education is participation.

3. Management. The problem of obtaining good management has been referred to earlier. The qualifications of a good manager are legion, but the three most important are a farm background, previous business experience, and the ability to work well with people. The latter two are imperative. Rather than choosing the man with the best qualifications, co-operatives have sometimes hired the man who would work for the lowest salary. This practice can be expected to have only undesirable results.

4. Space does not permit the discussion of other problems, such as obtaining adequate operating capital, getting members to attend business meetings, securing efficient employees, and keeping good financial records. The problems in co-operation should not be viewed with discouragement, for problems will be found in all businesses. Rather, they should be viewed as challenges. The solving of them brings satisfaction and inspiration.

As Bakken and Schaars have said (*Economics of Co-operative Marketing*, McGraw-Hill, 1937), "there is no vest-pocket formula for organizing either co-operative sales or purchasing associations. No stereotyped procedure is practicable." Conditions vary widely from community to community. All organizers, however, must lay careful plans, survey existing conditions, and face problems intelligently. The formation of co-operatives is to be strongly encouraged, but not in a haphazard, guess-as-you-go fashion. Co-operatives will thus avoid the ridicule and disapprobation which has arisen in various communities throughout the country as a result of premature attempts to build associations. A valuable building deserves only the best foundation.

Corrections in the Mennonite Community Cookbook

Mary Emma Showalter submits a list of corrections on the recipes in her cookbook. She states: "As far as I am able to discern, this list includes all major errors. While most of these corrections have been made in the fourth printing, I thought it would be only fair to those who bought their books earlier to have a chance to make these corrections. Several involve the omission of essential ingredients, a few others have confused the amounts of two ingredients, and others have omitted details in the directions for procedure."

1. Salt Rising Bread, p. 21—Time to add the sugar omitted. Should be added with salt and cornmeal.
2. Sweet Cream Doughnuts, p. 23—First sentence of instructions should read sweet cream instead of sour cream.
3. Crullers, p. 24—The recipe as it appears in the book is a duplicate of the original one, but many people prefer a sweet cruller. ½ cup of sugar may be added if desired.
4. Coffee Cake, p. 25—Sugar omitted from list of ingredients for batter. Should read ¾ cup sugar and only ¼ cup fat.
5. Barbecued Hamburger, p. 59—Should include 1 teaspoon salt.
6. Porcupine Balls, p. 61—Should include 1 teaspoon salt.
7. Mock Turkey, p. 64—Egg omitted—should include 1 egg, beaten. Crusts of bread may be used.
8. Apple Sauce Cake, p. 203—Time to add eggs omitted. They should be added after sugar and fat have been creamed together.
9. White Fruit Cake, p. 213—Design for top of cake suggested in last sentence should be done after cake is baked.
10. Wedding Cake, p. 225—Egg whites for frosting omitted. Should include 5 egg whites.
11. Yellow Angel Cake, p. 227—Should call for ⅓ cup boiling water instead of ½ cup.
12. Christmas Fruit Cookies, p. 253—Leavening omitted. Should include 1 teaspoon soda dissolved in 1 tablespoon water.
13. Apple Sponge Pudding, p. 312—Should call for only 1 cup sugar.
14. Grandma's Cherry Pancakes, p. 316—Amount of flour and milk should be transposed. Should read 1 cup milk and 1¼ cups flour.
15. Lemon Sponge Pie, p. 372—Time to add water omitted. Should be added after grated rind at end of second sentence.
16. Walnut Custard Pie, p. 382—Next to last sentence has a word omitted. It should read, "pour *cooked* custard into baked shell."
17. Granddaddy's Green Tomato Pickle, p. 401—Fourth sentence should read, "Sprinkle with mustard seed and salt. Let stand overnight. Drain. Salt not to be added to vinegar."
18. Fondant, p. 440—Time to add syrup omitted. It should be added with sugar, salt, and water.

Viewpoints on World News

Corruption in Tax Enforcement

Carl Kreider

THE FORCED resignation of Mr. T. Lamar Caudle, Assistant Attorney General in charge of Income Tax collection, and Mr. Charles Oliphant, Chief Counsel of the Internal Revenue Bureau, again has thrown the spotlight of public opinion on the possibility of corruption in high government circles. Inasmuch as this is an election year an unusual amount of attention will be directed to these cases. "Turn the rascals out" is a potent political slogan. The Democratic Administration doubtless will be hurt politically, but whether or not it will be hurt sufficiently to interrupt its twenty-year term will depend in part at least upon the extent to which charges now being investigated turn out to be true. In addition to the resignation of the two top officials, six of the 64 Collectors of Internal Revenue have either been dismissed or have resigned, and 46 of the 57,000 other employees of the Bureau of Internal Revenue have either been discharged or suspended.

It Has Happened Before

The current tax scandals recall similar revelations of corruption at previous periods of American history. In the 1830's a New York customs collector by the name of Samuel Swartwout stole a million dollars. A "Whisky Ring" during the administration of President U. S. Grant operated an extensive program of liquor tax evasion. At the time of President James A. Garfield stage coach mail contracts were involved in the "Star Route Frauds" cases. During the administration of Warren G. Harding, Secretary of the Interior Albert B. Fall received a bribe of $100,000 for giving leases on government oil lands in the "Teapot Dome" scandal. In 1929 President Herbert Hoover named the Wickersham Commission to investigate the enforcement of law, particularly of the Volstead Act. The Wickersham Commission's first report was so equivocal and contradictory that it was dubbed the "Liquor-sham Report" and was doubtless a contributing factor to Mr. Hoover's defeat in the 1932 campaign.

The current tax scandals are not the first evidences of corruption within the Truman Administration. Two years ago the "five percenter" inquiry dealt with men in high government positions who had or claimed to have influence in the awarding of governmental contracts and who sold this influence for five per cent of the profits. More recently it has been charged that men with White House connections received substantial gifts for helping firms secure loans from the governmental lending agency known as the Reconstruction Finance Corporation. These "gifts" or "favors" or commissions" ranged from mink coats and deep freezers to Florida vacation trips and television sets. At about the same time the Senate Crime Committee (popularly known as the Kefauver Committee) drew national attention to its disclosures of corruption in local politics that so far have dwarfed the Federal scandals. Nevertheless, the tax scandals doubtless will have some impact upon most Federal taxpayers, and at the present time there are over 50,000,000 such people in this country.

How It Happened

A brief description of the tax enforcement machinery will assist in showing the nature of the present tax scandals. As every taxpayer knows, his return is mailed to his District Collector of Internal Revenue. Over the nation as a whole there are 64 of these offices, located chiefly in state capitals and in other large cities. Although all income tax returns theoretically are examined by the district collector's office, most of the small returns (incomes under $7,000) are merely checked for mathematical accuracy, and only a small sampling, less than one in ten, are actually examined with care. Most of these returns, of course, are for salary and wage earners, and the great bulk of their taxes are collected at the source in the form of pay roll taxes. This explains the political potency of the tax scandal issue. The small taxpayer no doubt will feel that the government has arranged it so that he will have to pay all of his taxes but that corruption in the government permits the large wealthy taxpayer to evade his obligation.

Each year approximately 2,500,000 taxpayers file returns showing more than $7,000 income. These larger returns are all sent to one of the 39 district Internal Revenue Agencies. Here most of the high-bracket returns are examined and a substantial number of the returns for incomes of $10,000 to $25,000 are audited. If a district revenue agent's examination raises a suspicion that the taxpayer has been defrauding the government the agent reports his findings to one of the 15 district Intelligence Units. At this point Intelligence and Revenue agents make a joint investigation and if they are convinced of delinquency or fraud they press charges against the taxpayer in either a civil or criminal court. If the taxpayer is convicted in a civil tax court the maximum penalty is payment of 50 per cent in addition to back taxes. The Department of Justice received about 230 such cases in 1950. If, on the other hand, the agents are convinced there has been a willful falsification of the return they will carry the case through the Tax Division of the Department of Justice to a United States District Criminal Court. Here the maximum penalty in case of conviction in addition to back taxes is five years in prison and $10,000 fine. The Department of Justice closed criminal prosecutions against 710 defendants in 1950 and secured convictions in about 420 cases. The process of conviction is long and involved, often requiring three or four years of time, and during that time any of the governmental tax agencies which have handled the case previously may make recommendations against prosecution.

The above description of the procedure for prosecuting tax delinquents will make it clear why the forced resignation of Mr. Caudle and Mr. Oliphant are so serious. Mr. Oliphant's office was responsible for the preparation of the briefs which are used to prosecute tax delinquents. Mr. Caudle was head of the Tax Division of the United States Department of Justice which is charged with prosecuting criminal tax cases. Although some of the more serious charges brought against these men have not at the time of writing been substantiated, Mr. Caudle is reported to have testified that he received a number of favors from a law firm which defended some 40 or 50 criminal tax fraud cases. These favors included such things as assistance in getting a mink coat for his wife at wholesale prices, a $5,000 commission on the sale of an airplane, and the gift of a television set at Christmas time. Furthermore, the Treasury Department has already discharged some 50 important tax officials, some of whom will face prosecution.

Last September a subcommittee of the House of Representatives Ways and Means Committee, headed by Representative King of California, started collecting information and its work will likely continue at least until the middle of 1952. Furthermore, public hearings began in San Francisco on January 7 concerning both the work of the Collector of Internal Revenue and the United States Attorney's office there. The San Francisco collector, Mr. James Smyth was discharged in late November.

"The Christian Should Sharpen His Own Conscience"

Some people have argued that tax scandals are inevitable results of the nearly confiscatory levels of the federal income tax. As previous articles have pointed out, the excessive load of taxation in the United States today is primarily a result of the continuing burden of an unconscionable level of defense expeditures. Perhaps, therefore, tax corruption can ultimately be corrected only when total federal expenditures are reduced to saner levels. Although recognizing the possibility of truth in this position, it must be clear that tax delinquency and the apparent willingness of government officials to enter into collusive agreements with delinquents are simply additional evidences of human propensity to sin. The Christian will be interested in pointing such sinners to the only true way of salvation just as he will people guilty of any other of man's many human weaknesses. At the same time, the Christian should sharpen his own conscience in order that in the preparation of his own income tax return he will maintain the high level of Christian integrity he has assumed through his profession of faith in Jesus Christ.

"Think on these things"

In the lives of many Christians, all real progress in spiritual life awaits upon the willingness of that Christian to make Christ the Lord of his possessions and to render unto God a faithful stewardship of the things that God has given him.

—Holmes Ralston in *Stewardship in the New Testament Church*

A true understanding of the Christian doctrine of stewardship of wealth may involve a dealing with money that is more radical than the demands of socialism.

—Holmes Ralston in *The Social Message of the Apostle Paul*

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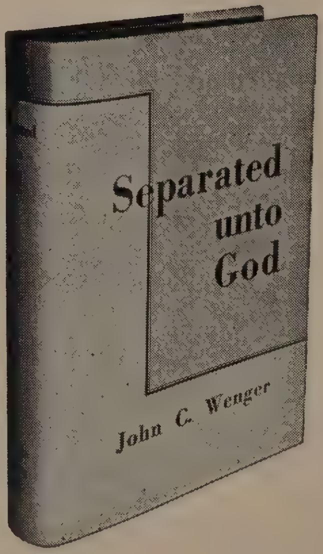

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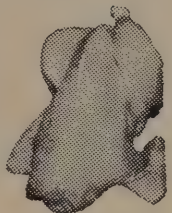

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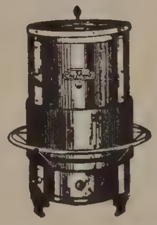

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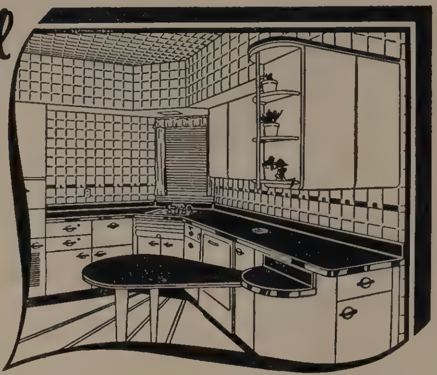

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FARMERS' ORGANIZATIONS AND THE NONRESISTANT CONSCIENCE

[Continued from page 19]

lay, should be informed of the pertinent facts in the struggle between farmers' organizations and their opponents.

5. "There are selfish sheep in the rural pasture." Certainly part of the work of the church is to remind the farmer that he is his brother's keeper, and that the only man Jesus ever called a fool was the farmer who thought that bigger crops and bigger barns would be comforts for his soul.

6. No farmer in the present competitive system can claim that he is wholly free from active participation in the profit motive. Farmers have organized in the major specialties, notably in milk, wheat, cotton, tobacco, cattle, and citrus fruits. The power of farm co-operatives and farmers' organizations is felt increasingly. The test comes in the way in which the power of the organization is used, whether it is used selfishly or for the common good. The precise position where one Christian farmer will "draw the line" in comparison to his neighbor will vary. But all of the methods of finding the will of God must be sought that are open to a Christian before making a decision.

7. Mennonite farmers should rise to a new level of world responsibility. When people move in little more than a generation from the small, snug isolation of the old rural neighborhood into such a great and confusing world as our modern one, they have great enlargements of soul to make. People who live in commercial cities have long had acquaintance with this business involving other organizations, races, tongues, and customs and have learned at least in part to cope with it; rural people have only recently been thrown into these dilemmas. The public opinion polls all indicate less knowledge of national and international affairs on the part of rural people than of city people. This is quite understandable but it is also dangerous.

8. In the present price and market economy the controversial issues are constantly changing. New platforms are proposed and new courses of action are outlined. Whenever a new issue of questionable ethics or controversial nature is brought before the public, what can the Christian farmer do? He can stop to ask himself whether the proposed plan is a Christian solution. If it is not, then what alternative plans are there? How does the course of action check with personal Christian belief and doctrine?

9. Perhaps Mennonites can act as leaven of Christian forces within large farm organizations, as well as protesters from without. Often a voice protesting from within an organization, challenging the ethics of a proposal, is sufficient to bring about the rejection of an unethical move. Mennonite farmers can thus serve as the "conscience" of a larger group. Nothing earth-shaking may be accomplished through such activity and their proposals may be repeatedly rejected, but if they "say their word" something will have been accomplished. Their conscience will be clear.

The problem is a broad and complex one. We have sampled various phases of the question but have dealt with none of them completely. Some questions have been raised but perhaps not enough or not the right ones bearing on the conditions as they exist. Perhaps they can serve as a starter for further discussion.

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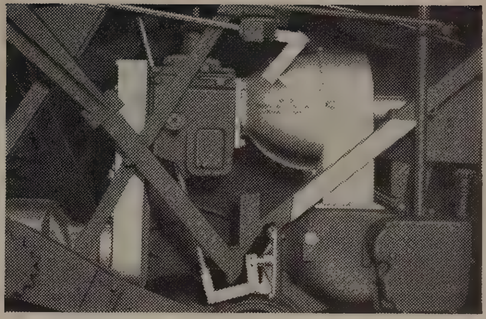

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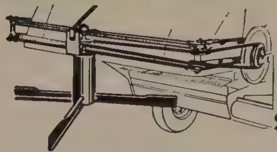

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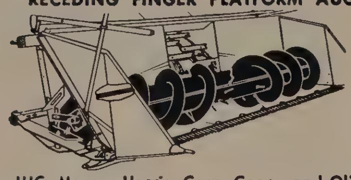

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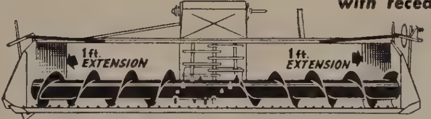

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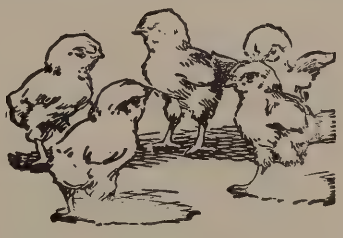

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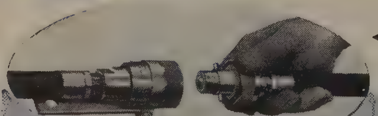

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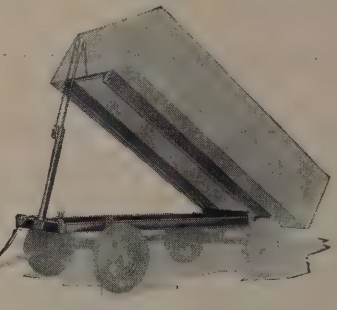

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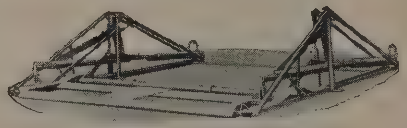

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THE MENNONITE
Community

MARCH 1952
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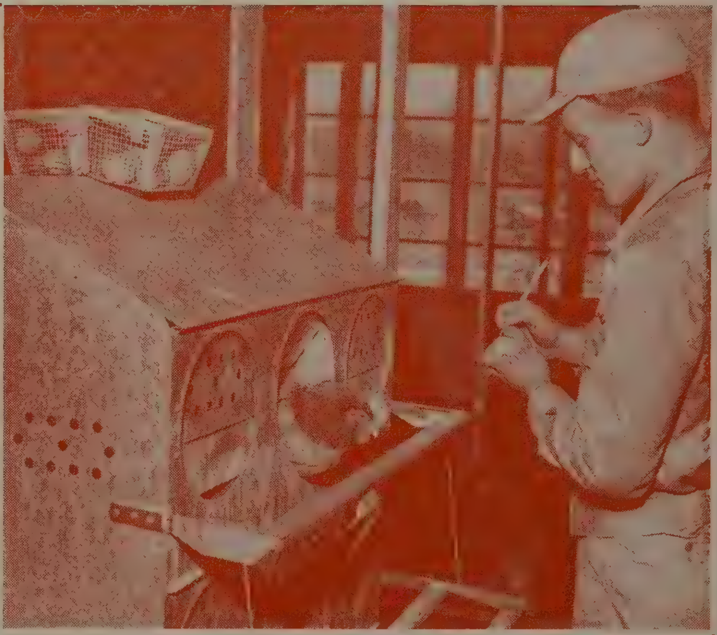

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Our Churches

Weavers Mennonite Church, two and one-half miles west of Harrisonburg, Virginia, is probably the fourth church to be built by the Virginia Mennonites. Conference minutes state that the original church was built in 1827. Another church replaced it in 1881. The present one was built in 1946.

The Weavers Church has been a pioneer congregation. Early Sunday schools were started here and according to Harry A. Brunk, the first singing school to be held in a Mennonite Church was held here. The first Old Folks' Singing met at Weavers Church in 1903.

During the Civil War, soldiers camped and slept on the church grounds. In June, 1861, an army captain appeared in the church during worship and caused a great stir by announcing that all men between the ages of 18 and 45 must report for military service. No services were held at the church when it was occupied by the army.

The present membership is about 250. S. H. Rhodes serves as bishop and is assisted by D. W. Lehman. Paul Good is minister and John W. Harman is deacon.

Mennonite Community

MARCH 1952

Volume 6 Number 3

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People of the Living God

People of the living God,
I have sought the world around;
Paths of sin and sorrow trod,
Peace and comfort nowhere found:
Now to you my spirit turns,—
Turns a fugitive unblest;
Brethren, where your altar burns,
Oh, receive me into rest.

Lonely I no longer roam
Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave;
Mine the God whom you adore;
Your Redeemer shall be mine;
Earth can fill my soul no more,—
Ev'ry idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and pow'r;
Welcome poverty and cross,
Shame, reproach, affliction's hour.
"Follow Me"—I know Thy voice;
Jesus, Lord, Thy steps I see;
Now I take Thy yoke by choice,
Light Thy burden now to me.

—James Montgomery.

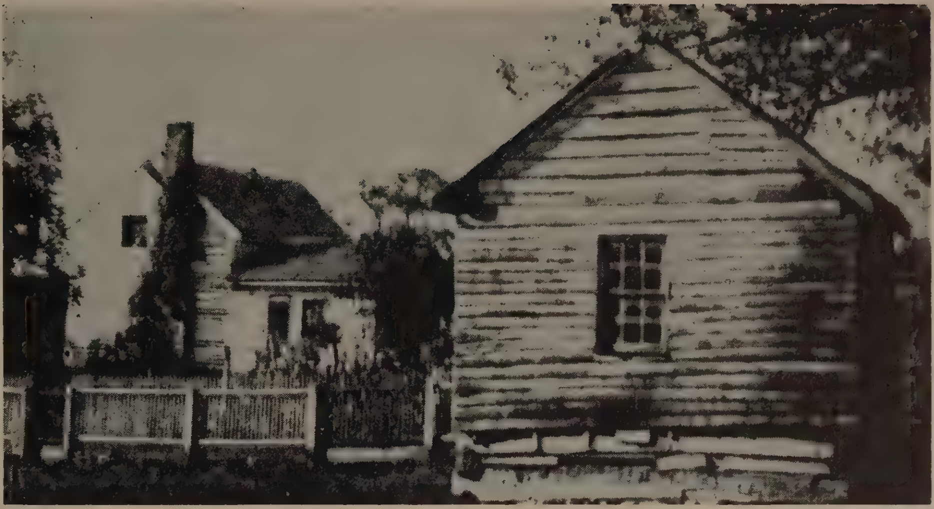
(One of the fine English hymns which appeared in the later eighteenth-century editions of *Harmonia Sacra,* and thence in the *Church Hymnal* [1927]. Only the first two stanzas were printed in the older book.)

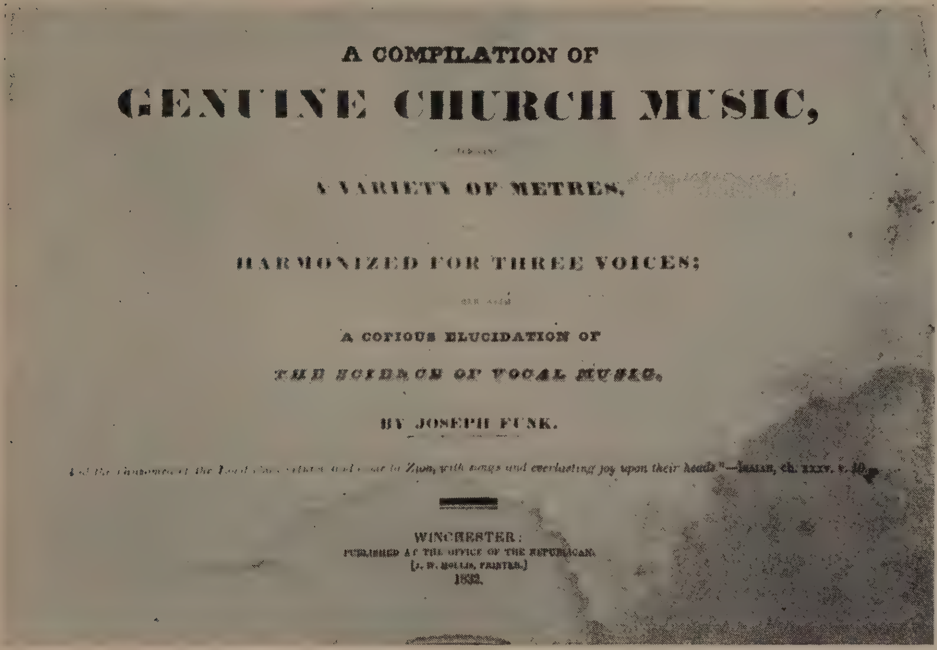
WHERE FOURTEEN EDITIONS OF HARMONIA SACRA WERE PRINTED

This picture taken in 1911 shows the building (right) which was a springhouse below and a loom house above. To the left is the old residence of Joseph Funk. The loom house was used as a printery and bindery from 1847 to 1877 or 1878 (the latter date is uncertain). During this time the fourth to seventeenth editions, inclusive, of the Harmonia Sacra were printed.

TITLE PAGE OF 1832 EDITION

The title page of the first edition of the book which was to be renamed, after the fourth edition, the "Harmonia Sacra." It was prepared to serve as a music textbook, rather than as a church hymnal.



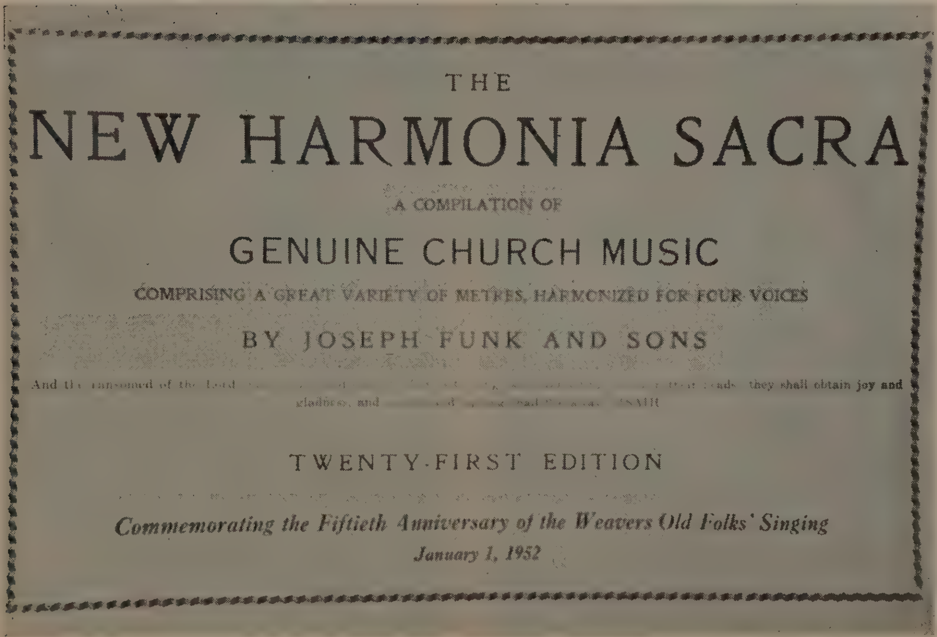


A COMPILATION OF
GENUINE CHURCH MUSIC,
[illegible]
A VARIETY OF METRES,
HARMONIZED FOR THREE VOICES;
[illegible]
A COPIOUS ELUCIDATION OF
THE SCIENCE OF VOCAL MUSIC.
BY JOSEPH FUNK.
"And the ransomed of the Lord [illegible] to Zion, with songs and everlasting joy upon their heads."—ISAIAH, ch. xxxv. v. 10.

WINCHESTER:
PUBLISHED AT THE OFFICE OF THE REPUBLICAN.
(J. W. HOLLIS, PRINTER.)
1832.

IN MEMORY

In the heart of Singers Glen in the Shenandoah Valley is this marker in memory of Joseph Funk, first publisher of the Harmonia Sacra. Joseph Funk was a grandson of Bishop Henry Funk who came to America in 1719 and who died in Franconia Township of Montgomery County, Pennsylvania, in 1760. Bishop Henry Funk is well known for his part in supervising the translation of the 1748 edition of the Ephrata "Martyrs' Mirror."



THE
NEW HARMONIA SACRA
A COMPILATION OF
GENUINE CHURCH MUSIC
COMPRISING A GREAT VARIETY OF METRES, HARMONIZED FOR FOUR VOICES
BY JOSEPH FUNK AND SONS
And the ransomed of the Lord [illegible] heads: they shall obtain joy and gladness, and [illegible] ISAIAH
TWENTY-FIRST EDITION
Commemorating the Fiftieth Anniversary of the Weavers Old Folks' Singing
January 1, 1952

TITLE PAGE OF 1951 EDITION

The title page of the latest edition of "Harmonia Sacra," the fourth edition to be produced in the present century as one product of the Old Folks' Singing movement. The publisher is H. A. Brunk, Park View, Harrisonburg, Va.; the date is 1951; the printer is Shenandoah Press, Dayton, Va.

Fiftieth Anniversary of an Old Folks Singing

Harry A. Brunk

FOUNDERS OF THE OLD FOLKS' SINGING

L. J. Heatwole and Mary Coffman Heatwole loved to sing the hymns of Harmonia Sacra. Mary Coffman Heatwole was a sister to the well-known Mennonite evangelist, John S. Coffman. It was she who first suggested the idea of a singing from the Harmonia Sacra.

THE TITLE page of the twenty-first edition of the *Harmonia Sacra*—the Anniversary Number—reads as follows:

> THE NEW HARMONIA SACRA
> A compilation of
> genuine church music
> comprising a great variety of
> metres, harmonized for four voices.
> BY JOSEPH FUNK & SONS
> *And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*—Isaiah
> Twenty-first Edition
> Commemorating the Fiftieth
> Anniversary of the
> Weavers Old Folks' Singing
> January 1, 1952

This anniversary number of the *Harmonia Sacra* commemorating the fiftieth annual New Year's Day singing at the Weavers Mennonite Church near Harrisonburg is dedicated to the early leaders of the Old Folks' Singing Movement whose unbounding faith and enthusiasm were a constant inspiration.

As the title page indicates, the fountainhead of this movement was Joseph Funk of Singers Glen, Virginia.

Joseph Funk was born in Berks County, Pennsylvania, in 1777. He was the eleventh child of Henry and Barbara Showalter Funk. In 1786 Henry Funk moved to Rockingham County, Virginia, with most of his family. It was here that Joseph Funk grew to manhood. When starting out for himself, he chose to build a home from the wood of the forest near a cool spring which was located about seven miles northwest of Harrisonburg, Virginia. This home and spring became the nucleus for the formation of a village known at first as Mountain Valley and later as Singers Glen in honor of the Funk family's contribution to music.

Harry A. Brunk teaches history at Eastern Mennonite College, Harrisonburg, Virginia. He is also a local historian. Copies of the twenty-first edition of Harmonia Sacra, commemorating the fiftieth anniversary of the Weavers Old Folks' Singing, can be secured from him.

At this place Joseph Funk wrote and translated religious literature, wrote hymns and compiled hymnbooks, taught school, became a publisher and bookbinder and a music teacher of renown.

J. B. Coffman, a brother of John S. Coffman and a member of the Brethren Church, helped to begin the singing movement and was moderator for a number of years. He is shown here with his wife Sarah.

Funk's first attempt at compilation and music writing was a book en-

Elias and Elizabeth Brunk, parents of the author of the article on these pages, were among the founders. They posed for this picture in the late 1910's. Elias Brunk was moderator or assistant moderator for the first thirty-seven annual singings at Weaver's Church.

"If there should be no other justification for the Old Folks' Singings, the fellowship that it affords is enough to make us keep on singing these hymns."

PRESENT AT THE FIRST SINGING OF FIFTY YEARS AGO

Front row: Mrs. Earl Grove, Annie Heatwole, Katie Swope, Annie Showalter.

Second row: David Swope, L. H. Jones, Otto Good, S. H. Rhodes.

Third row: Joe Brunk.

L. H. Jones has attended all of the fifty annual Singings.

titled *Choral Music,* published in 1816. This was a German music book and was not accepted as generally by the people as he had hoped. He did not give up with this first attempt, however, but compiled and published an English hymnbook in 1832 at first called *Genuine Church Music,* but later the *Harmonia Sacra.*

The title page of the first edition reads as follows:

A compilation of genuine church
music comprising a variety of metres
all harmonized for three voices
together with a copious elucidation
of the science of vocal music
BY JOSEPH FUNK
"And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads" Isaiah, ch. 35, v. 10.
Winchester
Published at the office of the Republic
(J. W. Hollis, Printer)
1832

This indicates that the first *Harmonia Sacra* was published at Winchester, Frederick County, Virginia, about seventy-five miles north of Singers Glen. And according to a little yellow label inside the flyleaf, it was bound at Charlottesville, Albemarle County, Virginia, one hundred and twenty-five miles south of Winchester, Virginia, and it was sold at the home of the author at Singers Glen, Rockingham County, Virginia. One can imagine the difficulty under which Funk worked at this early period when horseback riding was the chief method of travel.

The book was six inches by nine in size, opening at the end. The covers of the book were made of stiff pasteboard, covered with mottled paper, while the back and corners were reinforced by sheepskin. The book contained two hundred and eight pages.

Edition after edition, the *Harmonia Sacra* was called for during the nineteenth century. Joseph Funk & Sons were responsible for the publication of seventeen editions from 1832 to 1877 or 1878. When the fourth and subsequent editions were called for, Joseph Funk and sons were able at their own plant to both print and bind the books. In terms of books these numerous early editions mean much more. It is thought that the average number of books per edition was about five thousand copies. This indicates that approximately eighty-five thousand volumes were published during the first fifty years of the book's existence. This record must testify loudly concerning the quality and value of the hymns.

The Singing School Movement of the Nineteenth Century

Why was there such a large demand for this book? The Singing School Movement of the nineteenth century was partly responsible for this demand. Hundreds of these schools were held in Northern Virginia and neighboring states by Joseph Funk and his sons, and by others who had gotten the inspiration from them. Funk's Elucidation of the Science of Vocal Music and the music of the book served as a text for these schools.

Another reason for the demand for the book was the tunes that it contained. The book itself could not be used in the regular church service for two general reasons. At that time the service was conducted in the German language and the *Harmonia Sacra* was in English. Then, too, there was some objection to having music with the words in the songbook that was used in the church service. But the *Harmonia Sacra* was used as a tune book almost from the first. A music committee composed of Joseph Funk, David Hartman, and Jacob Wenger was appointed to select hymns for an English hymnbook which could be sung to the tunes in the *Harmonia Sacra.* This committee had completed its work and had the book *Psalms, Hymns and Spiritual Songs* published in 1847. The introduction to this book informed song leaders and other interested parties that the tunes for the words could be found in the *Harmonia Sacra.* The metrical index helped to make this possible. Funk explained in his elucidation that the hymns in his collection were arranged in an orderly manner from long meter to short meter, and then on up to meter number eighty. The number of the meter, whether it be forty, fifty, sixty, sixty-eight, or any other number he cared to use, was merely an arbitrary number denoting a definite stanza construction, such as four lines with six syllables each and two lines of eight syllables. This particular verse construction was known as meter number nine. The song leader, knowing this, would consult the metrical index of the *Harmania Sacra* to find a tune or tunes that might be used to sing this particular hymn. He would learn the tunes at home and then use them to sing the hymns in the church book. A rather large number of tunes could be sung to the more simple compositions such as long meter, common meter, and short meter.

In these and other ways, *Harmonia Sacra* filled definite needs in the nineteenth century. The hymns and tunes of the *Harmonia Sacra* were almost indispensable in that age.

The Old Folks' Singing Movement of the Nineteenth Century

In our own century the Old Folks' Singing Movement has revitalized and perpetuated the music of the *Harmonia Sacra.* The first singing of this kind was held at the Weavers Mennonite Church near Harrisonburg, Virginia, on January 1, 1903. Who conceived the idea of having such a singing? It is reported that late in the year 1902 L. J. Heatwole of Dale Enterprise and J. B. Coffman of Dayton, with their families, were visitors at the home of Elias Brunk who lived near the Weavers Church. In the course of the day of visiting, songs were sung from the *Harmonia Sacra,* a book made familiar and dear to members of the party by its frequent use in the singing school in bygone days. In response to the singing, Mrs. Mary Heatwole, the wife of Bishop Heatwole, suggested that they have a singing in which Funk's *Harmonia Sacra* should be used. J. B. Coffman endorsed the idea by saying or asking, "Can't we?" This question caused Elias Brunk to call for the announcement of such a singing which was likely made by Bishop L. J. Heatwole. In this way the singing movement got started. It was a success from the very first. Year after year on January first a singing was held at Weavers Mennonite Church near Harrisonburg, Virginia. The fiftieth annual singing was held here on January 1, 1952. Other churches and denominations in Rockingham, Shenandoah, and Page counties of Virginia held similar sings. Singings were held in the Assembly Hall of the County Courthouse in Harrisonburg for a number of years.

The Singing Movement of the twentieth century has been sufficiently successful to call for four more editions of the *Harmonia Sacra.* After no *Harmonia Sacra* had been published for about forty years, Noah Blosser of Dale Enterprise went to the expense of having plates made for the printing of the eighteenth edition in 1915. These same plates have been used since for the publication of the nineteenth edition in 1923, the twentieth in 1942, and the twenty-first in 1952. These late editions were published by John H. Trissel of Dale Enterprise, Noah D. Showalter of Harrisonburg, and by the writer respectively.

Why do we like to sing these old hymns today? It seems that they have lasting value. They were written for all time—for all ages. Joseph Funk, the "Father of Song in Northern Virginia," realized the enduring quality of many of these hymns in his day. He wrote the following statement about them in the preface to the first edition in 1832.

"A large portion of the compositions here brought together, copied from what I believe to be the best forms, consists of those dignified, solemn, and heart-affecting productions of musical genius which have stood the test of time; and have survived the changes of fashion. Such music never becomes obsolete in the house of God. It cannot even lose a particle of its interest while human nature remains unaltered."

It seems that the lapse of time has demonstrated the truth of this statement. We still think that some of the best hymns are found in this collection, hymns that are for the ages such as "Am I a Soldier of the Cross," "Rock of Ages," "To Us a Child of Hope Is Born"—a hymn sung the world around at Christmas time—and many others.

NBC
Dial 550 kc.
WSVA

OVER THE AIR

A radio engineer in the basement of the Weaver's Church looked after the broadcasting of part of the Old Folks Singing over Radio Station WSVA, Harrisonburg, Virginia.

We like to sing these old hymns because we can still sing them. This may seem a little trite, but the Old Folks' Singing Movement has demonstrated this very thing. The hymns are difficult enough to challenge our best efforts, and when we put our best into the singing of these old hymns we find that we are producing good music. And we like it. We are inspired by the actual singing of these hymns. The shaped or character notes which Joseph Funk thought made singing easier for the average singer may help to make it possible for some of us to sing them. The singing of these hymns has become an ongoing process. The old and the young people, the boys and the girls discover that they can learn to sing these hymns. May this cycle of interest continue.

We like to sing the hymns of the *Harmonia Sacra* because of their quality. They are the product of master musicians of the nineteenth century. They knew how to produce hymns and tunes of lasting quality. These hymns have a character all their own which makes them appeal to old and young. We are continually delighted by the harmony and the rhythm of the tunes. Products of good quality last longer than poor ones. This is certainly true of the *Harmonia Sacra.* The late J. D. Brunk wrote that hymns have much in them that "should characterize the church music of our own and succeeding generations."

We like to sing these hymns for their message. They have something for us in this twentieth century. A few may be inclined to revolt at the singing of the hymns that portray the dark and gloomy side of life: that there is too much said about the day of doom and not enough about the glories of heaven. But despite our likes and dislikes in these matters, these eternal verities are still present-day realities. We must face them. Even the minor hymns have a message for our times, for life still has its minor chords. We like to sing them.

On the other hand, many of the hymns of this collection speak of the joys and blessings of the Christian life. The glorious message of salvation of many of these old hymns stirs our

INSIDE THE CHURCH

The largest crowd yet to attend the New Year's Old Folks' Singing crowded into the Weaver's Church on January 1, 1952. According to a local paper the "church's windows were opened wide so that the vigorously sung hymns echoed from the foothills of the Allegheny Mountains."

SECOND GENERATION PROMOTERS OF THE SINGING

Front row, left to right: Mahlon Blosser and Joseph A. Brunk, moderators; Harry A. Brunk, secretary; Ernest S. Coffman, son of one of the organizers, the late J. B. Coffman.

Back row, left to right: Annie Heatwole, Justus Heatwole, and Elizabeth Heatwole Grove, all children of L. J. and Mary Coffman Heatwole.

hearts again and again as we sing them. We have been enraptured by the music and words of many of these hymns. The book includes the following hymns whose nature is best indicated by first lines rather than by title:

"My Faith Looks Up to Thee"
"I Love Thy Kingdom, Lord"
"All Hail the Power of Jesus' Name"
"Oh, Bless the Lord, O My Soul"
"Oh, Could I Speak"
"Hither Ye Faithful"
"O for a Closer Walk with God"
"I Love to Steal Awhile Away"
"Majestic Sweetness Sits Enthroned"
"Am I a Soldier of the Cross"
"Nearer, My God, to Thee"
"Depth of Mercy! Can There Be"
"Hark! Ten Thousand Harps and Voices"
"Jerusalem, My Glorious Home"
"Oh, for a Thousand Tongues to Sing My Great Redeemer's Praise"
"People of the Living God"
"Blest Be the Tie That Binds"
"O Happy Day That Fixed My Choice"
"To Us a Child of Hope Is Born"

and others.

The Goodly Fellowship of Song

We like to sing these old hymns because of the good fellowship it provides. The Old Folks' Singing Movement from the start has not been a sectarian one. This nonsectarian pattern is in line with what Joseph Funk thought it should be. Hymns of a sectarian nature were purposely omitted in this collection of hymns. These hymns were to be sung by Christians of every faith and practice. Funk believed that Christians everywhere should unite their voices in singing praises to their creator and sustainer. He expressed this sentiment in the Preface to the first edition of the *Harmonia Sacra* in 1832—one hundred and twenty years ago. "While Christians," he wrote, "are lamentably divided in many articles of their faith and practice, they all agree that God should be praised in musical strains and when the heart goes with the voice, this is one of the most delightful and edifying parts of worship."

Today we realize how true this statement is. The Old Folks' Singing Movement has united us as no other movement has or can, it seems.

Singing these hymns in this way must be here and now a preparation for the singing in the heavenly kingdom. If there should be no other justification for the Old Folks' Singings, the fellowship that it affords is enough to make us keep on singing these hymns.

Long live the *Harmonia Sacra* singing movement.

The Philhaven Hospital

Elvin G. Lefever

PHILHAVEN" is the name given to the new Lancaster Conference Mennonite Hospital which is now in the process of being built near Mt. Gretna in Lebanon County, Pennsylvania. The "Phil" of this name stands for brotherly love; so we have a haven of brotherly love. This will be a hospital for the mentally ill.

For a number of years there were leaders of our church who saw the need and felt the conviction to provide some care for these people of our churches. Upon investigation, state officials commented that the Christian Church does have a unique opportunity to render help to the mentally ill. Conviction continued and a hospital study committee, of three men, was appointed to further study the possibilities. A board of directors was elected and on April 15, 1948, the board was organized and charged with this responsibility. Some possible locations for this type of a hospital, as unoccupied mansion estates, etc., were suggested. At later dates the properties were investigated. As time went on other properties were looked over. No location examined seemed suitable. Some, upon state examination, were turned down for failure to meet the state requirements for such institutions. Graybill G. Landis and wife offered a one-hundred-sixty-seven-acre farm, near Mt. Gretna, Pennsylvania, to the church if the hospital board felt the farm and location were suitable for the proposed hospital. The farm was examined and those contacted commented that the location offered a very suitable site and it was gratefully accepted by the board. A farm setting provides an ideal location for a mental institution. The farm has already been operated two years for the hospital's benefit and has proved to be very productive. A herd of dairy cattle, which have been donated by members of the church, have given sizable returns for the hospital. The farm will supply the hospital with milk, vegetables, eggs, as well as chicken for the menu. The profits of the farm are to go toward the operation of the hospital. Numerous meetings, much study and investigation, and many hours of labor and thought were given by the board, and are still being given, to help in this work.

"... the Christian Church does have a unique opportunity to render help to the mentally ill."

Our Present Building

It was not until March of 1951 that the first ground was broken to begin the building program. Since that time the building has been progressing rather steadily. The hospital is one hundred and ninety-four feet long, with two wings extending at right angles to the main unit one hundred and twenty-six feet. It is mainly a one-story structure with basement. A portion of the front center section is two-story. This second story is to provide living quarters for staff workers. The patients will be housed on the main floor. All the main facilities of the building, such as the administration offices, doctor's office and treatment rooms, dining room and kitchen, laundry room, and heating plant, are being built for a fifty or more patient capacity; however, for the present, rooms for only twenty-six patient beds are being constructed. The building is planned so that at a later date when more beds are needed, additional wings can be added. To date, December 1, 1951, the block and brick walls are erected, the building is under roof, the heating is completed, inside partitions are being raised, plumbing and wiring being installed, etc. Most of the rough grading has been finished. The construction is expected to be completed about April 1, 1952.

The building is located on the edge of a mountain slope at a point where the fields and countryside can be viewed for miles and miles. It is a site of peacefulness and rest where God's handiwork can be observed. Almost all visitors and people seeing the place have commented on how ideal this spot is for the hospital.

Applicants for staff workers are being sought. The services of a head nurse, a cook, a general male worker, and an administrator have been promised. Also, several other prospects are pending, including a doctor. At present another nurse is needed and some attendants. It is hoped that some of

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Elvin Lefever is administrator of the Philhaven Mental Hospital. He spent 3½ years of service at a mental hospital in New Jersey as a C.P.S. man and also served for a period of time at the Brook Lane Mental Rest Home in Maryland.

these may be Voluntary Service workers. If interested, please contact the secretary of the board, J. Clarence Garber, Lancaster, R.D. 6, Pennsylvania, or the administrator at the hospital address of Lebanon, R.D. 5, Pennsylvania. In mental hospital work we have a great opportunity to serve and give a much-needed and worthwhile contribution to a fellow man who is in need.

"We Must Demonstrate Friendliness"

The best of psychiatric care is planned to be available for our patients. Plans are being made for a part-time psychiatrist to serve the hospital two or three times a week, or as he is needed. The doctor is to have first charge of the patients, to prescribe and administer treatments, to counsel with the hospital staff as to the patients' full-time treatment. The psychiatrist is to practice psychotherapy, which is private counseling with the patients. A doctor will be on call at all times to serve in any emergency. A staff of Christian workers are being employed, some of these to enter for a period of Voluntary Service who will be provided with living quarters plus a small monthly allowance. The staff is to work in close connection with the board of directors who will govern policies for the institution; also the staff is to follow closely the details which the doctor orders for the welfare of the individual patient's need. Our aims are to have a continual atmosphere of Christian love which in itself is a great form of treatment to a sick mind. While attending a recent Mental Hospital Institute in Louisville, Kentucky, the writer gleaned the following truth: "Love and affection cannot be handed out by the teaspoonful three times a day before meals." At the closing session of this four-day Mental Hospital Institute a psychiatrist said she felt the chief theme of the institute was "group interaction among the hospital staff." She said: (1) attitude is the core of our treatment program; (2) we need to show honesty in all things; (3) we must demonstrate friendliness; (4) we must create reality, which makes sense to patients; (5) we must show consistency to all patients. It takes a conscientious attendant to serve as outlined above and may I say a conscientious *Christian* attendant.

Philhaven is to be primarily an active treatment hospital. This means that a larger per cent of the beds will be used for these patients who will be most likely to respond to active treatments. Therefore the admissions will need to be screened to admit mainly those for whom we feel we can do the most. If this procedure is not taken, we are told that in only a short while our beds would be filled with cases to whom we could not give active treatment. Then patients who would need immediate help, and who could be helped, could not be admitted. We do plan to keep and use all the beds we can possibly spare for the long-range treatment cases, such as chronics, seniles, etc., for they too need help and our hospital wants to help them as well. So to be of the greatest service it is thought best to keep a certain per cent of the beds for the different types of cases. This per cent will most likely be determined as the hospital progresses after it begins operation.

BY WOODS AND OPEN COUNTRYSIDE

Philhaven Mental Hospital is located on a beautiful one-hundred-sixty-seven-acre farm in Lebanon County, Pennsylvania. In the foreground is the new hospital building which will have a capacity for fifty or more patients. The farm will supply milk, vegetables, eggs, and poultry. Profits of the farm are to go toward the operation of the hospital.

Observations on Mental Health and Mental Illness

Following are some facts gathered on mental health: Some of the characteristics of people with good mental health are that they feel comfortable about themselves, they feel right about other people, and they are able to meet the demands of life. The true causes of mental illnesses are often unknown; diagnosis is not as clear-cut as our physical illnesses. Mental disease is not a single disease but there are many different types. Mental illness does not usually attack people suddenly and without warning; emotional shock, such as a disappointment in love, loss of money, etc., can be an important factor in bringing mental illness to a head, but usually it would not have been the only factor in causing the illness. All people with mental and emotional difficulties do not need hospitalization. The chief purpose of the mental hospital should not be to keep people who are mentally ill from hurting themselves or others, but the chief purpose should be to treat patients. Mental illness can often be cured. Psychiatry has reference to the recognition and treatment of mental and emotional (or personality) disorders. Most "lay" people think that mentally ill patients are irrational and do not understand what goes on around them; this is not true, but in most cases the very opposite is true. All of us have some of the same tendencies which we find to be characteristic of patients in the hospital. Unrecognized conflicts in individuals contribute much to produce mental illness.

The "touchstone" in caring for the mentally ill is infinite patience and love. The Christian Church does well to help care for the mentally sick. We have a very unique opportunity to serve in this field. Our Saviour when here upon earth took time and effort to help and heal many different types of ill folks, including the mentally sick.

FARM AND AIRPORT

Farms in the Tiskilwa area average about 240 acres. They produce grain and grow hogs, beef and dairy cattle, and sheep. This arial view shows Herman Rinkenberger's farm and the airport beside it.

The Willow Springs Mennonite Community

Tiskilwa, Illinois

E. I. Culp

"The Willow Springs Mennonite community believes in good rural living and its members are working at the job."

THE WILLOW Springs Church, near Tiskilwa, Illinois, will be host to a Conference on Christian Community Relations, which will be held on the church grounds about four miles southwest of Tiskilwa, March 27-29, 1952. The local congregation is preparing to entertain a capacity crowd during this conference.

The first Mennonite settlers of the Willow Springs community came direct from Bavaria, Germany, shortly before 1835 and settled near Hennepin and Granville in Putnam County, east of the Illinois River. During 1835 and 1836 most of these families moved across the river into Bureau County and settled to the south and west of Tiskilwa, and near Ohio. ("Tiskilwa" is supposed to mean "Gem of the Valley" and was an Indian village long before white settlers came.) Later settlers came from other parts of Illinois, Iowa, Ohio, and Alsace-Lorraine, Germany. Still later additions have come mostly through marriage and in large part from the following communities: Tremont, Morton, Metamora, Flanagan, Fisher, Hopedale, Gridley, and Fairbury, Illinois; Nappanee, Indiana; Smithville, West Liberty, and Archbold, Ohio.

For a time the community was divided into what was known as the Lone Tree community and the Providence community. Shortly before 1873 the two communities organized a church and decided to build a meetinghouse about half way between the two. They selected a site in the timber near some large springs around which the willows grew. The church became known as the Willow Springs Mennonite Church. The church grounds were a two-acre tract extending about forty rods back from the road. Recently another six-acre tract of pasture and second-growth timber to the east of the church was acquired and is being developed for social and recreational activities.

The original church house was built in 1873. In 1896 it was struck by lightning and burned to the ground. A new building was erected the same year. This structure had an entry and basement added later. In 1950 it was

A NEW CHURCH

The Willow Springs Church is in a wooded area near large springs and willows The original church was built in 1873. The present building is new and was started in 1950. It is well equipped with rooms and basement to serve its 135 members. C. Warren Long is the pastor.

E. I. Culp of Tiskilwa, Illinois, is a native of Indiana and has attended a college of agriculture. He operates a dairy farm in the community about which he writes and is active in church and community life.

decided to rebuild and the present structure is the result of that decision. The main floor has an auditorium, four classrooms, large hallway, mothers' room, and office. The basement has a full-sized auditorium, three classrooms, kitchen, rest rooms, and furnace rooms. The entire building is equipped with loud-speakers operated from a central public-address system. The building is well designed to fill the worship, educational, and social needs of the congregation.

The Willow Springs congregation has a local membership of 135 and an average church school attendance of about 140. C. Warren Long is the pastor.

The Willow Springs community is definitely rural. A large proportion of its members are living on farms and actively engaged in farming. The Bradford airport is operated by one farmer as a side line to his farming. The farms will average about 240 acres in size and are operated as livestock and grain farms, depending somewhat on the lay of the land. The rolling land is definitely livestock while the level land has more cash grain grown, although nearly all farms grow or feed some livestock. In importance the livestock would probably rate hogs first and then cattle feeding, beef cattle breeding herd, dairy, and sheep feeding. Poultry is raised only as small farm flocks.

The topsoil is a wind-blown silt loam ranging from a few inches to eight feet deep. It contains very little sand or clay. The subsoil is a glacial deposit containing much sand, gravel, and "niggerheads." At places these stones protrude up into the silt deposits while on some farms the plow never hits a stone. The topsoil varies in color from a yellow in the timber to a black on the level prairie, the difference in color being due to the amount of organic matter the soil contains. This soil washes very easily and farmers are faced with some real problems in soil conservation.

Grain, livestock, and dairy products are marketed largely through co-operatives which our Mennonite farmers have helped organize and develop. Feeds, seeds, fertilizers, farm fuels, and oil are purchased through these same co-operatives.

The Willow Springs Mennonite community believes in good rural living and its members are working at the job.

Conference on Christian Community Relations

Willow Springs Mennonite Church
Tiskilwa, Illinois
March 27-29, 1952

Thursday, 7:30 p.m.
Chairman: M. R. Good, Waterloo, Ontario

Devotions
"Re-examining Mennonite Community Relations" — Guy F. Hershberger
Goshen, Indiana
Discussion
"Biblical Principles for Christian Community Relations" — Paul Erb
Scottdale, Pennsylvania

Friday, 9:15 a.m.
Chairman: John L. Yoder, West Liberty, Ohio

Devotions
Reports on Mennonite Community Trends (10 minutes each)

Hesston, Kansas	Lyle Yost
Shickley, Nebraska	P. R. Kennel
Kalona, Iowa	Thomas H. Miller
Hopedale, Illinois	Ivan Kauffmann
Hopkins Park, Illinois	James H. Lark
Souderton, Pennsylvania	Jacob R. Clemens
Mount Gilead, Ohio	Murray Krabill

Discussion

Friday, 1:30 p.m.
Chairman: Verden L. Beck, Archbold, Ohio

Devotions
Panel Discussion: "Rural Youth Facing the Problems of the Industrial City,"
Millard Lind, Scottdale, Pennsylvania, Leader
Mary Ann Hostetler, Goshen, Ind.
Paul O. King, Elida, Ohio
Omar Lantz, Gap, Pennsylvania
Leroy Nisley, Goshen, Indiana
John Paul Oyer, Eureka, Michigan
Emma Sommers, Kokomo, Indiana
"Effects of Industrialization upon the Christian Community" J. Winfield Fretz
North Newton, Kansas

Friday, 6:00 p.m.
Special Business Session of the Mennonite Community Association
Chairman: James H. Lark, Chicago, Illinois

Friday, 7:30 p.m.
Devotions
"People Need to Hear a Message from God; People Need to Live in a Community" — E. W. Mueller, Chicago, Illinois
Secretary, Rural Church Program National Lutheran Council
Discussion — Led by Richard J. Yordy, Freeport, Illinois

Saturday, 8:30 a.m.
CHAIRMAN: Lester Culp, Hesston, Kansas

Tour to observe soil conservation practices in Willow Springs community.
(In charge of Silas Smucker, assisted by E. I. Culp and John Kaufmann)
Discussion on Soil Conservation — Led by Silas Smucker, Rensselaer, Indiana

Saturday, 1:30 p.m.
Chairman: Ivan Miller, Corry, Pennsylvania

Devotions
"Practical Proposals for the Building of the Rural Christian Community"
J. Winfield Fretz, North Newton, Kansas
Discussion — Led by John D. Hartzler, Roanoke, Illinois
Closing Remarks — H. Ralph Hernley, Scottdale, Pennsylvania
Closing Devotions — Abner Cressman, New Hamburg, Ontario

This conference is sponsored by the Committee on Economic and Social Relations of the Mennonite General Conference, and by the Mennonite Community Association, in co-operation with the Willow Springs congregation.

Your Farm

Our Farming Practices and Future Generations

Chauncy G. Smucker

WE AS Mennonite people have taken satisfaction in being known as good farmers. We have been able to build up good farms from a wilderness. We often have good crops and good livestock. We have made a good living and can enjoy many of the material blessings we have in this country. But do we know how to conserve our farms and soil so that we can continue this prosperity in the years to come? Or are we wasting our greatest natural resource, the soil? Do we know that a large per cent of the topsoil on many farms has been lost through erosion? And do we know how to control this waste? Have we been good stewards over the things God has entrusted into our care?

Although we may have been good farmers in the past, are we good farmers for the future? Too often we have not kept up with the problems of the day and have failed to use the agencies which we have at our disposal to solve these problems.

The soil is the basic natural resource. There are other natural resources, such as coal, iron, petroleum, zinc, lead, copper, aluminum, and many others, which we use in our everyday life and we must have them if we are to have cars, tractors, electricity, refrigerators, stoves, and the many other conveniences found in our everyday economy. But before we can use these things we must have food to eat so that the human body can live and enjoy all these natural resources. Food comes directly or indirectly from the soil. The kind and amount of food the soil can produce depends upon the condition of that soil.

When the early settlers came to this country, they found that the topsoil was made up of plant life which had grown from the soil, then returned to the soil through decay. In some parts of the country there were forests and the leaves from the trees and also dead trees would decay from year to year. In other parts tall grass grew which would die and return to the earth. This process continued year after year perhaps for many thousands of years. The topsoil our fathers found was rich in organic matter and was very productive. It had all the elements necessary to grow good crops. Therefore no fertilizer or lime was needed. The soil was covered with vegetation which held large amounts of water. This prevented erosion and heavy floods.

The first thing the settlers did when they came into this new country was to cut down trees and clear the land in order to plant and cultivate crops. The land was very productive the first few years. As time went on the elements in the soil which were needed to produce good crops were depleted, the water-holding capacity of the soil was reduced, and this resulted in a crop yield decline and the topsoil was carried away during heavy rains which also caused floods. The muddy waters that flow down our creeks and rivers during heavy rains are carrying our most important natural resource, the soil, to the ocean where it is lost forever as far as our farms are concerned.

> ***"Our farms should be better when we leave them than when we took possession of them."***

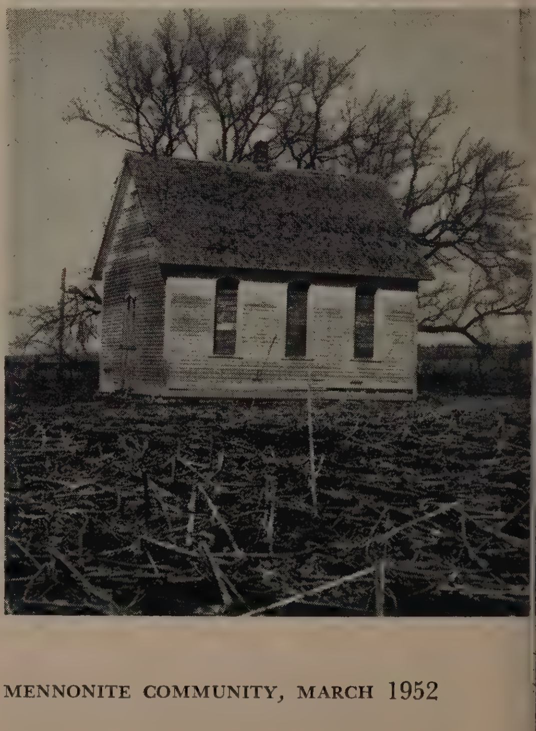
What If We Continue Unwise Methods?

If we continue to allow these conditions to exist, the land will no longer support the farmer and the millions who are dependent upon him. Livestock will become less and less, buildings will deteriorate, churches will close, and children and young people will be deprived of the advantages of life because of their dependence upon the land which cannot support them. This also will affect our state and national economy and our nation will become as its people, poor, underfed, moral and spiritual degenerates.

This is a gloomy picture and we may think it is unreal and can never happen or we may say it won't happen while we are living, and so why worry? But let us remember that some of the greatest nations that ever existed are only history today because they did

THE DESERTED SCHOOLHOUSE

Closed schools and also closed churches are often due to the methods of wasteful farmers. The soil is mired. The crops yield poorly. Farmers cannot meet their payments. The land is sold or deserted and communities die. Schools and churches then stand empty.



Chauncy G. Smucker, formerly of West Liberty, Ohio, is now living at Hesston, Kansas. He is father of three sons and three daughters. In 1950 the Smucker family sponsored a D.P. family in their community.

TENANTS OF THE ALMIGHTY

We are tenants of the Almighty
Entrusted with a portion of His earth
To dress and keep
And pass on to the next generation
When evening comes and we must fall
asleep.

—Mrs. Louisiana Dunn Thomas
(Negro share-cropper mother)

AN OHIO FARM

"God's purpose for man as master over the earth is not achieved by the man who wastes the soil, but by the man who conserves it."—Shirley Greene, Congregationalist minister.

not take care of their soil. Babylon is one example. Babylon at one time ruled most of the world. She had a large population and many large cities but today is a barren desert because of neglect and improper use of the land.

But these conditions do not need to exist. Through study and experimentation it has been found that there are ways and means to care for the soil so that it can be kept in its place in a high state of productivity. This has been called soil conservation. Some crops remove elements from the soil; others supply the soil with elements necessary for the production of crops. Some minerals must be added by the use of fertilizers. Some crops can be controlled by farming on the contour. Perhaps it will be necessary to build terraces to slow down the movement of the water. Sometimes diversion ditches are necessary to divert the water of higher ground from flowing over cultivated fields. Soil maps should be made to show the slope and type of soils. Perhaps some land should be planted into trees, other into permanent grasslands. The soil should be tested to know the amount and kind of fertilizers needed. Many other things can be done to conserve the soil.

The question may be asked, How can a farmer know how, when, and where to use these soil conservation practices? It may not be practical for every farmer to attend an agriculture college one or more years to learn all the techniques of soil conservation. Therefore it is necessary to secure help from some one who has been trained in this work.

Finding Practical Help

Most counties have Soil Conservation Districts which have technicians who help the farmer carry out soil conservation practices. If the farmer or group of farmers desire help, he will visit the farm and advise the farmer how he can improve his way of farming. He will make soil maps of the farm, test the soil, show where contours and terraces should be constructed, give advice on a good crop rotation and many other helps the farmer may need.

Besides the Soil Conservation District we have the county farm agent, and the agriculture experiment stations, and extension service of the state agriculture colleges. These are concerned about the productivity of the soil so that it can grow the crops needed to feed us and the generations that follow. This service is made available by our government which is desirous to help the farmer conserve the soil and is given without cost to anyone who wishes to use it.

When God created this earth He commanded man to be fruitful and multiply and replenish the earth. Man was to have dominion over every living thing that lived upon the earth. Since the food for man and animals comes from the soil it is man's duty to care for the land and to keep it in a high state of productivity, not only to receive a good income but also to be good stewards for God of the land which He has created for us.

We Must Take the Long View

In planning for the future, it should not be a plan just for our own lifetime. In the spiritual realm we are concerned about the world we expect to enter after this life and that is as it should be, but we must remember that our children and our children's children will live on the land and our concern should be not only for present gains but how good will we leave the land for their use? Our farms should be better when we leave than when we took possession of them.

Soil conservation and good farm practices benefit not only ourselves, our families, and community but also the state, and nation, and the world.

Editorial

The Church Moves Forward in Mental Health

We hope readers will take note and read the article in this issue by Elvin G. Lefever. The new Philhaven hospital will be another outgrowth of the church's mental hospital experience in C.P.S. days. Anyone who has a desire to serve the mentally ill people of our day can certainly find a challenge in such small but dedicated institutions.

The C.P.S. movement in behalf of the mentally ill has now joined with kindred organizations to form the National Association for Mental Health with headquarters at 1790 Broadway, New York. A few former C.P.S. men are still with this program. The first annual report has been issued and it shows the splendid work this organization is doing to improve mental hospitals and to educate the American public on the way to better mental health.

Now is the time for the Christian Church to show its concern for mentally ill people. Now is the time to give something of a Christion answer to a serious problem in our society.

Why an Article on Christian Ethics and Labor?

Even though the church states its convictions on the labor problems, it is still necessary to print articles that bring us up to date. J. Howard Kauffman's article on the opposite page is a help to this end. A careful reading of the article brings out the following:

1. The Christian should view the capital-labor conflict to be in many instances a "game of might against might, power against power, in much the same way that nations engage in the 'game' of international conflict."

2. Our thinking on labor unions is molded by the newspapers as well as by Christian teaching.

3. More members of the Mennonite Church are becoming nominal members of labor unions.

4. Principles of right are kept only at the cost of self-sacrifice.

5. There is a need for the Mennonite Church to inform itself clearly on labor questions and problems.

How the Lutheran Church Assists Young Couples to Find Land

Capper's Farmer for January, 1952, carries an article entitled "We Invest in Our People."

The article tells how a Minnesota Lutheran minister helps young couples in his congregation to borrow money in order to locate on farms that are near the church. Funds of the denomination are invested in the young people through appeals made to the church's headquarters.

The pastor, Carl Lucky, says: "Our church has its roots in farms. . . . If young people are lost from our group, the church suffers. The fields are important because of what they produce, but more so because of the men who work them. . . . For the sake of our church we should be concerned with any transfer of property or change of tenants in the parish."

Pastor Lucky's denomination now has a Placement Service Committee. This committee has one purpose: To assist Lutheran families to remain or locate in areas where they can be within the fellowship and work of the church. This committee acts as a clearinghouse of information on farm sales and brings buyers and sellers together. The Lutheran denomination has $300,000 earmarked for investments in land, or—as it prefers to say—for investment in church families. Church organs carry notices of farms for sale, for rent, or farms wanted to buy, etc.

Pastor Lucky says: "We have a vast heritage in hundreds of congregations and church buildings and it is our sacred and solemn duty to preserve and transmit that heritage to our children. There is, however, a continual adding and subtracting in the membership rolls. One of our tasks is to encourage the adding while slowing down the subtracting. It is our God-given task to preserve His work and extend it."

COVER SCENE

The crowd of 1100 people that attended the fiftieth anniversary of the Old Folks' Singing came from all parts of the valley and from other states. Many different denominations were represented. The Singing was an all-day affair and parts of it were broadcast over station WSVA.

Coming in future issues

The First Fifty Years of the Mennonite Church in India
P. J. Malagar

Farming in Madhya Pradesh
Wilbur Hostetler

A Woman's Day
Thelma Miller Groff

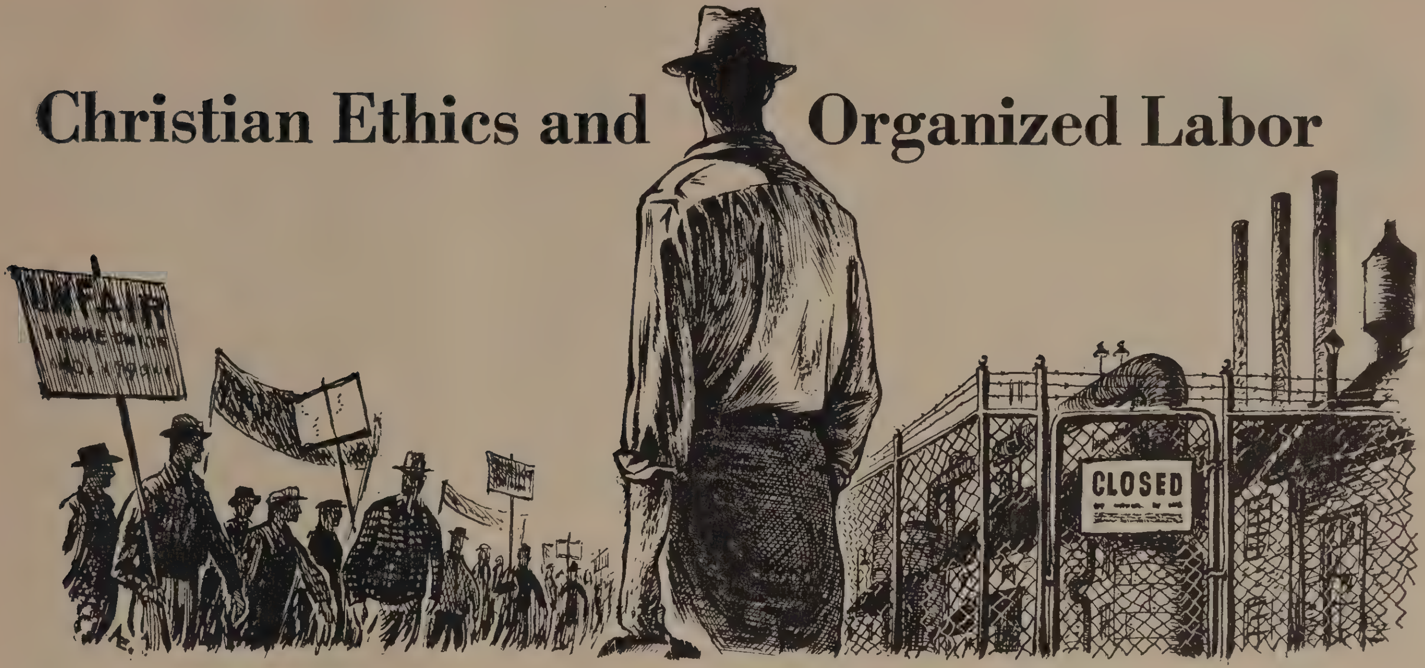
Earning a Living in India
Vesta A. Miller

Young Community

Community Life

Viewpoints on World News
Carl Kreider

Christian Ethics and Organized Labor



J. Howard Kauffman

IN GENERAL, labor unions arose to combat the feelings of insecurity and worthlessness on the part of the laborer. The union provided for the worker's interests and loyalties. It gave him the opportunity to identify himself with an organization of power. Furthermore the program of the union was appealing to the worker. Higher wages, shorter hours, better lighting, better sanitation, more safety measures, seniority rights, vacations, pensions, and a series of other union demands met with his approval.

A labor union may thus be seen as a method of Employee Representation. Through their duly elected representatives (i.e., the union officials) the hundreds and thousands of factory workers come to have their interests and desires made known to their employers. But is Employee Representation necessary? Cannot each individual go to his employer and express personally his own wishes and feelings? Cannot workers bargain individually as well as collectively? To this question Lloyd G. Reynold replies in *Labor Economics and Labor Relations:*

"Individual bargaining means no more than the right to quit, and this right is of little practical use to the worker unless he has alternative job opportunities. At times of high employment when vacancies are plentiful, workers who would be difficult to replace do have a certain amount of individual bargaining power. This is the exception, however, not the rule. In general, the alternative to collective bargaining is no bargaining."

If all employers were benevolent, an employee representation plan might not be necessary. Unfortunately, however, many employers do not enter with conscientious feelings into the problems of their employees. They do not take the initiative, nor go to the expense involved in trying to discover the workers' needs for wages, safety and health protection, and so forth. Even a benevolent employer who may wish to raise wages may be handicapped in doing so, for he cannot continue to sell his product if his competitor can undersell him as a result of paying lower wages. Only if the wages paid by all competitors alike are raised at the same time can the benevolent employer continue to stay in business.

What attitude should the Christian employer take toward Employee Representation? If he employs a hundred or more persons, he cannot know them intimately. Even his foreman cannot keep him well posted on worker needs and feelings, for workers frequently do not confide in their foreman. Ought not the Christian employer seek out ways and means of keeping in intimate touch with his employees? If he has not the time to talk to them individually, could he not talk to a few representative workers? In other words, should not the Christian employer of large numbers of workers be interested in some sort of Employee Representation Plan?

". . . the Christian will not always find social conditions in his favor and he must always be ready to sacrifice social or economic conditions for the sake of maintaining principles."

This is not to suggest that a Christian employer should invite an ordinary labor union into his factory. To do so would be to introduce the usual union techniques of force and coercion, techniques which will be discussed shortly. Ideally a Christian employer might sponsor a formal organization of employee representatives within his own company or shop. Unfortunately this is impossible, for under the National Labor Relations Act of 1935 no company is permitted to "dominate or interfere with the formation or administration of any labor organization or contribute to the financial or other support of it." This

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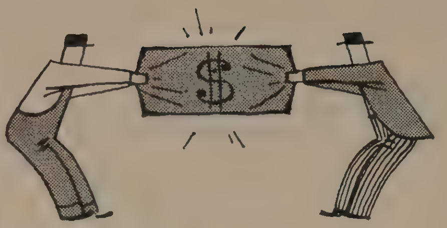
J. Howard Kauffman of Goshen, Indiana, read this paper at the Conference on Christian Community Relations in the summer of 1951. He has on occasion represented the Mennonite position on labor problems to organized labor groups.



regulation was passed to prohibit employers from using company unions to further their own ends, or from blocking the entrance of ordinary trade unions into a factory. Hence it is impossible for a Christian employer legally to sponsor a formal organization of workers in his factory. If he is interested, however, he may find ways and means of keeping in contact informally with his employees.

Thus far the assumption has been that some type of Employee Representation Plan provides a good means of bridging the gap in modern industry between labor and capital. This would suggest that potentially a labor union can perform a desirable function in our industrial society. How has organized labor functioned? Has it functioned in conformity with Christian ethical principles?

Many writers take the position that labor's program is identical with the cause of Christianity. Labor, they say, aims at social justice for the underprivileged needy classes, downtrodden under the heel of capital. Maurice J. Tobin, Secretary of Labor, states that:

"At the beginning of the [twentieth] century the average working class family spent four out of every five dollars earned just to eat, to dress, and to pay the rent. The remaining dollar stretched thin over medical costs, insurance, funerals, education, entertainment, transportation, and dozens of other expenses which are characteristic of the habits of our society if not required merely to stay alive in it.

"Today the margin is doubled. Yet the quality of the necessities has improved along with the quantity of the necessities. That is, the worker eats more and better food and lives in larger and better equipped housing. Yet he can afford more leisure, more education, more family living and family and personal security. Indoor plumbing, electricity, telephones, and television sets, mechanical refrigeration, central heating, automobiles, and home ownership itself are no longer the exclusive distinguishing marks of middle and upper class America."

Other achievements which have been a part of labor's program are the 40-hour week, seniority, workmen's compensation, improved working conditions, reduction of seasonal unemployment, welfare funds, pensions, and vacations with pay.

In general, wages in organized plants are anywhere from 10 to 30 per cent higher than in unorganized plants engaged in similar lines of work. One is led to ask whether the low wage level frequently prevailing in the non-unionized plants of Christian employers may be due largely to the absence of the union.

The desirable aims and achievements of labor should not, however, cause one to overlook the methods used. Before the ethical standards of Jesus' teaching many of the methods of labor unions stand condemned. It is this fact which is frequently overlooked by the friends of labor. The strike, the picket, and the boycott are frequently resorted to by labor unions to force their ends. The Christian can have no part in this. Even within the more or less peaceful process of collective bargaining the threat of the use of these methods is usually present.

In all fairness to labor it should be pointed out that the use of forceful and coercive methods is not a phenomenon of the one side only. Employers, in resisting the encroachments of organized labor, have been equally guilty in the resort of unchristian methods. Such methods would include the lockout, discrimination in hiring and firing, black-listing, espionage, the use of munitions and special company police, strikebreaking, and misrepresentation of issues in the press. The industrial conflict can be seen then as a great game of might against might, power against power, in much the same way that nations engage in the "game" of international conflict.

Must industrial relations always be of this nature? Not necessarily. It should be recalled that many contracts are signed between unions and management without resort to force or threat of force. Good relations do exist in many plants. Mediation and arbitration also have something to offer to peaceful settlements of issues. By these methods of resolving conflict a disinterested third party renders a decision after carefully considering the claims of both sides. The use of good methods and the existence of good relations is, of course, a cause of rejoicing. Christians everywhere should pray for and support the cause of industrial peace with the same devotion that they support the cause of international peace.

Organized Religion and Labor

As one might expect, Protestant views on the problems of labor vary greatly. Now that labor organizations have come to be generally accepted, the major Protestant denominations are engaging in programs to make known the problems and aspirations of labor to the large churchgoing population. In this the National Council of Churches of Christ provides some leadership. Most of the large denominations have special committees or boards which undertake to acquaint their constituents with the labor issues of the day, and to evaluate the issues in the light of Christian ethics. An example of this is the Department of Church and Labor of the Board of Home Missions of the Presbyterian Church of the U.S.A.

The view that Christians should not participate in the programs of regular unions is set forth by the Christian Labor Association. This organization was founded in 1931 in Grand Rapids, Michigan, under the influence of the Dutch Reformed Churches. With affiliated union locals in five states, the Christian Labor Association operates in the same bargaining capacity as regular unions. Well over a hundred contracts have been negotiated with employers, most of them in comparatively small shops, but including one shop employing over 300 workers.

The Association "bases its program and activities on the Christian principles of social justice as taught in the Bible." The aim of the C.L.A. is:

"to organize workers in trade and industrial unions, for the purpose of propagating, establishing and maintaining justice in the sphere of labor and industry, and promoting the material and moral interests of the workers through the practical application of Christian principles in collective bargaining and other means of mutual aid or protection."

The Association publishes a monthly *Christian Labor Herald* in which the philosophy of the organization is set forth. Frequent reference is made to Christ as Lord and the Scriptures as guide for the Christian in his dealings with others. On the question of the use of the strike the secretary of the Association says:

"We caution against it, and in our contracts make provision for final settlement of all disputes by peaceful arbitration but, if there is a real injustice suffered by workers, and the employer refuses to arbitrate, and refuses to meet the just requests of the employees, and every reasonable effort to settle the dispute peacefully has failed, then we believe that the use of the strike weapon, as a last resort, is permissible. Our organization has, however, never formally called a strike. There have been a few wildcat flareups, but these were quickly put down by us. We believe that the use of the strike weapon is not necessary if there is willingness on both sides to be fair with one another."

No doubt the C.L.A. provides an improvement over the labor-management situation where the average regular union holds the bargaining rights. To that extent the Association has achieved a worthy goal. The willingness to resort to the strike if necessary, however, indicates a compromise position which does not reflect the true spirit of Christ's teaching in the Sermon on the Mount as recorded in Matt. 5.

The Mennonite Position on Labor

The Mennonite position has traditionally been that of opposition to organized labor. According to Ivan Lind's study of Mennonite attitudes toward the labor movement, the first recorded official action was by the Franconia Conference district in 1881 forbidding church members to "associate themselves with secret societies, labor unions, and farmer's unions." Since that date, virtually all of the Mennonite conferences have repeatedly expressed opposition to their members' affiliation with labor unions.

The opposition is largely based on the Scriptural teaching concerning nonresistance, which position has been clearly stated by Hershberger in his discussion of nonresistance and industrial conflict:

"The industrial conflict is a fight for power with which to enforce social justice, whereas Biblical nonresistance enjoins submission even to injustice rather than to engage in conflict."

Hershberger furthermore points out that even when violence does not occur, the strike, and even the threat of strike, constitutes a type of nonviolent coercion which is in principle no different from actual violence.

Other teachings on which Mennonites have based their opposition to labor unions are as follows:

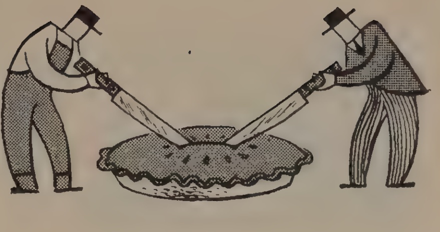
1. Nonconformity: "And be not conformed to this world: but be ye transformed by the renewing of your mind . . ." (Rom. 12:2). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness" (II Cor. 6:14)?

2. Non-swearing of oaths: Some unions require their members to take an oath of allegiance upon joining. This is opposed on the basis of Matt. 5:34, 37: "But I say unto you, Swear not at all. . . . But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

3. Avoidance of secret societies: Some early unions were organized on the order of secret societies and were therefore opposed on the basis of Eph. 5:11, 12: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

Although the official Mennonite opposition to labor unions is usually stated in terms of Scriptural principles, there are doubtless cultural factors which should be taken into consideration. Mennonites have traditionally been a rural people, and as such evidence the usual lack of understanding of, and appreciation for, things urban. To the rural dweller the picture of industrial strife has appeared as simply another of the multitudinous manifestations of evil to be found in the city. Although farmers and laborers have many things in common with respect to their similar levels of living, these groups have often been poles apart in their understanding of each other. Mennonites have very probably reflected this typical rural misunderstanding, or lack of understanding, of the problems of labor.

Another factor which should be accounted for is the tendency for the attitudes of farm people to be aligned with the interests of capital. Farmers are entrepreneurs, owning and operating small businesses with problems of investment and risk similar to those of urban businessmen. Farmers also hire labor, and for that reason may identify themselves more with business management than with labor. Like management, they may oppose the efforts of laborers to raise wage levels, and hence find themselves in direct opposition to the program of organized labor. In addition it should be noted that increasing numbers of Mennonites have themselves entered the field of urban business ownership and management and may find it increasingly difficult to appreciate the laborer's position. It is probable that Mennonite opposition to labor organization is also undergirded by these cultural developments.



Another factor which should be noted is the influence of the press. Nearly all of our news comes to us through the printed page and the reader is therefore subjected to the varying degrees of bias which inevitably creeps into the work of reporters and editors. The press is owned and operated by private business and corporations, and is dependent on the sale of advertising to such business. As Glen W. Miller points out, "most of the organs of wide circulation do not show understanding of and friendship toward the drives and goals of labor. Furthermore one strike may rate the headlines while a hundred peacefully negotiated contracts go by unnoticed. Hence the reader may get not only a distorted view of the issues at stake in a dispute, but also an exaggerated picture of the number and frequency of strikes which occur."

What then of the Mennonite position? In so far as the church member bases his opposition to certain policies and practices purely on Scriptural principles, we should have cause to rejoice. But if his opposition is largely based on lack of information, biased information, or economic self-interest we may have cause to lament.

[Continued on page 27]

Homemaking

News and Views

Less Fatigue--

Fewer Kitchen Accidents

Lenore Sater Thye

RECORDS in recent years show that more than 5,000,000 persons are injured in home accidents annually. The kitchen appears to be the most dangerous room in the house—almost 20 per cent of accidents in homes happen there.

Many of these kitchen accidents are attributed to poor judgment, disorder, improper equipment, and improper use of equipment. Others—and statistics can never tell how many—are caused by fatigue. It's when a person is dog-tired that things go wrong. Hands fumble, feet trip over things, and eyes fail to see possible danger. And one minor mishap often leads to others more serious.

Here at the Bureau of Human Nutrition and Home Economics we planned and built a kitchen to show homemakers how to apply the kitchen-planning principles we had taught for a long time. In planning our Step-saving U-kitchen, we were careful to eliminate all possible hazards, to have the room so well arranged, equipped, and lighted that it would be unnecessary to take risks in the course of the day's work. But we went further than that; we worked to eliminate those extra steps, stoops, reaches, overlong periods of standing, and waste motions that can add up to utter weariness.

The shape and dimensions of the room are such that work can move smoothly without back-tracking and criss-crossing. Doors are arranged to keep traffic out of the work area. Work centers are as close together as it is possible to have them and yet provide adequate space for work and for storage of the things to work with. If either work space or storage is inadequate, the worker must put more energy into the job. When space for working is too limited, there is a continual moving of things from one spot to another to gain a little space at the point where it is most urgently needed at the moment. If there is not enough storage space, extra steps must be taken to get supplies from more remote locations; or a step-stool must be brought from another part of the room to get something off a high shelf. Then the stool must be taken back if it is not to be in the way.

From end to end and from floor to ceiling, our kitchen is filled with ideas for eliminating hazards and preventing fatigue. These ideas can be put to use in all sorts of kitchens to make them safer and better places in which to work.

Planned Safety

Burns are common home accidents. Good kitchen planning can't prevent burns caused by carelessness but good kitchen planning can make it easier to be careful. In this kitchen there is no need to leave long pan-handles extending beyond the range where they could be reached by small tots or bumped into by larger folks with risk of spilling hot liquid or fat on someone.

Falls account for many home accidents, too. We prevent falls by avoiding the necessity for climbing; in our kitchen, everything that is used often is kept within reach. But even so, a good sturdy stepladder-stool is provided as well as a place to keep it. The stool is housed in a corner closet where it is close enough to get quickly, yet is out of the way when not needed.

Lack of light or poor lighting is another cause of mishaps. Handling sharp knives, hot water and hot foods, and breakable dishes in dim or shadowy light can be hazardous. Our kitchen has a ceiling lighting fixture that follows the U-shape of the work area. The fluorescent tubes are directly above the worker's head whether she is at mixing counter, sink, serving counter, or range. The continuous source of light eliminates almost all shadows from the work centers. Light shines into upper cupboards and into drawers to make the contents easily visible.

Knives are kept in an enclosed rack when not in use. A hand reaching for a knife can't accidentally strike the blade.

Wide openings to wall cupboards are convenient for easy access to the contents, but wide-swinging doors just at head height can cause many a painful bump. We divided the doors right down the middle and hinged them so that they fold back on themselves. They don't extend beyond the front edge of the counter.

Step Savers

Everything is kept as near as possible to the place it is used first or used most: paring knives near vegetable bins; vegetables near the sink; serving dishes for hot foods, pan lids, and foods that go directly into boiling water, over the range; refrigerator storage dishes and dish covers in drawers beside the refrigerator.

Items related by use are kept near each other: coffee and coffee maker; ready-to eat cereals and the bowls in which they are served.

Two-way storage drawers for silver and napkins make these items accessible from either kitchen or dining room.

A pass-through between serving counter and dining room saves many a trip.

There's room for the baby's playpen outside the work area.

Reprinted from the Kitchen Reporter.

Stoop Savers

A small opening in the counter top beside the sink delivers parings and table scraps into a pail below—no stooping for a low garbage pail.

Trays, kept in a base cabinet, are stored on edge so that the upper corner can be reached without stooping.

Drawer storage for the low areas brings the contents out into view.

Lowest storage areas are given to things that aren't used often.

Outlets for appliances used at the breakfast table are up where they are easy to see and reach.

Reach Savers

Flour and sugar, used at almost every meal, are kept in bins just above the mixing counter.

Pans for baking are filed vertically on an upper shelf. They can be lifted down easily if fingers can get a light grip on the lower corners.

Heavy cans and bottles share lower shelves with items used often.

Small everyday tools have drawer space just below counter level.

Things seldom needed are placed on hardest-to-reach shelves.

Back Savers

A pull-out shelf at the mixing counter is an incentive to draw up a chair and sit to do as many jobs as possible.

When there are loads to be moved—canned food, packages for the freezer, dishes from the dining room—there is a wheel table to carry the load.

Counters are at one level so that it's possible to slide heavy things along instead of lifting them.

Waste-Motion Savers

There's a place for everything; no shuffling from here to there to find a place something will fit.

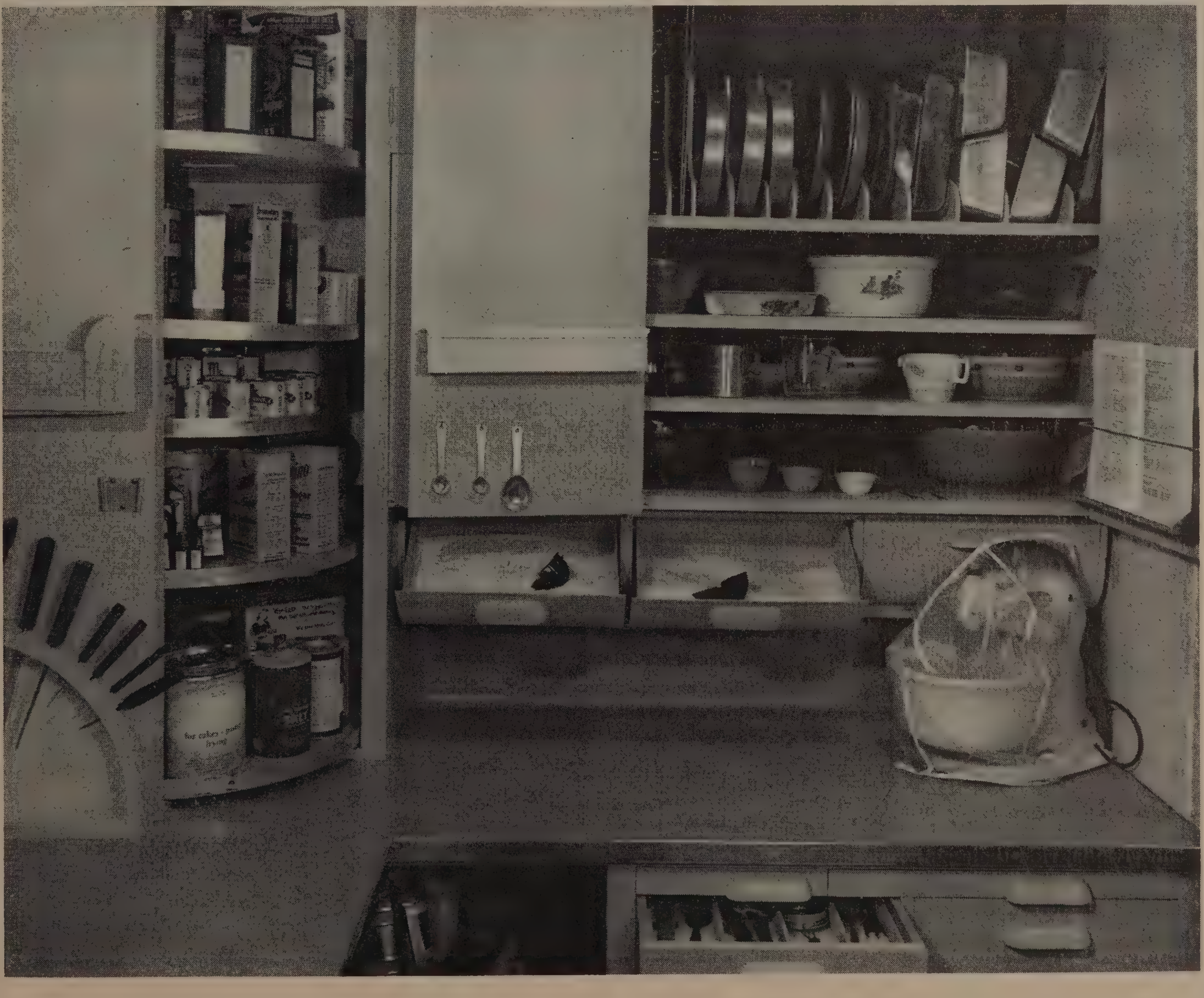
Shallow drawers keep little things in sight, not buried beneath each other.

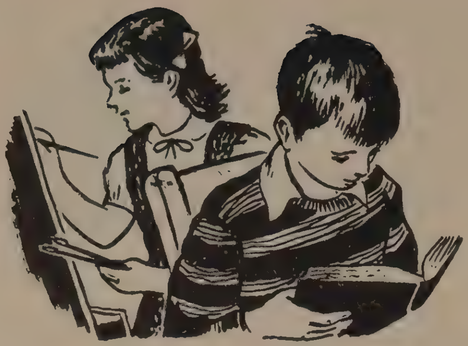
Dishes used singly, such as serving dishes and platters, are stored singly. No lifting a stack to get the bottom one.

Dishes normally used several at a time are stacked, each kind in its own separate stack.

Face Savers

One good look at herself may remind a woman that it's time to take a few minutes out for rest. Enough reason for a mirror in the kitchen. Or it may inspire her to smooth her hair, straighten her dress, and square her shoulders. And that too will help to keep her from getting worn-out and weary—thus help reduce the number of kitchen accidents.

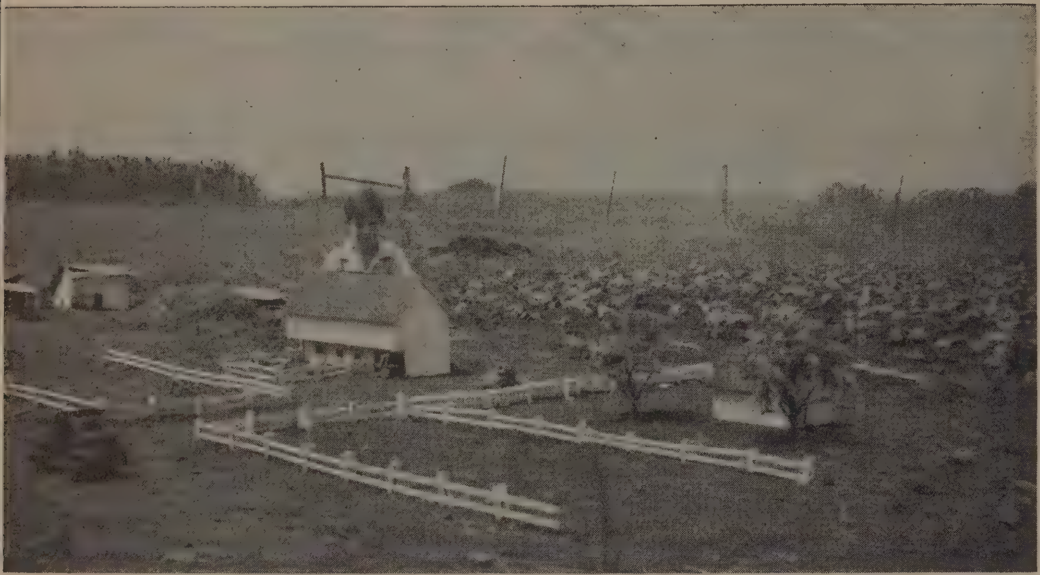




Young Community

Results of the Hobby Photography Contest

Other pictures entered in this contest will appear in later issues. Watch for them. The pictures were judged for the excellence of the hobby and the clearness and balance of the photograph.



First Place

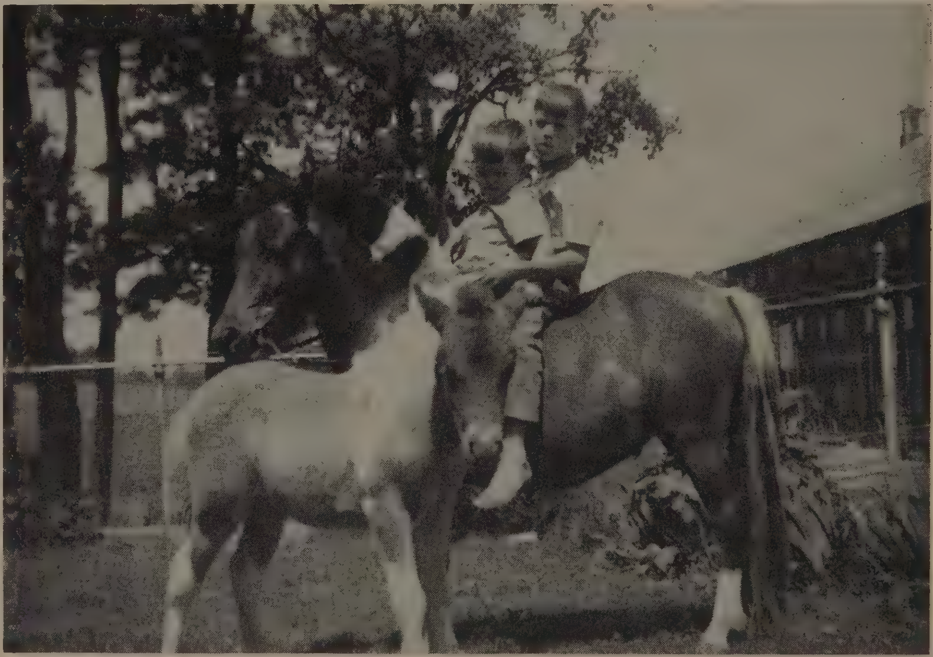
Harold Martin, aged 11, Marion, Pennsylvania, makes things out of wood for his hobby. He gets the wooden crates from the E. L. M. Department Store. He sawed out all these little posts and rails by hand. He sawed out and made the little barn and house. The picture was taken by his mother, Mrs. Norman H. Martin.

Second Place

Gordon Landis, aged 10, lives near Lancaster, Pennsylvania. He has a stamp collection for which he saves and organizes stamps. Gordon is the son of Mr. and Mrs. Phares Landis and is a member of Mellinger's Mennonite Sunday School. The picture was taken by Grace L. Kautz.

Third Place

Lewis Shank, aged 9, and Gerald Shank, aged 4, of Route 3, Hanover, Pennsylvania, ride their pony, Millie, for a hobby. The baby pony followed them when they went riding. Their mother, Mrs. John Shank, took the picture.



The Blue Boy

THOMAS GAINSBOROUGH was the youngest son in a family of nine happy, hearty English children. His home was in the small town of Sudbury, and with four merry girls and five lively boys, it must have been a busy place.

Thomas learned to read and write from his uncle, who was headmaster of the Grammar School in Sudbury. But he made little progress in his other lessons, and his teacher often complained of his poor work.

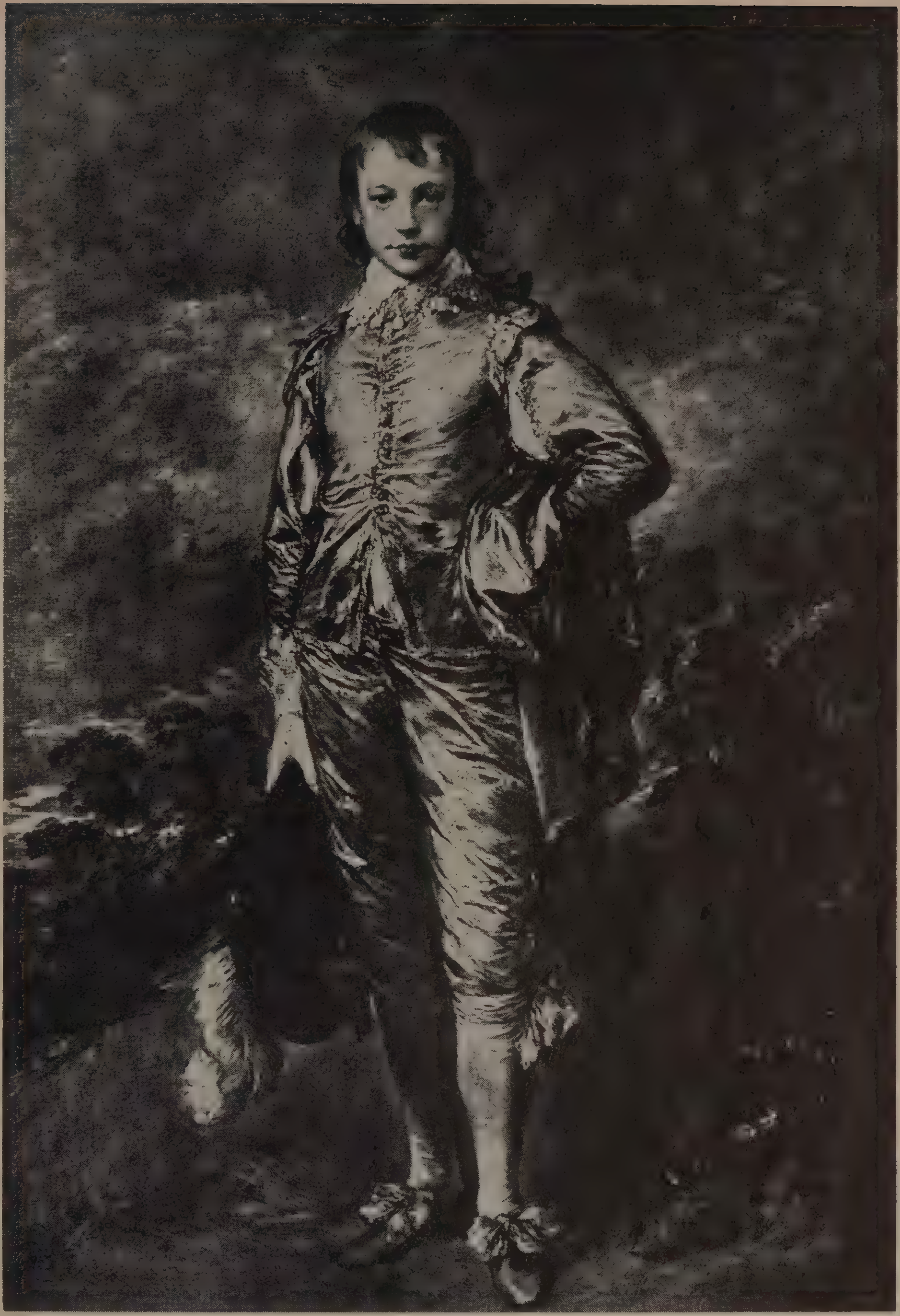
Thomas loved to draw pictures of the trees and brooks near his home. He liked the woods and meadows much better than the schoolroom. Sometimes his father gave him a note to his teacher, saying, "Give Tom a holiday." Then away he ran with pencil and paper to spend long happy hours in the fields. At teatime he would bring home the clever sketches he had made of trees, rocks, and waterfalls.

In school, if the master had peeped over Tom's shoulder, he would often have found him drawing little pictures on the blank pages of his books instead of studying. The other boys did Tom's sums, or worked his problems in fractions, while he made sketches in their books. No doubt he often drew the laughing faces of the boys themselves.

Just back of the Gainsborough home there was a fine old orchard. Near the fence which separated it from the public road was a large pear tree. One autumn the ripe fruit began to disappear from the tree, and though watch was kept, not so much as a squirrel was seen near it.

Very early one morning Thomas went to a rustic summer house in the orchard to sketch the tree. While at work he saw a man's face peeping over the fence. After looking all around, the man eagerly climbed over the fence and up into the tree. Tom kept very still until he had sketched the man in the tree. Then he came out of the summer house, but the man quickly ran away.

Tom carried the sketch to his father, who at once knew the man. This first portrait sketch was kept for many years. Then a painting was made from it and named "Jack Peartree's Portrait."



When Tom's father looked at the pear tree sketch and thought of the other sketches his son had made, he said that Tom would be a great artist and must have a chance to study painting.

When Thomas Gainsborough was fifteen years old he was sent to London to study. The great city was a wonderful place for him. There were shop windows full of strange things; there was the quiet river Thames with its many boats, and there were the many gardens and palaces of the king.

There was always a great crowd of people, too, in the busy streets of the city. But the boy was often lonely and homesick, for nobody noticed the little art student in those days. Nobody ever dreamed that he would someday be a wonderful painter.

After three or four years in London he went home to really begin his work as an artist. For nearly thirty years he studied and worked until he was one of the greatest painters in England. Then he went back to London to live, and opened a studio there.

When King George the Third heard that Gainsborough had arrived in town, he sent for him to come to Windsor Castle and the artist was engaged to paint the king's portrait. Then Queen Charlotte, George, Prince of Wales, and the three royal princesses had their portraits painted.

[Continued on page 32]

Home of Limburger Cheese

Urie Bender

SOMETIME AGO the writer, in traveling through Western Ontario, had occasion to do business at a bank where he was not known. In the course of conversation the bank manager asked,

"And where do you live?"

"Baden," was the reply, and before the writer could add that Baden was a small village ten miles west of Kitchener, the banker's face lit up with a broad smile.

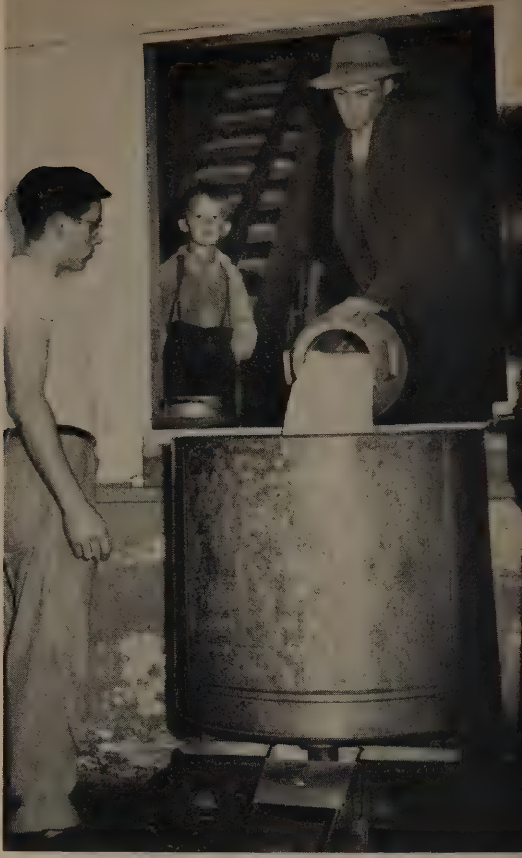
"Baden! That's the home of Limburger cheese. I stop in for some every time I go through."

Until a few years ago Baden Cheese Factory was the only manufacturer of Limburger cheese in all of Canada. Recently a meat-packing company began its manufacture in another part of Waterloo County. However, in the minds of most people across the Dominion of Canada, Baden, Ontario, is still the recognized home of Limburger cheese. In fact, this little village with a population of six hundred seems to have as close an association with the production of Limburger as does the province of Limbourg in Belgium. It was here where this soft cheese, strong in taste and smell, originated and received its name.

Urie Bender lives at Baden, Ontario, and describes this cheese factory from the viewpoint of a local reporter. He is pastor of the Baden Mennonite Church.

Shortly after the turn of the century and before 1905, Noah Leibler founded the present Limburger business. He manufactured cheese in three other plants before he bought and rebuilt the building which now houses the plant and equipment and is known as the Baden Cheese Factory.

In 1920 Peter Gingerich purchased the business from Mr. Leibler, and is at the present time still actively engaged in its operation along with the capable assistance of two sons. At the time of purchase three thousand pounds of milk was processed each day; now the daily average exceeds thirteen thousand pounds. This increase through the years necessitated the enlargement of the plant as well as the installation of additional equipment.



THE MILK IS DELIVERED

Raymond Gingrich weighs the milk which Edgar Mayer, the St. Agatha route trucker, is dumping into the tank on the scale. Milk comes from sixty-five barns, all within a radius of ten miles from the factory.

The Cheese Factory provides work for seven employees, all local men and women. It serves as an outlet for the milk production from sixty-five farms, most of which are situated in Wilmot Township, and all within a radius of ten miles from the factory.

The milk is gathered each weekday morning and brought to the factory by truck. It is dumped into a five hundred pound weigh tank in the receiving room, from which it flows into a two thousand pound holding vat, then is pumped to the manufacturing room.

In the manufacturing room there are three large vats. Two of them, with a combined capacity of twelve thousand pounds, have mechanical equipment for the processing of the milk and cheese. The third vat has a capacity of four thousand pounds. The mixing and processing in this smaller vat is done by hand.

The products made at the Baden Cheese Factory include Limburger cheese, which is their specialty, brick

Willard Gingrich, Eldon Schwartzentruber, and Walter Steinman. Willard is shoving the curd in the vat to the front where Walter is dipping it out and putting it into molds for the Limburger. Eldon is taking the molds away. From here the Limburger goes down cellar.

cheese, Cheddar cheese and Colby cheese (farmer's cheese). During the fall and winter months cook cheese is also manufactured. Another product of the factory is whey butter.

All cheese is manufactured in essentially the same manner. The fluid milk is coagulated by means of the addition of rennet during the heating process. The result is a concentration of the solids in the milk, composed mainly of carbohydrates, proteins, fats and minerals. Cultures are added to Cheddar cheese to produce a certain bacterial action which results in the distinctive Cheddar flavor. The flavor of any cheese is determined by the amount and type of bacterial action, the amount of butter fat in milk and in general the quality of the milk.

The Limburger and brick cheese is stored on tables and shelves in the curing room. It is washed and turned periodically until it is wrapped and packed for sale. Temperature has a large part to play in the curing of Limburger as well as other cheese. When cured slowly and correctly Limburger has a rich, velvety texture and a flavor all its own.

Colby and Cheddar cheese are cured first in a room where the temperature is held constantly at 58° F. by refrigeration. It is aged further in the holding room where the temperature is 40° F.

Much of the cheese manufactured here is sold in Ontario, but an appreciable percentage of the total production is sold to wholesale distributors across the Dominion of Canada. The factory is located on No. 7 Highway between Kitchener and London, also on a direct route between United States border points. This fact, along with a large local patronage, results in a very heavy counter trade right at the plant.

Allow me just a word at this point to encourage such ventures in business in areas not now being served by local cheese factories. Wherever dairy herds are found, an open door of opportunity awaits. Farm areas already utilized by far-sighted colonizers could be served well by a small cheese factory. Older communities would find it to their advantage to make room for such an industry.

According to a certain cheese authority there are over two hundred main kinds of cheese manufactured in the world. By variations within each cheese-type, this number is divided still further until today there are almost five hundred different ways to say cheese. This provides a large field for any aspiring cheese maker and the market for good product has no apparent limit.

Cheese making is a well-established industry in Canada. In a sense, Cheddar cheese has been its backbone. However, present trends reveal a decline in the manufacture of Cheddar cheese with a comparative increase in processed cheese. Another factor contributing to the total picture is the expanding population of Canada. This creates a demand for more fluid milk and other milk products which in turn leaves less for the manufacture of cheese. As a result of this situation, more cheese will have to be imported to meet the demand.

Regardless of these trends, increasing demand and sales indicate that our local cheese factory, the original home of Canadian Limburger, has a big order for years to come. Production, to the present day, has barely met the needs of the consumer. There has been no extensive advertising program, but rather concentration on the task of producing good cheese. So there still remains the path to a whole new horizon of unexplored sales possibilities for the Baden Cheese Factory. Their basic product, Limburger cheese, with the familiar triple X (XXX) trademark, leads the way.

IN THE CELLAR

Ruby Gingrich and Lavina Gingrich (employees) clean the Limburger in the cellar. Every day the cheese must be moved so the curing is even. The Baden Cheese Factory is the original home of Canadian Limburger.

EXPERIENCED CHEESE MAKER

Walter Glitz keeps an eye on the curd which is being made into Cheddar cheese. The large agitators mix the cheese and break up the lumps to some extent. Mr. Glitz had 25 years experience in the cheese industry in Germany prior to his coming to Canada.

Community Life

What Does It Mean to Be a Christian Farmer?

A group of wheat farmers in the Jamestown, North Dakota, community recently met in the First Congregational Church to discuss these questions: "Is there a Christian way to farm on the Great Plains?" "How can one be a Christian wheat farmer?" Here are some conclusions the wheat farmers reached according to Shirley Greene:

"Recognizing our obligations as Christian stewards, and recognizing the land to be a trust given us to use as Christian stewards, we will so farm that as much will be produced as possible, consistent with the best conservation practices as accepted in our community, and in such a manner that when we pass our 'talents' on to the next operator, the land will be in better state for producing than when we received it.

"We believe in farming as a way of life and that the family unit is the first consideration. We believe that the family-sized farm, where management is by the family and the greater amount of labor is furnished by the family, fits best into the concept of a Christian farmer in the Great Plains Area.

"We believe that a Christian farmer . . . should operate a farm large enough to provide a satisfactory standard of living, pay operating expenses, and provide a reasonable reserve for the payment of debts, emergencies, and for the education of the youngsters. The farm should not be larger than required to provide these essentials, because a Christian farmer recognizes his responsibility to the community. He wishes that community to contain as many families as it can support under the standards listed above. . . .

"We believe that futures dealing is basically wrong. At least the good that the Board of Trade is supposed to do is too often offset to a greater degree by its misuses. This is a form of gambling—and gambling with something that does not actually exist. Prices can be manipulated by trading in the 'pit' and herein we find the 'other fellow' setting the price the farmer receives for his product.

"We believe there must be a certain amount of government control to achieve equitable prices and to sustain what would be considered an 'ever normal granary' principle. There is nothing basically wrong with government contributing to the welfare of as large a segment of its population as is the farmer by securing to him cost of operation. This should not go to the extent of unchristian favoritism, nor be at the expense of any other group. But in accepting such security the farmer must likewise be willing to accept some limitations on production. Without the one the other cannot be justified. Society as a whole must be protected and the Christian farmer in assisting in the building of his government program should keep all his fellow men in mind.

"Although as a group we do not know enough about this subject to make very positive statements, it certainly seems to us that the United States must surely have a responsibility toward the rest of the world and especially the hungry part of it. We do desire to state the following as our feeling in this matter. We ask:

"1. Vigorous application of the Reciprocal Trade Treaty program in the direction of progressively freer international trade in agricultural commodities.

"2. Creation, under F.A.O., of some sort of world-wide ever-normal-granary program balancing surpluses against shortages around the world and over the years.

"3. Acceptance by the U.S.A. of increasing volumes of industrial imports so that other countries may build up dollar credits with which to buy needed food and clothing."

How to Be a Good Mother-in-law

"The much maligned mother-in-law has an important part to play in the modern family, and it is high time we stressed her virtues instead of her shortcomings," Sidonie M. Gruenberg, Chairman of the National Committee for Parent Education, said today, adding, "Too often, mothers-in-law become the scapegoats of domestic relations. Some couples find it all too easy to blame their own shortcomings on the person who has become the humorous symbol of matrimonial difficulties."

On the other side, Mrs. Gruenberg notes that it is not always easy for mothers-in-law to slip into their new role when sons and daughters marry, simply because it is hard to adjust to what may at first seem to be a complete emptiness after a couple of decades in which they have been the center of family activities. "They feel 'out of a job' and have to fight a tendency to attach themselves to the new family like a parasite feeding on its domestic and emotional life. This must be avoided at all costs."

Mrs. Gruenberg made her statement in introducing a new Public Affairs Pamphlet *How to Be a Good Mother-in-Law and Grandmother,* which sums up the findings to Mrs. Edith Neisser, noted expert on family relations and child guidance. Both Mrs. Gruenberg and Mrs. Neisser are mothers-in-law and grandmothers. The Public Affairs Committee, a nonprofit educational organization, at 22 East 38th Street, New York City, is sponsoring the 25¢ pamphlet on the subject.

According to Mrs. Neisser, mothers-in-law have had such a bad press that blame for any problem that arises almost automatically falls on them. Some wives and husbands tend to lay the blame for their spouses' shortcomings at the mother-in-law's door. Many a husband or wife may feel that his or her mate was never understood or appreciated as a child. Some daughters-in-law unconsciously feel that they can never attain the ideal set by their mothers-in-law. "The pies that Mother used to bake are a symbol." Others make their mothers-in-law the scapegoat for anger at their own mothers.

On the other side, some mothers-in-law bear unconscious resentments against the partners their sons or daughters choose. Grown children represent a tremendous emotional investment on the part of mothers, who sometimes find it hard to be enraptured with the person who takes them away. It's hard for some to believe that *any* young person is qualified for the important task of looking after a grown son or daughter who has been brought up with great care. This is especially true if the new son- or daughter-in-law has different ideas, standards, and values.

Mrs. Neisser lists nine steps that can help to make the mother-in-law relationship a smooth one:

1. Both generations must be flexible about the needs and demands of the others, remembering that differences can be worked out and difficulties resolved through compromise.

2. Mothers-in-law must remember that grown children have the right to make their own decisions, no matter how strongly they may feel that the young people are making a mistake.

3. Mothers-in-law must avoid at all costs taking sides in young people's quarrels.

4. It's against the rules to stir up trouble by persuading a wife or husband that he or she "should not endure such treatment."

5. Accept daughters- or sons-in-law as they are; don't try to change them or their ways. They will resent it.

6. Go easy with suggestions. This doesn't mean that you should never give advice, but rather that you should take time and patience to discover when and how it should be given. Reserve your ammunition for really important matters.

7. Do not report the successes or failures of one of your children's household to another. The fact that you are not a carrier of gossip will be appreciated.

8. If you must live together, work out your share of the duties and responsibilities by planning a division of duties in keeping with the time, the energy and the skill which each of you has to contribute.

9. Remember that the relationship with an in-law will never be quite like the relationship with your own child. Don't expect it.

Mrs. Neisser also provides a code for grandmothers, noting that each generation has its own way of bringing up children, and what seemed to be the best thing to do 20 or 30 years ago, may not be considered such now.

Mrs. Neisser urges older women to find and maintain an interest in some activity whether it be a craft, a community service or a money-making venture. "Your relations with your children and grandchildren will go more smoothly and be richer if you do not rely solely on them for gratification. No one can live entirely and constantly through others and stay happy and healthy emotionally. An exclusive diet of self-sacrifice leads to emotional malnutrition just as surely as would a steady diet of having other people make sacrifices for you. Remember that the faces of the next generation are set toward the future—whether that future looks bright or not. Keep your face in that direction too."

Aero Group Has Annual Meeting

On January 1, 1952, the Morgantown Aero Corporation had its fourth annual dinner near Lancaster, Pennsylvania. In all about 115 persons were present, including wives and friends of the members. Thirty-two pilots from local Mennonite congregations were introduced to the group, each one stating the number of flying hours to his credit.

The president of the Corporation, Emery Stoltzfus, was chairman of the program and David Hertzler gave the welcome address. A number of visitors were present from a distance and they were called upon for short talks. The main speaker was Glen Miller, a pilot from Goshen, Indiana, and he related to the group certain of his observations as a relief worker in England during the past war.

Farm Outlook

Government production goals for 1952 will likely cause some land to be plowed that should stay in hay or pasture. The present emergency may be of long duration. Do not be so confused that sound management plans will be sacrificed. High production of future needed crops will be attained more economically where the productivity of the soil is maintained or built. The population of the United States is increasing at the rate of about two and one-half million a year. More food will be needed in the future. Most of this food will need to be produced on the acres being farmed today. Sound land management will pay good dividends.

When you buy feed, look at the guaranteed analysis on the tag. Figure the costs per unit of food. Buy according to analysis. Not per bushel, pound, or bag. High feed prices make it especially important to figure comparative costs.

Drastically cutting livestock and poultry production because of high feed costs may be poor policy. Stretch feed by using balanced rations with an all-year roughage program—quality hay, pasture, and grass silage. Maintain breeding stock and flocks ahead of putting excess fat on stock for market.

Remove brush and trees from open ditches. Heavy growth in a ditch bank soon cuts down the ditch's capacity by 50 per cent. —S. J. S.

CHRISTIAN ETHICS

[Continued from page 19]

One other question needs to be raised in connection with a discussion of the Mennonite position: Do Mennonites generally oppose the idea of the existence of labor organizations? Attitudes on this question are difficult to assess. Conference statements are clear on the question of membership in unions, but frequently are vague, or make no comment at all, on the rightness or wrongness of the existence of unions. It is probable that the early position was that union organizations were evil and society would be better off if they had not come into existence. Conference statements to the effect that unions were secret societies, required the oath, were "purely worldly organizations," and had the "mark of the beast" would seem to indicate this. By the period of World War I, however, some of the benefits of union organizations were being recognized, as is indicated in a statement by a special committee of the Indiana-Michigan Amish Mennonite Conference held in 1915:

[Continued on page 28]

Keeping the Farm in the Family

How shall the farm be kept in the family? Which one of the children should operate it after the parents retire? What are the different ways to pass the farm along if all members of the family are to be treated fairly? How protect the person who makes major improvements so that he will not have to pay for them again in settling the estate?

In Mennonite farm communities the above questions are real and their solution is sometimes urgent if the community and the church is not to suffer loss. In the past we have featured numerous articles on the problem.

We are printing here a reading list on family farm business agreements. Note that you should send your request for the bulletin directly to the publisher which is in most instances a state agricultural college, a state agricultural experiment station, or U.S. Department of Agriculture in Washington, D.C.

READING LIST

(Requests for copies of any of these publications should be addressed to the organizations listed for each.)

Aiton, E. W. *Junior Partnerships for Rural Youth.* Minn. Agr. Ext. Bul. 231, rev., 16 pp. St. Paul. 1944.

Botts, Ralph R. *Insurance for Farmers.* U.S. Dept. Agr. Farmers' Bul. 2016, 18 pp., illus. Washington, D.C. 1950.

Burdick, R. T. *Father and Son Farm Agreements.* Colo. Agr. Expt. Sta. Bul. 491, 16 pp. Fort Collins. 1946.

Case, H. C. M., and Ackerman, J. *Farm Leases for Illinois Including Father-son Agreements.* Ill. Agr. Expt. Sta. Cir. 503, 56 pp. illus. Urbana. 1940.

Chambliss, R. L., Jr. *Farming the Family Way.* W. Va. Agr. Ext. Ser. Morgantown. 1946. (Processed)

Cunningham, J. B., and Case, H. C. M. *Father-son Farm Business Agreements.* Ill. Agr. Ext. Cir. 587, 24 pp., illus. Urbana. 1944.

Davis, G. B. *Father-son Partnership Agreements in Farming.* Oreg. Agr. Ext. Bul. 674, 22 pp., illus. Corvallis. 1946.

Eckert, Phil S. *Father-Son Farming Arrangements.* Ohio Agr. Ext. Bul. 219, 16 pp., illus. Reprint. Columbus. 1945.

Greenlaw, James P., and Richardson, Henry L. *Social Aspects of Partnership Farming.* N. Dak. Agr. Expt. Sta., Rur. Social, Mimeo. Rept. No. 2, 27 pp. Fargo. 1941.

Harris, M. D., Tharp, M. M., and Turner, H. A. *Better Farm Leases.* U.S. Dept. Agr. Farmers' Bul. 1969, rev., 42 pp. Washington, D.C. 1946.

Headington, R. C., and Moore, H. R. *Father-son Farming Plans and Arrangements.* Ohio Agr. Expt. Sta. Res. Bul. 686, 40 pp., illus. Columbus. 1949.

Hill, Elton B. *Father and Son Farm Partnerships.* Mich. Agr. Expt. Sta. Spec. Bul. 330, 44 pp., illus. East Lansing. 1944. (Out of Print)

Hoglund, C. R., and Anderson, A. W. *Father-son Farming Plans.* S. Dak. Agr. Expt. Sta. Bul. 390, 16 pp., illus. Brookings. 1948.

Jones, M. D. *When Father and Son Farm Together,* Maine Agr. Ext. Bul. 354, 24 pp., illus. Orono. 1947.

Leckie, H. K. *Family Farm Business Arrangements in Ontario.* Mimeo. Bul. 52 pp. Ontario Agricultural College, Guelph. 1949.

McNulty, J. B. *Farm Business Agreements for Father and Son.* Minn. Agr. Ext. Bul. 248, 20 pp., illus. St. Paul. 1946.

Mendum, Samuel W. *Useful Records for Family Farms.* U.S. Dept. Agr. Farmers' Bul. 1962, 29 pp. Washington, D.C. 1944.

Miller, F., and Hendrix, G. *Father-son Farm Business Agreements.* Nebr. Agr. Ext. Cir. 878, 21 pp. 1945. (Processed)

Moser, R. E. *Father and Son Farming Arrangements.* Mass. Agr. Ext. Ser., 13 pp. Amherst. 1948. (Processed)

Myers, M. *Keeping Your Farm in the Family.* Agric. Expt. Sta. Bul. 398, 24 pp. Brookings, S.D. 1950.

Ratchford, C. B., and Clark, C. E. *Father-son Business Arrangements.* N.C. Agr. Ext. Cir. 330, 22 pp., illus. Raleigh. 1948.

Rochester, M. C. *Farm Family Business Agreements.* S.C. Agr. Ext. Cir. 342, 31 pp., illus. Clemson. 1949.

Stucky, H. R., and Thompson, L. S. *Montana Father-son Business Agreement.* Mont. Agr. Ext. Bul. 247, 30 pp., illus. Bozeman. 1947.

Tharp, M. M. *Your Farm Lease.* U.S. Dept. Agr. Misc. Publ. 627, rev., 8 pp. Washington, D.C. 1949.

United States Department of Agriculture. *Standard Farm Lease.* Form Agri.-1 rev., 4 pp. Washington, D.C. 1949.

Walrath, A. J. and Gibson, W. L., Jr. *Farm Inheritance and Settlement of Estates.* Va. Agric. Expt. Sta. Bul. 413, 32 pp. Blacksburg, Va. 1948.

Warren, S. W. *Father and Son Arrangements.* N.Y. (Cornell) Agr. Expt. Sta. A. E. 533, rev., 18 pp. Ithaca. 1946. (Processed)

———*Farm Business Agreements.* N.Y. (Cornell) Agr. Expt. Sta. A.E. 674, 16 pp. Ithaca. 1948. (Processed)

Wrigley, P. I. *Father and Son Farm Business Agreements.* Pa. Agr. Expt. Sta. Bul. 492, 40 pp., illus. State College. 1948.

Young, H. M., Jr. *A Guide to Father-son Farming Arrangements.* Ky. Agr. Ext. Cir. 463, 16 pp. Lexington. 1949.

———*A Father and Son Business Arrangement for Prairie Farmers.* Mimeographed report, Economics Division, Canada Department of Agriculture, Ottawa.

———*Keeping the Farm in the Family.* Bulletin 157, University of Wisconsin, Madison, Wis.

———*Selecting Your Farm Inheritance Plan.* Leaflet, Michigan State College, East Lansing, Mich.

———*Managing Farm Finances.* Misc. Publication No. 652, B.A.E., U.S.D.A., Washington, D.C.

CHRISTIAN ETHICS

[Continued from page 27]

"Inasmuch as Labor Unions generally are organized for the purpose of bettering labor conditions and protecting the laboring man especially in the city; and whereas, we find some essential differences between secret, oath bound societies and Labor Unions; and whereas, for some time certain congregations and certain sister conferences have recognized members in good standing who are members of said Labor Unions; and whereas, our city missions are affected more vitally than any other with this problem; and whereas, we as a committee feel our inability to recommend a final solution, or to define a conclusive position for this conference; therefore be it resolved, that the Indiana-Michigan Conference appeal to General Conference for investigation of the problem."

It is probable that many Mennonites still feel that labor unions are an evil that ought to be eliminated. It is hoped, however, that employee representation will come to be generally viewed as necessary to our present economic order in much the same sense that federal, state, and local governments are acceptable and necessary for the stable functioning of society at large. It should be clearly borne in mind, however, that the admission of the necessity of an organization does not indicate approval of all of its actions.

To what extent do Mennonites conform in practice to the official church position on membership in labor unions? As long as Mennonites were limited to farm and farm-related occupations the union membership issue was remote. Two trends, however, have forced the issue to the front within the last fifteen years: (1) the increasing urbanization of Mennonites, and (2) the rapid growth of unionism.

With regard to the first trend, it should be noted that in a number of eastern conference districts well over one half of all Mennonites gainfully employed are working in non-farm occupations. Mennonite Research Foundation studies reveal the continuation of a marked trend in the direction of increasing urbanization.

The growth of unionism is evidenced by the fact that union membership increased from approximately three million in 1933 to over 15 million in 1947. Mennonites were affected by this trend because unionization expanded into smaller shops and into the area of unskilled labor. If union membership was to be avoided, some Mennonites found it necessary to quit jobs which they may have held for twenty years or more.

In 1939 General Conference appointed a Committee on Industrial Relations. Most of the agreements made with labor organizations since that date have been negotiated by this committee. To date agreements have been signed with sixteen C.I.O. and sixteen A. F. of L. local unions. In addition, three national and federal unions have signed general agreements. These unions represent a large variety of trades and industries, including steel, rubber, electrical, stone, packing house, hosiery, paper, automobile, clothing, and construction industries as well as carpenter, bricklayer, foundry, laundry, machinist, and other trades.

Each agreement states that the workers represented by the Committee on Industrial Relations shall: (1) contribute money equal to union fees and dues to some benevolent cause, (2) refrain from interference with or resistance to union activities, (3) maintain neutrality in case of a strike, (4) abide by shop and union regulations with regard to wages, hours, and working conditions, and (4) provide the union with a card signed by their pastor indicating membership in good standing in a Mennonite Church.

The union agrees to excuse the worker from membership in the union and participation in union activities, and promises not to discriminate against the worker in matters of employment.

In most cases the agreement provides that the money contributed by the worker in lieu of union dues be paid into a sick benefit or charities fund of the union. In a few cases the contributions are paid to charitable institutions outside the union. In one case the money was sent to the Mennonite Board of Missions and Charities. In the cases where the union receives the money, it is not always clear whether the union considers these contributions as an addition to the regular allocation to the sick benefit and charity funds of the union, or whether the union simply deducts that amount from the regular allocation, hence making more money available for the other activities of the union.

With regard to the number of Mennonite workers benefited by these agreements a conservative estimate by the secretary of the Committee on Industrial Relations indicates that upwards of 400 persons have come under some type of special arrangement, formal or informal, during the past ten years.

What of the much larger number of Mennonite workers who have not come under these special arrangements with the union? Many of them, of course, do not work in union shops, and therefore are not faced with the issue. Many others, however, are apparently joining unions in the regular manner in order to obtain or to hold jobs. Reports given at recent Conferences on Industrial Relations indicate that increasing numbers of church members are joining unions. This may be due in part to a lack of information on the special provisions for exemption from union membership made available to members of the Mennonite Church. It is no doubt partly due to a lessening of support for the traditional church position. Some feel that the risk of getting involved in a strike through joining a union is not great, and hence little harm can come. Still others feel that the union purposes are worthy of support, and therefore join to give such support.

There are those who suggest that a Christian should join a union and make an active contribution to good labor relations by exerting his influence on union activity through counseling against unchristian methods. Whether the average Christian factory worker would do this is open to serious question. Whether his counsel would be heard is also a question.

There is also the situation where a Christian may be employed in a shop where good union-management relations have existed for a long period of time and where the threat or use of force has been noticeably absent. Can he conscientiously become a union member in such a situation? Obviously the evil is diminished by the good relations, but the worker must be ever alert to avoid being caught, as a result of a change of events, in a position where he contributes to unchristian activity.

It is probably too much to expect that all members of the church would come to accept and follow a uniform policy approved by the church leadership. However, there needs to be a constant program of indoctrination which will serve to keep the church membership conscious of the unscriptural practices currently followed by secular organizations interested in enhancing their own power position. There must also be the realization that the Christian will not always find social conditions in his favor, and he must always be ready to sacrifice social or economic gain for the sake of maintaining principles. In all ages, ethical principles have been maintained only at the cost of self-interest and self-desire. May we today seek greater divine wisdom to discern right conduct from wrong; may we seek divine strength to "abhor that which is evil; cleave to that which is good."

Viewpoints on World News

The Schuman Plan

Carl Kreider

The ratification of the Schuman Plan by the French General Assembly in December, 1951, and by the West German Bundestag in January, 1952, may be regarded as one of the most constructive steps for world peace which has been taken in the twentieth century. The Schuman Plan was suggested in May, 1950, by the French Foreign Minister Robert Schuman and calls for the integration of the coal, iron, and steel industry of Western Europe. Since most of the international events of the past decade have been bitter disappointments to those who seek for world peace, peace-loving people should become acquainted with the nature and background of this hopeful development in the present difficult international picture.

The economic might of the United States arises in large part from the fact that large supplies of high-grade coal and iron both lie within our borders and both are sufficiently near each other to form a great steel industry which can be economically operated. Although hundreds of miles separate some of the best coal and iron fields, the Great Lakes form a natural waterway which provides cheap transportation between the two resources. One of the difficulties in Russian industrialization, on the other hand, has arisen from the fact that it takes nearly two tons of coal to drive the trains which move each ton of coal from the Lake Baikal region westward to the iron deposits and the centers of Russian heavy industry. England has excellent supplies of coal (at least until recent years) but has been deficient in high-grade iron ore. The only other area in the world comparable to the United States is Western Europe. Unfortunately, however, God placed the best coal of Western Europe in regions where the German language is spoken (the Ruhr Valley) and the best iron in regions where French is spoken (Alsace and Lorraine).

Many students of history believe that the most important economic cause for the frequent wars which have plagued Western Europe is the lack of integration between German coal and French iron ore regions. In the Franco-Prussian War of 1870 Germany seized Alsace-Lorraine from France in a whirlwind campaign. At the end of World War I, however, the victorious France was returned not only Alsace-Lorraine, but was also given virtual control over the Saar with its predominantly German-speaking population. After the defeat of France in the early years of World War II, Alsace-Lorraine was again returned to Germany, only to be transferred back to France once again in 1945 after the defeat of Germany. Our European Mennonite brethren who have lived in this unhappy area have suffered great loss of life and property through the frequent wars which have devastated their homes and farms.

In Paris on May 9, 1950, a remarkably bold and courageous proposal was made by Robert Schuman, Foreign Minister of France. "Because Europe was not united, we have had war," declared Mr. Schuman. He continued by proposing that the entire French and German production of coal and steel should be placed under a joint high authority within an organization open to the participation of other European nations. If this were to be done, said Mr. Schuman, "any war between France and Germany becomes not only unthinkable, but in actual fact impossible." In April, 1951, after less than a year of negotiation, representatives of six European governments signed a treaty for the creation of a "European Coal and Steel Community." By this treaty the governments of the 160 million people living in Western Germany, Belgium, France, Italy, Luxembourg, and the Netherlands ceded for a 50-year period most of the governmental powers they previously held over their respective coal and steel industries.

The European Coal and Steel Community is an organization with adequate authority to assume real responsibilities. It is a federal-type organization and is self-sustaining and independent. Its executive branch is a nine-man High Authority with ample power to enforce the provisions of the plan and to assure the maintenance of a single market. It has power to tax the production of enterprises, to issue directives binding upon both individual enterprises and governments, to fine enterprises violating its orders, to borrow and to lend money, and to have unhindered access to all records and facts needed to operate the plan.

The High Authority will be advised by a Consultative Committee composed of from 30 to 50 representatives drawn in equal numbers from producer, labor, and consumer groups. The High Authority is directly responsible to the 78-man Common Assembly, made up of 24 representatives from Belgium, Netherlands, and Luxembourg, and 18 representatives each from France, Western Germany, and Italy. The Assembly will review annually the Authority's work, will have the right to demand replies to all the questions it chooses to ask, and by two-thirds vote will be able to censure the Authority and compel its members to resign. Another powerful body is the Council of Ministers, composed of a representative from each participating country and serving as a direct link between the High Authority and the member countries. The Council may take the initiative in case the Authority fails to act. The High Authority must obtain the approval of the Council when it grants loans to carry out investment programs or when it seeks to bring new industries into areas affected by shifts in steel or coal production.

The countries of Western Europe have thus abandoned their efforts to be individually self-sufficient in coal

[Continued on page 32]

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THE SCHUMAN PLAN

[Continued from page 30]

and steel and instead plan to allow these industries to develop in a common market. Free competition is still the normal rule of trade and a broad scope of individual opportunity and initiative will remain in the coal and steel enterprises. The Community has the power to prevent agreements or consolidations among enterprises which are harmful to competition or which freeze prices and impede technological progress. If inefficient coal mines or steel plants are forced by competition to close down, the Authority may help the unemployed workers by liberal separation pay, retraining courses, or payment of resettlement expenses. Tariffs and other forms of trade discrimination between countries in the Community are to be eliminated.

Netherlands was the first country to ratify the Schuman Plan. Late in 1951 the French General Assembly ratified the plan by a heavy majority. Crucial to the success of the plan, however, was the ratification of the plan by the Bonn Government of West Germany. When the final vote was taken on January 11, 1952, the plan was approved by a majority of nearly ninety votes. A reporter from the *New York Times* cabled that the debate on the plan was considered the most important in the $2\frac{1}{2}$-year history of the new German Bundestag. The press galleries were crowded and the Government benches were full. Although Belgium, Luxembourg, and Italy must still ratify the treaty, the approval by France and Germany makes the ratification by these countries almost a foregone conclusion.

And so, as countries take steps for peace as well as make preparations for war, Christian people should take courage and continue in prayer that the forces working for peace may be the stronger.

THE BLUE BOY

[Continued from page 23]

All the people of the king's court followed the example of the royal family. The artist's studio was filled with beautiful ladies in rich silks and laces and with fine gentlemen in satin coats, velvet knee breeches, and silver-buckled shoes.

Mrs. Siddons, the greatest English actress of that time, was one of those who came to Mr. Gainsborough's studio for a portrait. He painted the beautiful, earnest woman in her shimmering gown of blue and buff silk, with its soft folds and delicate laces. This picture is called the best portrait of the great actress as well as one of the best paintings of the great artist.

The portrait called "The Blue Boy" is one of the most beautiful of Mr. Gainsborough's paintings. Master Jonathan Buttall probably thought it great fun at first to pose for his picture and to watch the great painter at work.

Mr. Gainsborough arranged the curtains of the studio so that the light was just right and then Master Jonathan was turned and twisted until he was in the very best position. "Stand just where you are, my boy," said the artist. "That's fine! don't move." Then he went to work, and the picture began to grow with the swift, sure strokes of his brush.

No doubt Master Jonathan often thought the time long when he had to stand in the same place day after day, instead of running away to a game of cricket or tennis. He could not know that after two hundred years the boys and girls of other countries would read about him and admire the fine picture.

He is painted standing bareheaded in the open country against a dull, rich background of grass and trees and stormy gray sky. His satin coat and knee breeches are blue and in one hand he carries his large hat with its white plume.

Sir Joshua Reynolds, who was a great artist living in London at this time, had said that the light parts of a picture should always be painted in the warm colors of yellow, red, or yellowish white. The painting of "The Blue Boy" shows that the cold colors of blue, gray, and green may also be used to make a very beautiful picture.

—Frances Elizabeth Chutter.

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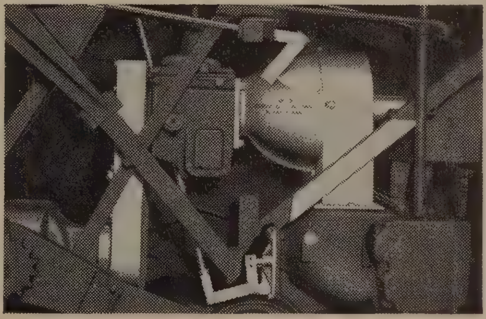

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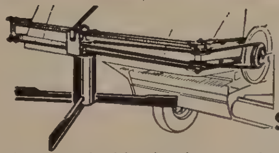

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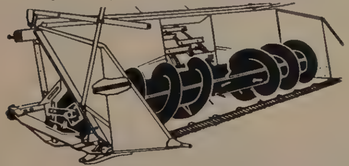

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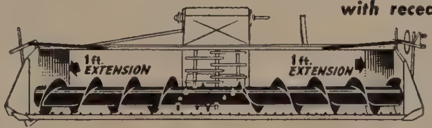

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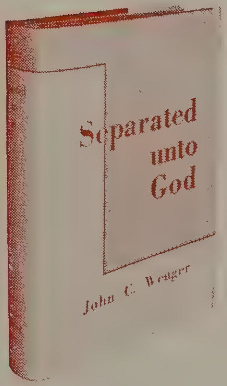
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John C. Wenger

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Now it is again available. The timeliness of its message makes it a book entire congregations are buying for study groups. Young people are finding in its pages direction for solving many of their ethical and social problems.

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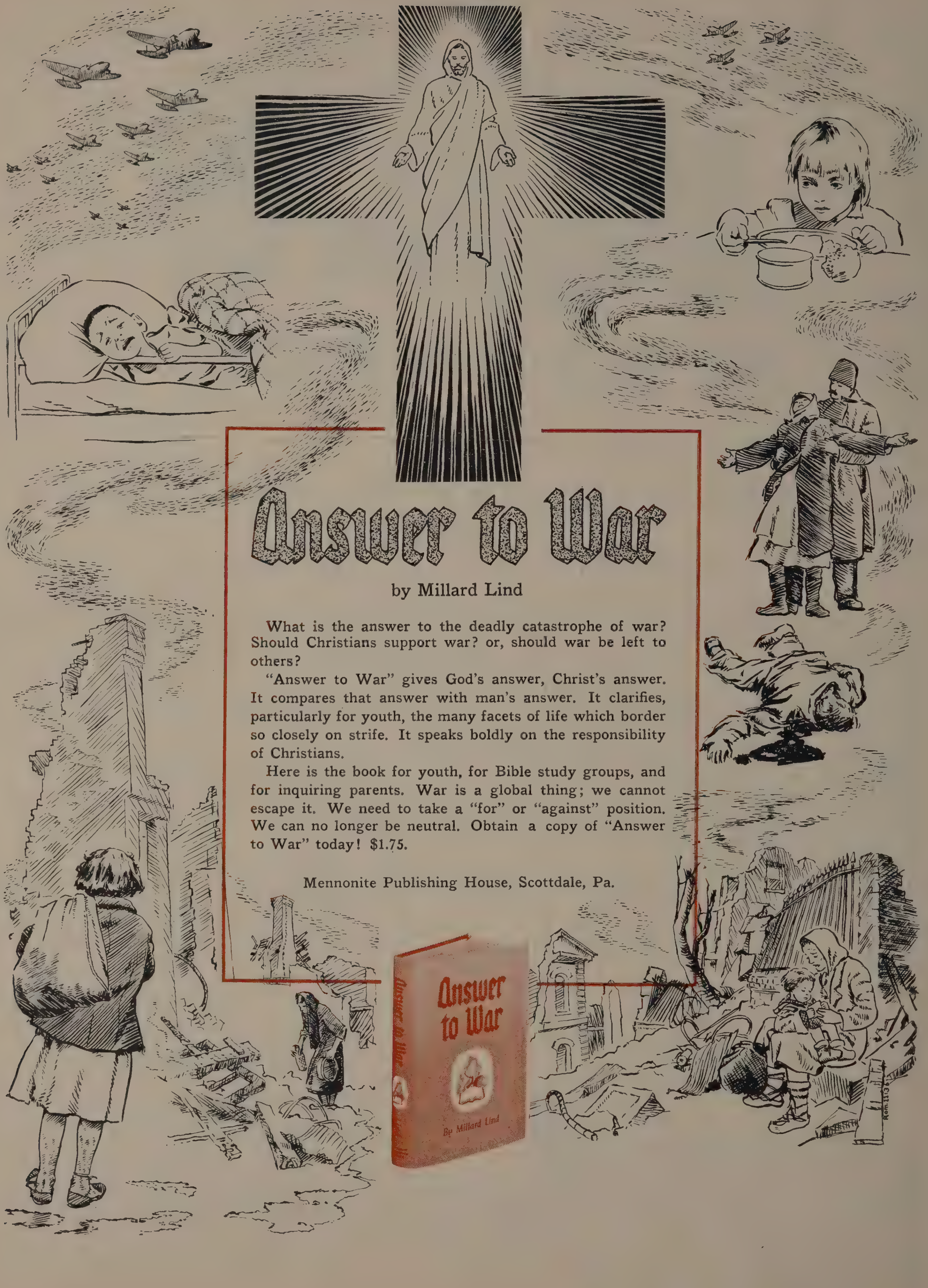

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THE MENNONITE Community

APRIL 1952

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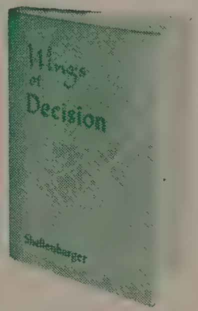

David was well liked,
a leader in his school.

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declare his position
affected his popularity.

Then Jerry,
his best friend, chose
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Our Churches

It is Sunday morning, and the Christian people of the **Drug Mennonite Church** in India are coming to worship. This church was built under the supervision of Brother Edwin I. Weaver not many years ago. It is symbolic of the growing Indianization of our churches in India. For our earlier church buildings are much like our American churches, with glass windows and benches. But glass is a temptation to Indian boys, and replacing broken panes becomes an item of expense. And benches are a space-consuming luxury for people who are used to sitting on the ground. And so this church at Drug has only wooden shutters to close the window openings, and the people sit in rows on floor matting. One enters from the side; the pulpit is at the end toward us.

The pastor of this church is Daniel Sonwani, who lives just across the road back of us. The large building yonder is the missionary bungalow, where Goldie Hummel and Elizabeth Penner now live.

Mennonite Community

APRIL 1952

Volume 6 Number 4

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PHOTO AND ART CREDITS

Photo on page 5 was supplied by Brown Brothers All other India pictures of this issue were taken by H. R. Ferger, Executive Secretary of the Audio-Visual Aids Committee of the National Christian Council of India.

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The Truly Great and Eternal

Below are the plains
Calm and serene.
The trees are but specks of dark green.
The rivers are like twining thread.
The cities, like little toy towns,
Appear as if barren of man.

If from this height
Trees are but dots
And cities are but a hand's span,
Dear Lord, from Thy throne in the skies
How small to Thee must appear man!
And yet Thou art mindful of him!

Snowcaps stand yonder
Wind-swept and bleak;
Undaunted, unscaled in their heights.
"Immortal Himalayas" are they,
Like time-weathered, mute sentinels.
Above them are ageless blue skies.

Yet, as they say,
Skies that are blue
Will someday be turned into gray.
And mountains "eternal" and high
Will someday be passing away.
But Thou art forever the same!

(Written by Royal H. Bauer, one of the Mennonite missionaries, while he was in the Himalaya Mountains.)

A special issue on Mennonite community life in India was first suggested to us by the late George J. Lapp a few years before his death. Later, our missionaries in India also expressed an interest in such an issue. We are grateful to them for their co-operation and especially to Vesta Miller for her patient work in securing the articles and pictures for us. The Mennonite Board of Missions and Charities co-operated in sharing the cost of hiring a photographer to take the pictures.

Since the articles and pictures we received will more than fill this issue we are planning to devote some of next month's issue also to India.

The First Fifty Years of the Mennonite Church in India

P. J. Malagar

A native Christian sketches the story of the birth and growth.

THERE HAS come into existence the Mennonite Church in India as a result of the earnest and faithful investment through life and labors of the American Mennonite churches through their missionary agency sponsored by the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana. At the close of the nineteenth century or precisely at the beginning of early nineties of the last century, there was an inner move within the Mennonite churches of this country toward organization for benevolent and charitable works in foreign lands. The evolution of the present Mennonite Board of Missions and Charities is a unique feature in this stress of development. In 1892 the Mennonite Evangelizing Board was organized. In 1893 the Mennonite Benevolent Organization was instituted, and by 1896 interest for missionary and relief work in foreign lands united these two boards into the Mennonite Evangelizing and Benevolent Board. The same year the foreign and home Relief Committee was appointed to explore the possibilities of relief work in India. George Lambert who had been on his world tour and had been to India, made urgent and authentic statements of famine situations in India. His report was accepted with great appreciation and concern, and a committee was appointed on November 4 and 5, 1898, to frame the constitution for this new program of the church. Although the first missionaries of the present Mission Board were sent right away, the work in India started in 1899, and the present Board arrived at its present shape by 1906, when it came to be called the Mennonite Board of Missions and Charities and it was recognized by the General Conference of the American Mennonite Church in 1907.

The first American Mennonite missionaries sailed for India under this Board on November 8, 1898. They were Dr. W. B. Page and his wife and Brother J. A. Ressler. They landed at Bombay on November 22, 1899, and made a train journey inland for a distance of 750 miles east of Bombay. They were received by the missionaries of the American Evangelical Mission at Raipur, C.P., and on their recommendation they chose a field fifty miles south of this town at a place called Dharamtarai, literally the valley of righteousness. It is now being called Dhamtari, a county headquarters for the Raipur District. Since then Dhamtari has become the headquarters of the Mennonite Mission in India.

The Birth of the India Mennonite Church

Famine, ghastly and sore, had reduced the population of that area to starvation and death. The Government of the Province had opened relief centers and encouraged all private agencies in relief work. The Mennonite missionaries were welcomed very enthusiastically to render help and to meet the situation. It was a great "open door" and with great insight into the needs of the hour these missionaries addressed themselves to this task. It meant personal care for the needy and suffering by the missionaries, but God blessed their efforts to the formation of the nuclei of the church which was later to be called and organized as the India Mennonite Church. Much of its history is enshrouded due to lack of trustworthy and authentic printed work. It will be enough to say here that the year 1899 marks the birth of the India Mennonite Church. By 1910, it was finally organized under a church conference. This brief period of ten years (1899-1910) was the important period of its infancy, formation, and adjustment.

The first group on the mission compound was a heterogeneous group of various socio-economic backgrounds and religious beliefs intrinsically mixed with the evils of illiteracy, superstition, and witchcraft. Their common need was the only cord of unity in the midst of their perplexing diversity. To be a Christian, therefore, meant a call to a new life, a rapid adjustment and an adaptation and above all acceptance of a new faith altogether foreign and alien in its content and character. To get rid of the old pattern of life, which had its roots deep in the centuries of heathendom, and associated evils could not have been an easy task. It led them eventually to a socio-religious conflict, and though many broke away and lapsed back into their old environment, others, though slow and hesitant, overcame greatly, thus emerging to a new life. Many could not break with their past and dragged into the church their many evils and gave rise to Corinthian problems which necessitated the formulation of the church doctrine and discipline. The India Mennonite Church Conference was, therefore, engaged for the next ten or fifteen years (1911-1929) in the formulation and interpretation of its new-found faith. The Holy Scriptures and the pattern of the church discipline and organization of the American Mennonite Church became the basis of all decisions in relation to matters of faith and life of the India Mennonite Church. By this time the church had passed its infancy and many new Christian homes had sprung up, thus widening the extent of the church in number and influence. Faint ideas of the community life and Christian brotherhood

---

P. J. Malagar is a minister and a son in the second generation of Christians in the Mennonite Church of India. At present he is pioneering in a Gospel center at Kanker. He has spent two years in America visiting churches and studying at Goshen College. Upon his return to India he married a school teacher and is now father of a son.

THREE GENERATIONS

Pastor Haider, his daughter Rachel (Mrs. Biswas) and grand-daughter Kamalina are an example of how three generations have come under the influence of the Christian community.

began to be felt by those who professed, worshiped, worked, and witnessed under the same name. The word "Christian" meant a term of reproach and "ostracization" for a convert to Christianity, and it brought in persecution from his family and from a caste-ridden village. But having once joined the Christian church and having come under the spell and grip of a new life within the church, it meant all the difference between darkness and light, life and death.

As the church grew more and more in its numerical strength and church organization, the differences between the Mennonite community and non-Christian communities became very obvious. Every form of life and action which was not in conformity to the life of a Christian as held and maintained by the church was restricted by disciplinary measures. Those indulging in immoral and worldly practices were warned, instructed and urged to avoid all offences and reproach that might endanger the life of the church. In some instances, some had to be excommunicated and debarred from the fellowship of the church to the extent that they were socially outcast. As excommunicated members they could not participate in the social and religious activities of the church. They were reinstated by confession of faith and reassurance of complete church and community loyalty. Thus the idea of Christian brotherhood and community togetherness was fostered and maintained.

The ordination of native ministry and the transfer of ministerial responsibility gave the church a sense of nativeness and indigenous outlook. The cleavage between the Mission and the Indian Church began to appear in bold light in matters of methods of work, finance and basis of support, strategy in personnel and aim of the total missionary enterprise in India. It raised the most urgent question of church and mission relationships and called for a new approach to our common task of evangelizing the masses in India. The decisions in this matter were long delayed and things have yet remained in their planning stage.

Church Organization

At present the following machinery of church organization has evolved. The local congregations are independent in matters of local church affairs with the pastor as the head of the church. Each congregation elects its *Panchayat* (composed of five men), a church council, to deal with local problems. The pastor presides over all the meetings of the *Panchayat* and exercises over-all oversight directly responsible to the bishop of this area and the General Church Conference. A Special *Panchayat* is called in times of emergency and is composed of ministers and lay delegates elected and sent by all the local churches. The lay delegates are elected from among those who hold offices in the local *Panchayat*. The Special *Panchayat* is called by the bishop of the area in need of urgent decisions to be made on grave issues. The decisions of this Special *Panchayat* are binding on issues concerned and a copy of the same is filed and sent to civil authorities in case of future use. The churches

THE GOSPEL TO ILLITERATES

Kejai, a Bible woman, is busy telling the story to a group of women, most of whom are not able to read. There are seventeen such Bible women in the church in India.

IN THE CLASSROOM

A boy stands up to recite in Section B of Class X. The girls are in Section A in which there are also boys. In each class the boys still outnumber the girls.

are further integrated to the General Conference which meets annually at the end of the year. The following chart indicates our present church organization:

CONGREGATIONS
Local *Panchayats*
Select *Panchayats*
Annual Church Conference

Functions of the Annual Church conference:

1. Ordination of bishops and ministers.
2. Appointments and allocation of funds.
3. To formulate, maintain, revise, and order church discipline and principles.
4. Official correspondent of the Mennonite churches to the government.

The Social and Economic Basis of the Mennonite Community

The Mennonites of India are a rural people and are mostly farmers and handworkers. Approximately nine-tenths of our people live in the villages, and their social and economic life is not different from the non-Christian peoples among whom they live and labor. However, in matters of health and sanitation, food and clothing and general appearance there is an obvious difference. Infant mortality and death rate and the percentage of illiteracy are much lower than they used to be in the beginning of the church. The American Mennonite Mission maintains one general hospital, one leper asylum with another hospital specifically for them, and six dispensaries. There are approximately six primary schools, two middle schools, and one high school. Early at the founding of the mission, two methods of economic system were practiced to build up the economic solidarity of the church. First, the "mission compound" settlement was used. When a family was baptized in a Hindu village, it was brought over to the mission compound and given a place to build a home and live. This was done to deliver these people from persecution and from the danger of falling away. The "mission compound method" served a great purpose in establishing small communities of the Mennonites, main mission houses and buildings for institutions such as the orphanage, widows' home, boarding schools, workshop, church house, parsonage, evangelists' quarters, etc. It later developed into a settlement of its own, with a new name, which is generally known by a "mission station." We have about nine such mission stations with mission compound settlements.

The second economic system was a village settlement where the mission bought the whole village and owned landed property and sold out acres of land to new Christians. Balodgahan is a village of considerable size, and the mission owns a farm of about thirty-five acres. Two thirds of our Christian farmers live here, and our second largest church is in this place. The church can be developed into a self-supporting, self-governing, and self-propagating church. The acreage of land owned in this village by Christians is from one to thirty-five.

One of our Christian members owns two villages and has been the very first one to introduce foreign machinery for farming. Dairy and poultry farming and agricultural gardening are very rare. Only three Christian individuals have engaged in the above tasks. There is a Christian Co-operative Bank supported mainly by the Mennonite Christians and only for their mutual help. Money is given on loan for the purchase of land or improvement of farm work. There is nothing that might be compared with the American farm.

Some Move to Town

There is a growing sense of inde-

DAIRYMAN AND DAIRY BARN

I. Pershadi who graduated from Dhamtari Christian Academy in 1937 stands in front of his dairy barn on his farm at Rudri, near the Maradeo Church of which he is a member. A missionary comments, "His success as a farmer and dairyman should encourage more young people to go 'back to the farm.'"

pendence, and many of our people have moved to the neighboring towns and cities for work in the mills and the factories. This has affected the membership of our churches. About thirty-three per cent of the membership of the Zion Church at Sankra, Drug, M.P., moved down to Rajnandgaon to work in the Bengal Nagpur Cotton Mills. Most of them are employed on "shift" labors. Many of our members have accepted posts in the native states as subordinate workers in the state hospitals, farms, schools, and other general works. This has raised another problem of opening new centers of worship and Christian contact.

The social patterns of life are not much different from the neighboring groups of non-Christian Indians in matters of customs and traditions in relation to marriage, ceremonies, funerals, and general social behavior, although they have basic Christian elements in them.

BRICKLAYERS AND BUILDERS

Saul, a mason, lays bricks to build the Dhamtari Christian Hospital. One woman day laborer, Raja, hands the bricks to him. The other woman sees that he has plenty of mortar on hand.

Christian Homes Are Built

Marriages in India are performed in the church house by the ordained pastor according to the Church Manual but also according to the Indian Marriage Act for Christians, and such marriages are registered in the Government Offices of the Director General of Deaths, Births and Marriages. Divorce cannot be secured in any case if marriages are once registered.

Christian homes are built much different from non-Christian homes, and Christian parents and children have great mutual liberty. The Christian mother is respected and she is no more a tool of a heathen husband or a maid to her children. Family relations are strictly maintained, and family reunions at the time of Christian festivals, marriages, or deaths are not uncommon. When someone dies his immediate relatives are informed, and the whole church in so far as possible goes to the funeral. A little funeral service is held in the home and the last rite of a Christian funeral is performed by the pastor in the graveyard.

THE GOSPEL TO THE PEOPLE

Puram Chard, native pastor, preaches to a group of Hindu cartmen. Bible women at the Dondi station are sitting in the foreground. At present the nine evangelists of our church in India go out five days a week to bring the Gospel to those who do not know.

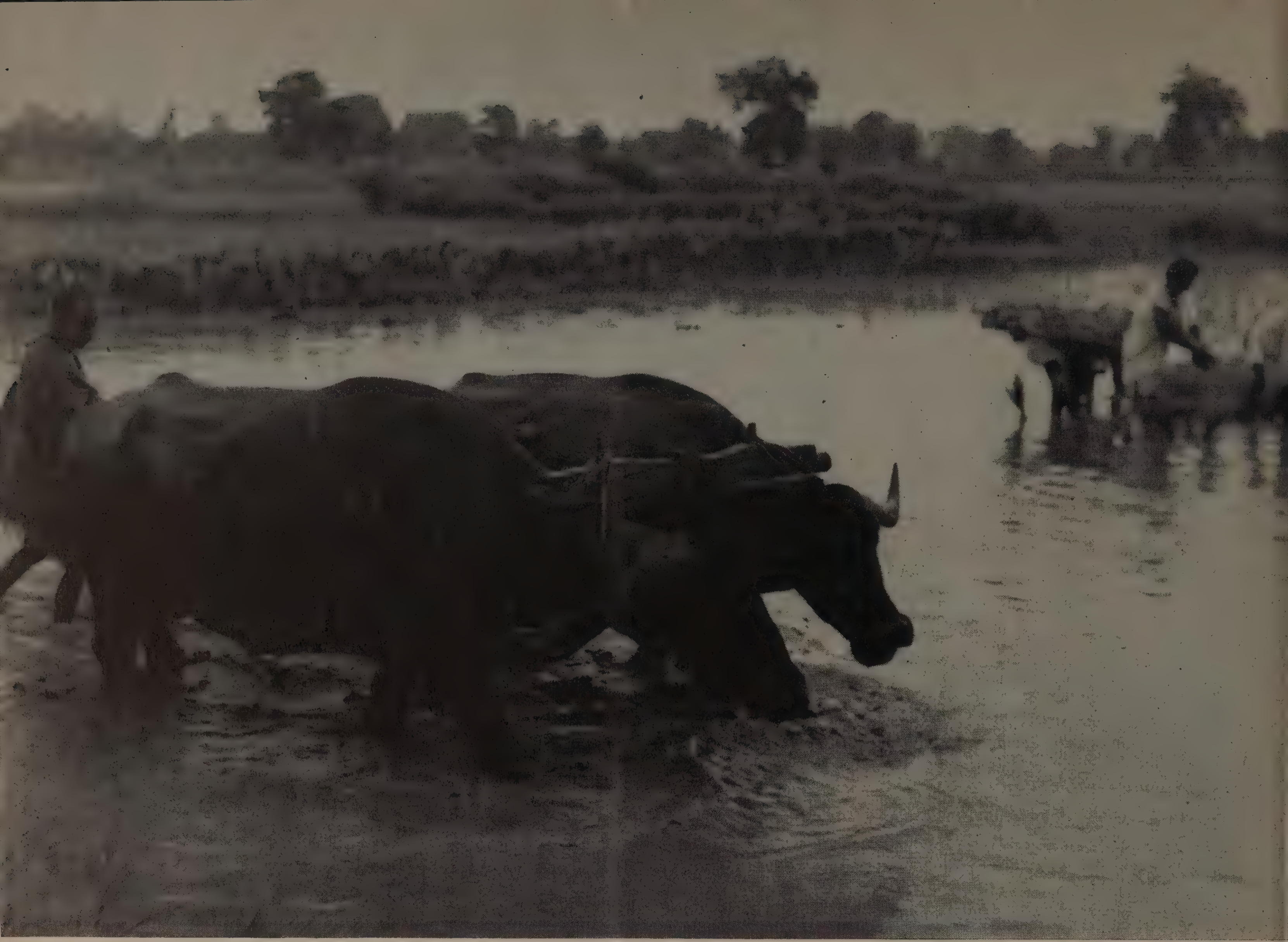
A New Day and New Problems

As the church grows and the community enlarges, many new problems arise and they must be faced. A surge of national life has awakened the national consciousness of the Indian people in general. This has affected the mission and churches in India. It calls for a new adjustment of relationships in several areas. Christians would like to play their important role in the nation building program and would like to see their churches throw themselves to combat evil and fight illiteracy, ill health, disease, malnutrition, and low standards of morality. The Mennonites of India feel a sense of obligation to the Mennonite Church of America, but they also desire a great deal of freedom in church matters and matters of public life. Indigenous and autonomous churches should be the goal of the mission now, and they should jointly strive for its attainment.

Economic uplift, Christian higher education of the Mennonite youth, better Christian homes, nurture and growth of the Christian children in the community, training and supporting of a national ministry, and the upkeep of Christian institutions are some of its several problems. Christian literature and a Christian health ministry may also be mentioned.

The Work Has Been Worth While

To evaluate and to sum up, it may be said that the work of the American Mennonite Mission in India has not been a failure. It has accomplished great results by way of the transformation of lives from heathen darkness to the marvelous light of the Gospel, the establishment of Mennonite churches with ten organized congregations, with eight ordained native ministers, eight deacons, one deaconess and several other Christian workers and with a total membership of fourteen hundred adults besides a thousand children. It is reorganizing itself as a large Christian community with a common faith, worship, and witness after a Mennonite pattern with dominant hope for its growth in the future.



LEVELING THE MUD AFTER PUDDLING

Oxen pull a float through the water to level the mud. The driver weights the float. Usually he uses the buffaloes' tails instead of a rope and driving switch. To the right are workers transplanting rice plants.

Farming in Madhya Pradesh

Wilbur Hostetler

SOMEBODY wrote that the Indian farmer is the world's worst. I don't know if that is true, but I'm sure he ought to be among the best. According to the Indian Year Book of 1945-46 (the source of all statistics in this article) the rural population of India is 339 million, and the cultivated area is 214 million acres, less than two-thirds acre per person—man, woman, and child. If an American farmer needs a bag of tricks to make a comfortable living for a family of six from 100 acres of land, his Indian counterpart needs a bag 25 times as large, because he has on the average only four acres.

Wilbur Hostetler is in charge of the Mohadi evangelistic station and is moderator of the India Mennonite Conference. He grew up on an Indiana farm and taught in an Indian school in South Dakota before going to India as a missionary.

Land and People

Most of the people who wrest their livelihood from the soil do not own land. They are servants of landowners. They are not like the American hired man, employed to work in the fields and do chores, for they are household servants. Jesus referred to their daily schedule in Luke 17:7, 8: "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?"

Less than two thirds of an acre per person is under cultivation in India. Yet the Indian Famine Commission has calculated that one and a half acres of cropland per person are needed to provide food for the teeming millions of India.

The American concept of a farm hardly exists in Madhya Pradesh, for the land is broken up into plots, often less than an acre in size, and though one man may own many plots, they are usually scattered haphazardly among those of his neighbors. The people don't live on the land, but in a settlement, the village, which technically includes the surrounding fields. Most people going to and from their plots have to cross neighbors' fields, which can cause much bickering.

Landlord and Servant

The malguzar, who is the village landlord, has often been a decided hindrance to financial progress among villagers. He has been the government representative for the purpose principally of collecting taxes. In turn the jungle, grazing land, irrigation tanks, and other real estate not belonging to any individual was virtually his. He also had the first right to purchase any property that an individual wished to sell, and at his own price, and in many cases he could seize property on technical pretenses. Not all malguzars were unscrupulous, for many of them founded schools, dug wells and tanks, and operated relief kitchens for famine sufferers. But the system was inherently bad, so the government this year abolished it.

Rainfall is the biggest factor that determines the kinds of crops grown, for the soil is generally rich, the large number of cattle means a good supply of manure (there would be more if it were not used for fuel!), and there is seldom a shortage of labor. The annual rainfall in Nagpur, the capital of Madhya Pradesh, is nearly 50 inches, but the distribution is so uneven that much of its value is lost. Over 90 per cent of the annual rainfall occurs from June to October, hence this is the season for rice growing. During the winter months of November to March enough moisture can be conserved for such crops as wheat, pulses, flax, and others of less importance. The remaining months are so hot and windy that nothing can be grown except where there is abundant supply of water and protection from the scorching wind. Approximately eight per cent of the land grows two different crops a year.

How Rice Is Grown

Rice is by far the biggest crop in Madhya Pradesh, the yield in 1940-41 being over a million tons. The acreage of the principal crops is as follows:

Rice	5.9 million
Millet	4.6 million
Wheat	3.2 million
Gram (pulses)	1.2 million
Other food grains	5.0 million
Cotton	3.6 million
Flax	1.2 million

Since rice is the principal crop most of the farming land has earth banks built up around each plot to retain the water. Every year banks need repairing, because they get worn down by rain and traffic (many villages are inaccessible during the rainy season except by foot on the rice banks), and during heavy downpours they often burst. Usually farmers plant sesame, from which oil is extracted, or a pulse on the banks. This serves the double purpose of keeping the banks in repair, and producing additional income.

The rice fields are plowed as soon as the first showers soften the ground enough to get the plow share in. Sometimes this happens in the hot season, but more often in June. Some rich farmers may have as many yoke of oxen plowing in one field as Elisha did (I Kings 19:19), but even so it takes a long time to plow a small plot, because the plow shares are only a few inches wide. The soil is only stirred, not turned. A good spring-tooth harrow weighted for hard ground would do the job just as well, and as quickly as a dozen plows. The plowman guides the oxen by poking them with a stick held in his left hand, and by shouting. To turn left he pokes the right ox and appeals in a low tone, "Haw-haw-haw-haw," and to turn right the other ox gets it, with a high-pitched, rapid-fire "Tututut!" If they don't get the idea the driver may use the plow like a rudder, for it is light, and if he repeats furrows no harm is done. The plows that Jesus saw must have been like the Indian specimen, for He mentioned the person who puts his hand to the plow—one handle. Luke 9:62. After one field is finished the plowman transfers to another, or goes to the house, so he shoulders the plow and drives the animals before him.

The purpose of plowing as early as possible is to get the seed sown for the early growth, for often the crop does not mature before the rains stop. The sowing is done by hand, broadcast, and some seed falls by the wayside, on the rice banks, but most falls on good ground, and the plow covers it, at least some of it.

PLOWING THE FIELD

Three teams of oxen are at work plowing a field. A narrow iron plowshare is attached to a wooden frame and scratches the ground as well as a garden cultivator might do it.

TRANSPLANTING RICE

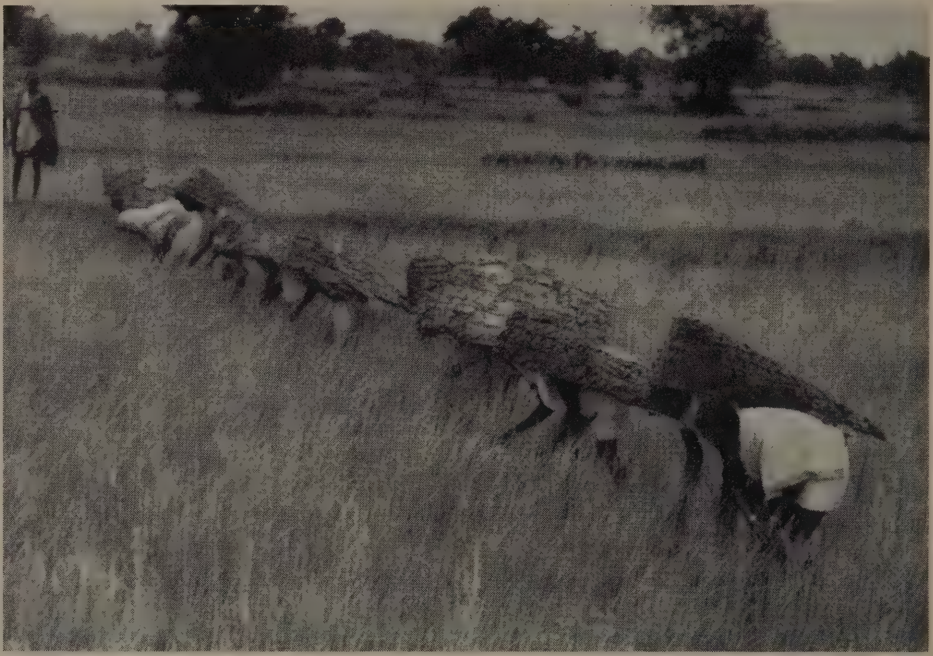
The man at the back is uprooting the seedlings and a woman carries two heavy bunches to supply the planters. Most of these women live in the Women's Home.

When the plants are four inches or more high, in standing water, the plows go in again and plow them all up, purportedly to kill the weeds and make the rice stool. Whether it has this effect may be open to question to an outsider, but to the Indian farmer *byasi* is a must. From now large armies of day laborers, mostly women, go through the fields systematically weeding.

Sometimes the seed is sown in seed beds, then the seedlings transplanted. The fields are thoroughly worked in preparation for the plants. The operation is called puddling, which is a suitable name, because the mud is worked up into an even, soupy consistency. The seedlings are stuck into the mud a few inches from each other. Transplanted rice does not receive the *byasi* treatment, and needs much less weeding than the other, but puddling is a killing operation for the animals.

If there is insufficient rainfall any time during the growing season, everybody becomes alarmed, whether farmer or non-farmer, because living depends on rice. In most villages there are irrigation tanks—artificial ponds for impounding water. The mission has had some dug in several places as relief projects. Those fields that are located where they can draw water from the tanks are fortunate. If the tank belongs to the village it takes much pow-wowing to decide whether to open the tank, and to see that there is just distribution. Since land is divided in such small fragments, a man with a low field may have to depend on water that flows through the land of many of his neighbors, and they may retain more than their share of the water. Then again, he may want to drain his own field, when his rice is sufficiently matured, to plant a winter crop, and several days later his higher neighbor does the same and washes the lower man's seed away. No village suffers for lack of quarreling.

"The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4: 28, 29). In Madhya Pradesh it is usually the women who wield the sickle, and the men gather and cut grain and tie it into bundles. They all pitch in to carry the sheaves to the threshing floor, the women and children

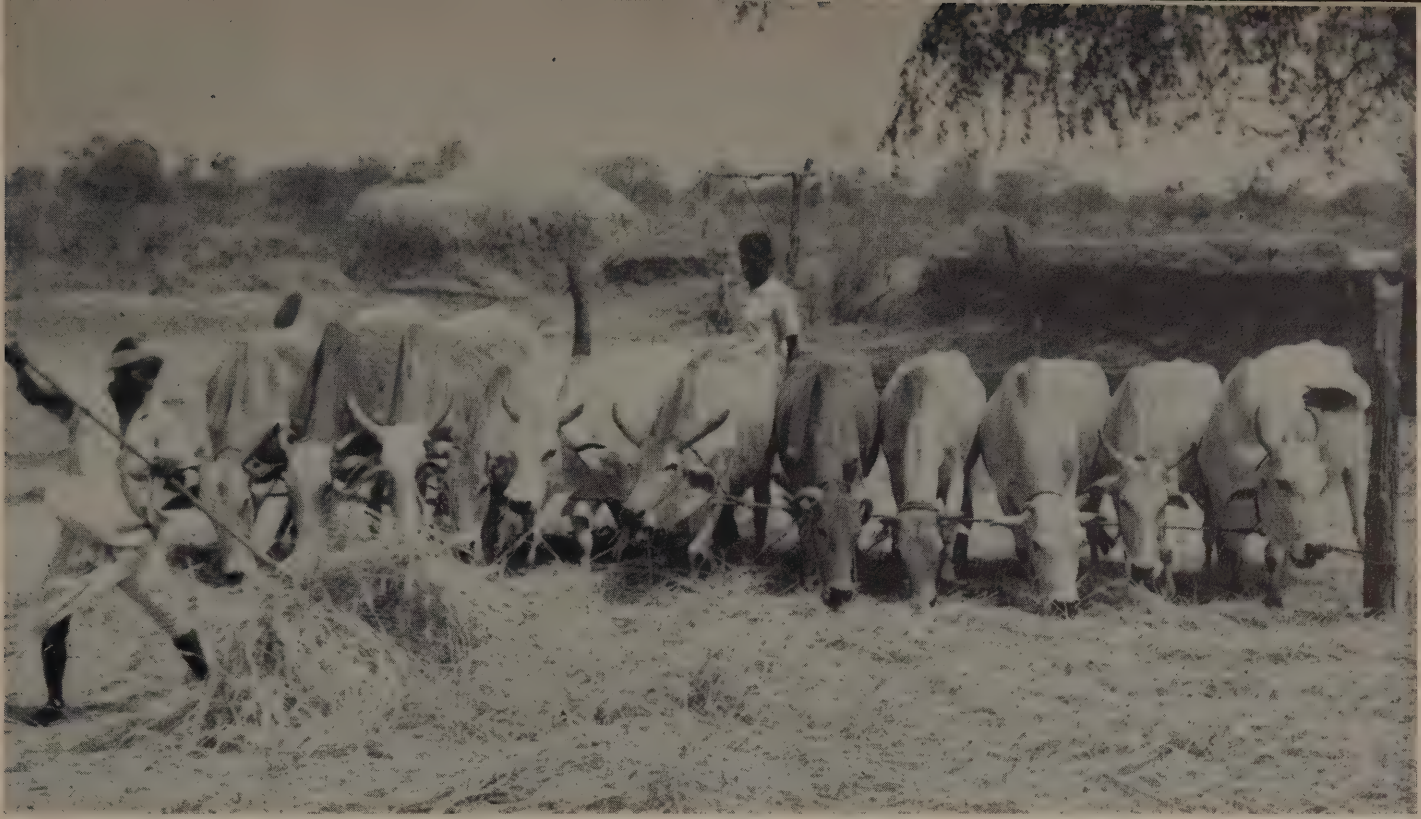


WEEDING RICE

Wearing a woven-leaf umbrella on the head and back, these workers weed the rice during rain or shine. The employer (left) stands on the bank and his neighbor on a distant bank (right).

CUTTING GRAIN

The women cut the grain and lay it in swaths. This makes it easy for the men to gather into bundles.



THRESHING GRAIN

Not always are so many oxen available for treading out the rice. Sometimes small farmers exchange oxen. A farmer with extra oxen is glad to loan them for they eat well as they tread the grain. The man with the hooked stick shakes the straw to make the grain fall to the ground.

taking one sheaf each by head, and the men with a pole over the shoulder handling two at a time. If a cart can be taken near the field they may haul the grain that way.

WINNOWING THE GRAINS OF RICE

The grain falls to the foreground. After fanning the clean grain is piled ready to be measured and sacked.

The Threshing Time

The threshing floor is usually in or near the settlement, and there the grain is stacked. The threshing floor proper is a round area with a pole planted in the center. The ground is leveled, cleared of weeds and pebbles, and paved with a mixture of cow dung and water. When this dries, the surface remains hard and smooth, so that the oxen don't tramp the grain into the ground, and the grain can finally be swept up clean.

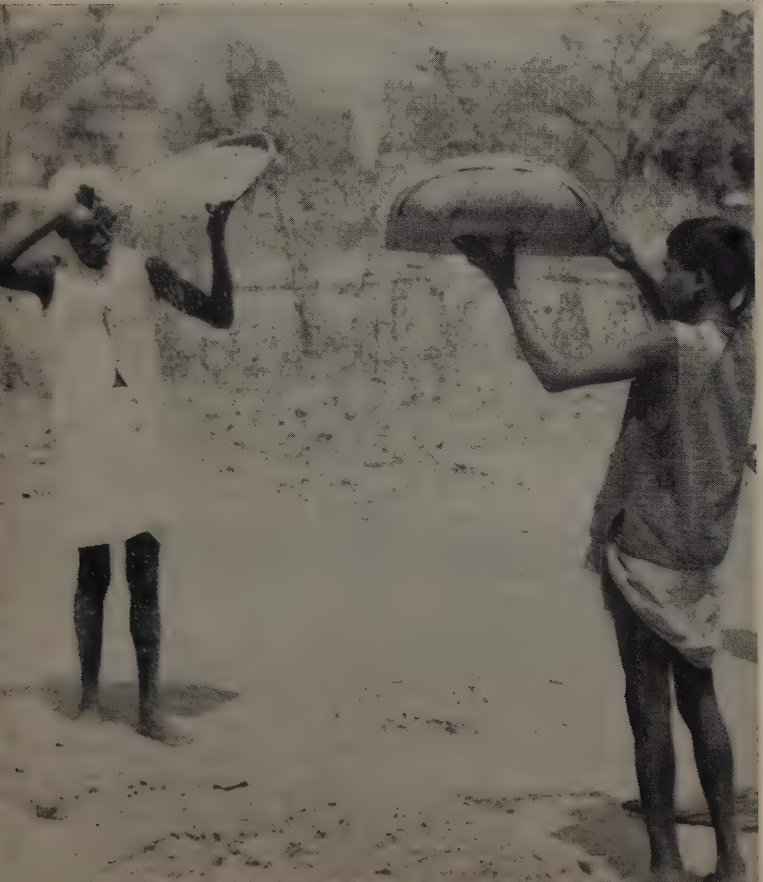
Several sheaves are opened and scattered over the area, and the oxen are driven round and round the post, to which they are tied. Not many Indian farmers know that Moses forbade muzzling the ox when he treads out the grain (Deuteronomy 25:4), but they follow the practice anyway. The threshing is usually done early in the morning, sometimes before daylight, before the straw gets dry, to prevent excessive breaking.

When the kernels are all tramped out, the straw is removed, and the grain and chaff are gathered into a pile. When there is a slight breeze

[Continued on page 32]

THE GRAIN IS STACKED

These stacks all belong to one man—an unusually rich farmer. An improvised straw hut (left) provides shelter for the watcher. Unwatched grain disappears!



Young Community

Chameli Goes to School

Mrs. S. J. Hostetler

As Chameli became conscious she slowly opened her eyes. Not that she intended to pop out of bed as some children do. She glanced over and noticed her sister's cot, empty—the bedding neatly folded and rolled with the pillow inside. That was just like Shanti. She was already ten years old, Chameli only eight. That's why things were always easier for Shanti. Chameli looked up at the familiar ceiling, friendly and brown with the smoke from years of kitchen fire and cooking. She listened to the pleasant household sounds—Mother rolling wheat flour cakes in the next room, the speckled hen with her small fuzzy family clucked on the veranda as she looked for their breakfast, out in the yard the wooden well pole creaked as someone drew water. That was probably Shanti. Drawing water didn't seem to make her arms ache.

Suddenly Chameli remembered her lessons. Only yesterday Dasru Master had praised her reading and she had brought her book home, partly for practice reading but also with the secret hope that she might have a chance to show her father how well she could read. But there had been no opportunity. When he came home last night, Parsu, the tailor from the north village, stopped in for a chat, then stayed on until suppertime. He could not read. Chameli remembered how proud she was of her father when once Parsu brought a letter to her father to be read. Now she could read.

She quickly got up, slipped on her faded old dress, but took a glance over to where her bright new one was hanging, ready for school.

"Chameli! Come."

She knew by that short call from her mother that breakfast was ready, that she was expected to have gotten up, tidied her bed, washed her hands and face, and cleaned her teeth.

"I'll wash quickly, do my work later. There will be lots of time," she thought as she scampered out to the little garden beside the house where there was a waterpot and dipper. Yes, Shanti had fetched water.

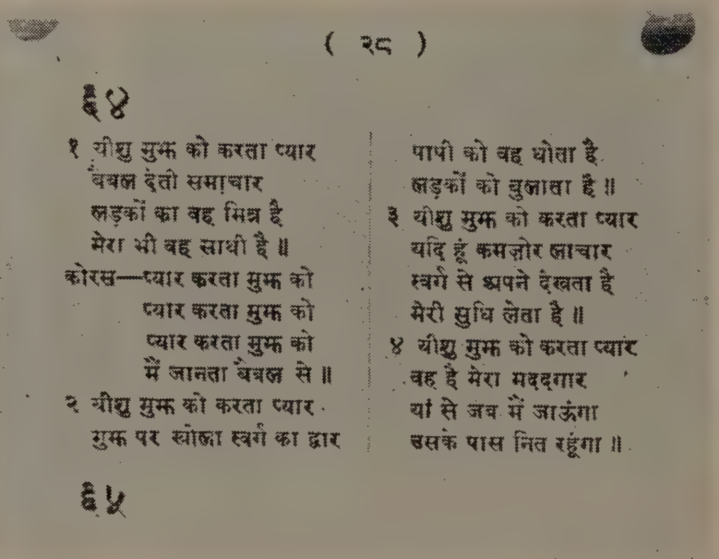
"Chameli, do come." The call was a bit impatient and she hurried.

As she dipped her wheat cake into the hot tea, she could not keep her mind from her schoolbook. She would read this one through, then another and another. She pictured herself grown up, sitting in front of a class, teaching. She would speak softly as the master's wife does when she teaches. She would let the children draw pictures on their slates, and maybe use crayons on white paper as they had done several times. She would—

"Chameli, hurry," Shanti called. There she was already in her school dress, books under her arm.

That was always the way things were. Shanti's time seemed longer because her daydreams were shorter. But how kind she was. As Chameli changed dresses, she guiltily noticed that some one had tidied her bed.

But all the harder things in life were forgotten when she arrived at school. The sunshine on the floor where lines of mats were spread for the children, the whitened walls with pictures, the tight bunch of flowers on the master's desk—all thrilled her. When she bowed her head during morning prayers and said with the twenty other children, "We thank Thee, loving Father," she really meant it.



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१ यीशु मुझ को करता प्यार
बैबल देती समाचार
लड़कों का वह मित्र है
मेरा भी वह साथी है ॥
कोरस—प्यार करता मुझ को
प्यार करता मुझ को
प्यार करता मुझ को
मैं जानता बैबल से ॥
२ यीशु मुझ को करता प्यार
मुझ पर खोला स्वर्ग का द्वार
पापी को वह धोता है
लड़कों को बुलाता है ॥
३ यीशु मुझ को करता प्यार
यदि हूं कमज़ोर लाचार
स्वर्ग से अपने देखता है
मेरी सुधि लेता है ॥
४ यीशु मुझ को करता प्यार
वह है मेरा मददगार
यां से जब मैं जाऊंगा
उसके पास नित रहूंगा ॥

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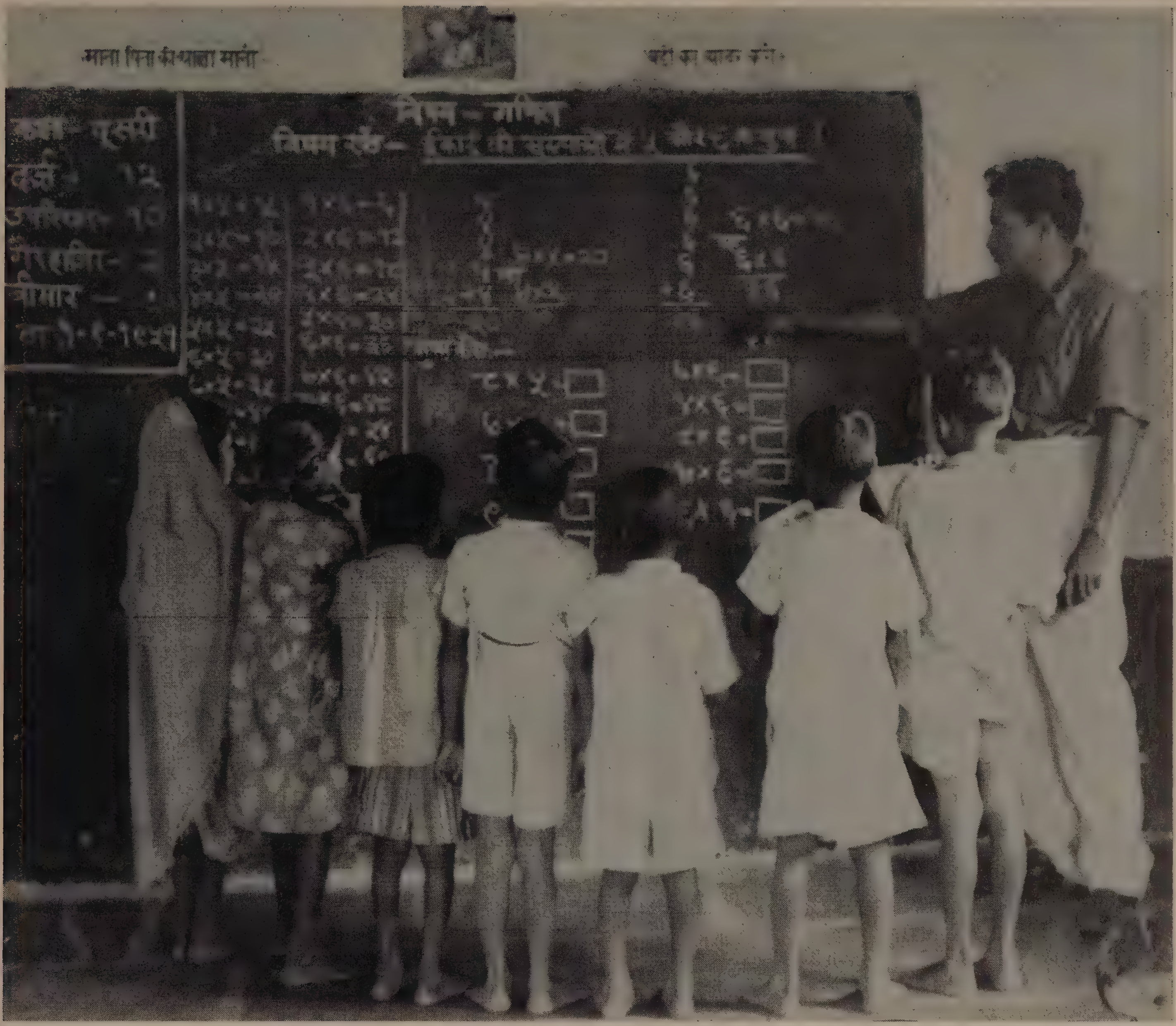
"Jesus Loves Me"



Book Friends

The Third Wish, by Eleanor Hull, is the story of some boys and girls who worked to start a new church in a poor district of their town. They found that true love for the children of that district helped a lot in telling them about God. For juniors. $1.75.

Davey in the Sand Hills, by Anne M. Halladay, takes place in the Nebraska sand hills. Davey goes along with his father and mother as they conduct summer Bible schools at various places. They live in a trailer house on this particular summer, and Davey makes many new friends.

Little Red Hummy, by Myrtle Christ Porter, is the story of a Dunkard or Brethren family who were pioneers on the plains of Kansas. Henry is the little boy who owns a little hummy or calf. The book gives us a picture of many of the practices of the Church of the Brethren, including their Love Feast. For 8-10-year-olds. $1.25.

Order all these books from the Mennonite Publishing House, Scottdale, Pa.

Editorial

Foreign Missions and Rural Life

"At the heart of foreign missions is the fact that their work is largely among the dispossessed peoples of the earth who own very little or no land. To establish a church and to rear Christian families, the people must experience at least some of the stability and security which land can provide." These are the words of I. W. Moomaw, a former missionary to India, and now editor of *Rural Missions*. *Rural Missions* is worth reading by anyone who is interested in the spread of the Gospel in foreign countries. Back issues of this publication reveal interesting facts such as:

"Farmers constitute almost half of the Japanese population and with the cities bombed out they constitute a very important half."

A Christian rural training center has recently been opened by missionaries in Nigeria. Spiritual training and training for rural living are to go hand in hand.

Churches in the Philippine Islands are helping to resettle landless families and so re-build Christian communities.

A member of the United Nations staff, after traveling around the world, challenges the Christian church to enter the rural areas of the Orient for "eighty-five per cent of the people of the East live in rural areas."

Rural Gospel Schools in Japan are described and in these schools and the following courses are listed: Old and New Testament, fundamental Christian beliefs, church history, Christian rural life, practical agriculture, livestock raising, home and family life, health and welfare, and community organization.

In an article on rural communities in India, *Rural Missions* points out that it is not enough merely to raise the standards of living. Rural mission work must also help a man to "gain a deeper sense of his stewardship of the things God has given him."

Do Not Miss Reading Middle-East Sojourn

We have just spent a delightful time with Samuel A. Yoder's *Middle-East Sojourn*. It is an account of one of our relief workers' experiences. Since most of us can not be that last link in the chain of giving relief we ought to read this book.

The writer has a way of blending the past with the present. For example, in the chapter on "The Great and Terrible Wilderness" he takes the reader along with him to the Ataka range where the Israelites were trapped when the chariots of Pharaoh caught up with them. It is thrilling to read what one of our relief workers found in the present-day Sinai and in the land of Palestine. Gaza, Jerusalem, Damascus, Nazareth, Galilee and Mt. Carmel—all these sacred places the writer visits and tells about.

Middle-East Sojourn is filled with intimate touches and insights. The author combines the serious with the humorous as he takes us through the streets of Cairo, the scenery of Ethiopia and the life of a Jugo-Slav refugee camp near the Suez. And it is a pleasure for lovers of history to get his versions of the three Romes, the three Jerichos, and the two Jerusalems. Enjoyable, too, are the cartoons that brighten the pages of this relief worker's pilgrimage. The book is a record of how one person's conscience worked in the corrupt and corrupting environment of a world at war.

We hope *Middle-East Sojourn* will find its way to many Sunday-school libraries and into the hands of many young people. We are nearer the beginning than the end of our relief work and ministry to the world's suffering people. Perhaps this book will inspire other farm boys to look at the world around them not only with eyes of wonderment but also with hearts of compassion.

COVER SCENE

An Indian Christian family takes time out to listen unitedly to the reading of the Bible. Notice the typical bed which is against the wall and out of the way for the day.

This family is a middle-class family in a Mennonite community in India. The father is a professional cook. See the article "A Woman's Day" for a further description of this family.

* * *

Coming in future issues

Yesterday and Today in Balodgahan Community — *Ida Beare*

Our Mission Schools and the Community — *S. M. and Nellie King*

Witness to the Simple Life in Your Home — *Elizabeth Hershberger Bauman*

Hunger Stalks the World — *C. R. McBride*

Reed Canary Grass Has Many Uses — *R. G. Mitchell*

Homemaker's Page

Young Community

Community Life

Viewpoints on World News

Earning a Living in India

Vesta A. Miller

IF ANY would not work, neither should he eat" (II Thess. 3:10).

The necessity to work if you want to eat is as true in India as elsewhere. Here are a number of illustrations to show you some of your brothers and sisters in India at their daily round of duties.

Roughly, the people who are shown at work here fall into two groups—trained and untrained.

* * *

Here is Rambati Milap who enhances her farmer husband's income by selling salt (in the tall tins), colored mud balls for mud washing the walls of their houses, little round fluted cakes of soap, hot peppers, sticks of turmeric and garlic. Every week she regularly attends four different village bazaars selling her wares.

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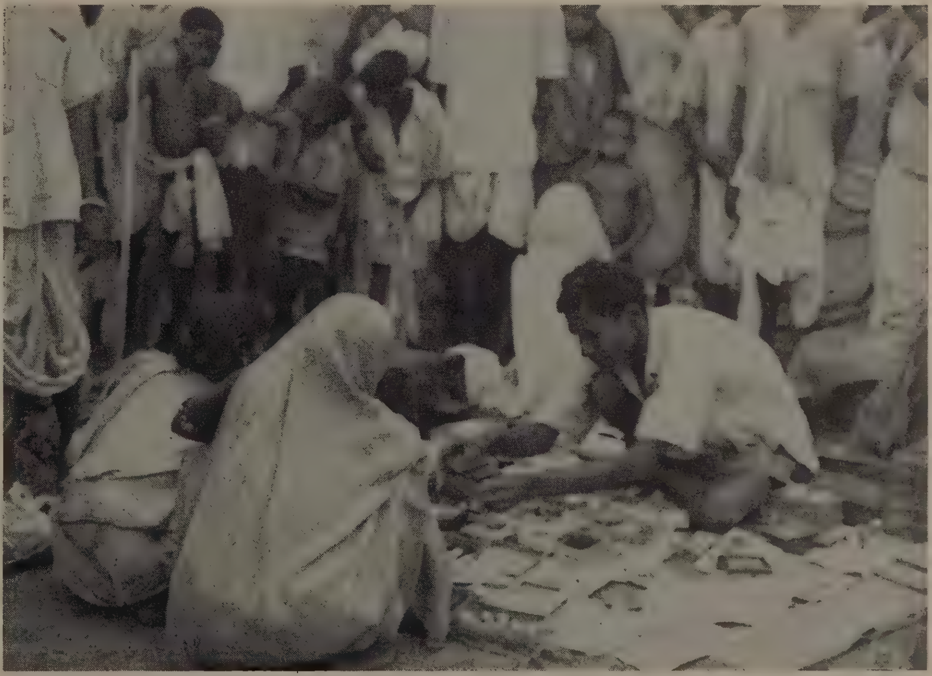


Sonu has a different line of wares. His could be called a miniature Woolworth's or Kresge's. If you need needles or pins, buttons or thread, slates or books, bobby pins, mirrors, combs, camphor balls, little aluminum cooking utensils or other articles too numerous to mention, just visit Sonu's shop. Sonu gets up early each morning. On his shoulders, he carries his wares in two tin trunks hanging one on each end of a heavy stick. In this manner he regularly visits four or five villages each week. He also attends four weekly bazaars.

Vesta (Nafziger) Miller comes from Archbold, Ohio, and went to India as a teacher. Later she married S. Paul Miller and at present the Millers and their two children are located at Sankra, a dispensary and evangelistic station.

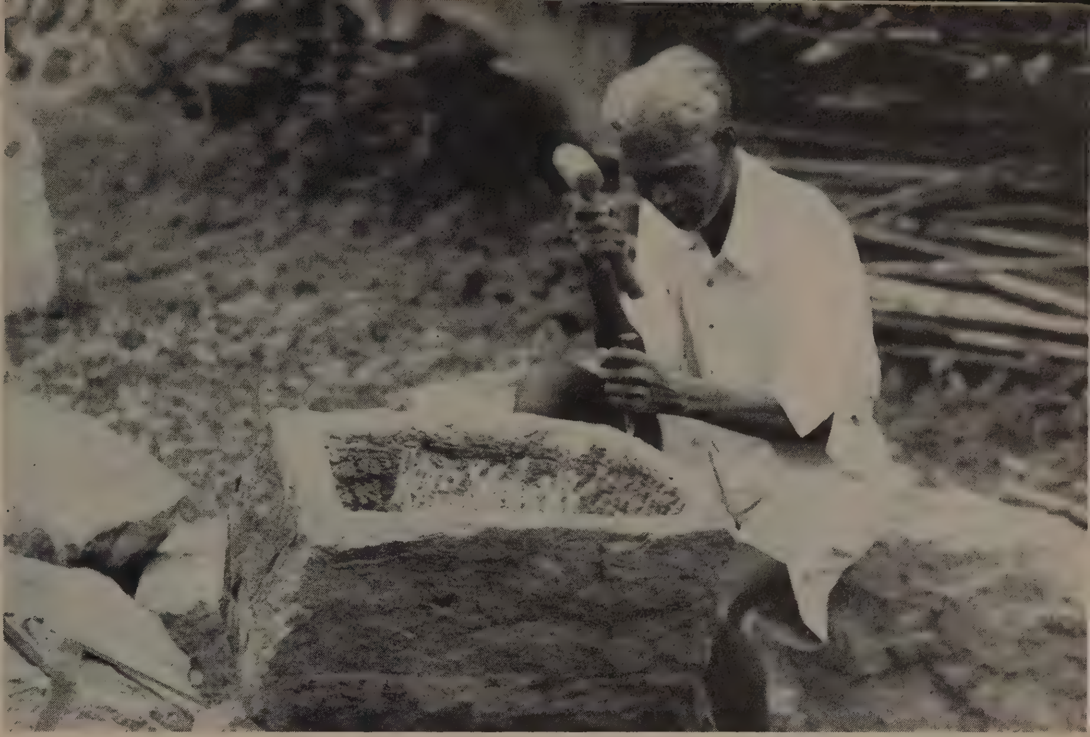
Gardening is quite a task in India. In the rains very little besides beans, corn, and tomatoes can be grown. In the cold season most of vegetables grown in the States are grown here. But nothing can be raised without irrigation. Makondi has worked for many years as a gardener. At present he is working for S. M. Kings.

* * *

Nathu and the goats he herds to earn his daily bread.

* * *

Phirtu is almost blind. He continues to earn a living by caring for a flock of turkeys. There are only 20 turkeys but with poor eyesight that is enough to keep together as he takes them out to graze into the fields where rice has been harvested. His great delight is to find eggs!



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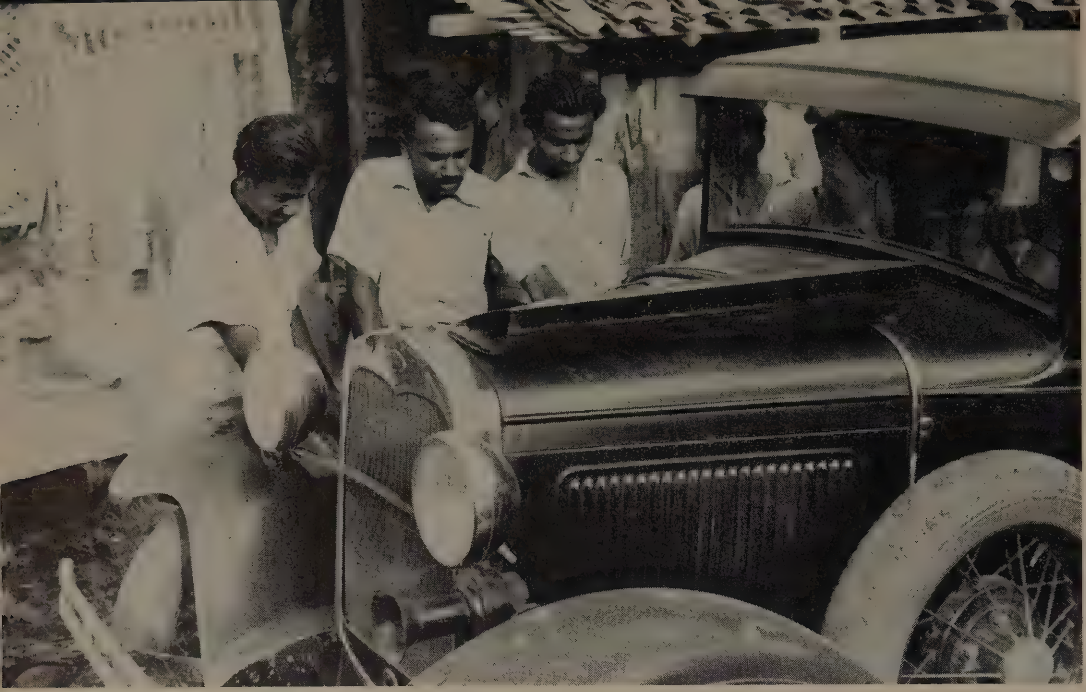
Govind, the stonecutter, making a trough for feeding cows or oxen. Often the rice water is fed to the cattle. You can see how suited this trough is to its purpose. Govind is a member of the Balodgahan Church.

* * *

Here is Manboti. She is a cripple. For twenty-one years she lived in the Widows' Home. Most of the time since she left there she has been working for one missionary or another. Now she is doing most of Miss Good's housework. She washes, irons, mends, sweeps, dusts, and does all the other little things that need to be done.

* * *

Ramcharan makes a living for his family of seven children by cooking for S. Paul Millers. Here he is in the kitchen at Sankra. He is busy canning corn. When he was a young boy in the boarding in Dhamtari he learned to wait on tables and wash dishes in the Lehman home. After that he learned to cook and has had steady employment in one missionary's home or another's.



Not all of the occupations are illustrated here. We also have nurses, schoolteachers, farmers, factory workers, forest rangers, etc., in the church in India. Some of these are shown elsewhere in this issue. Of others, it was impossible to get pictures.

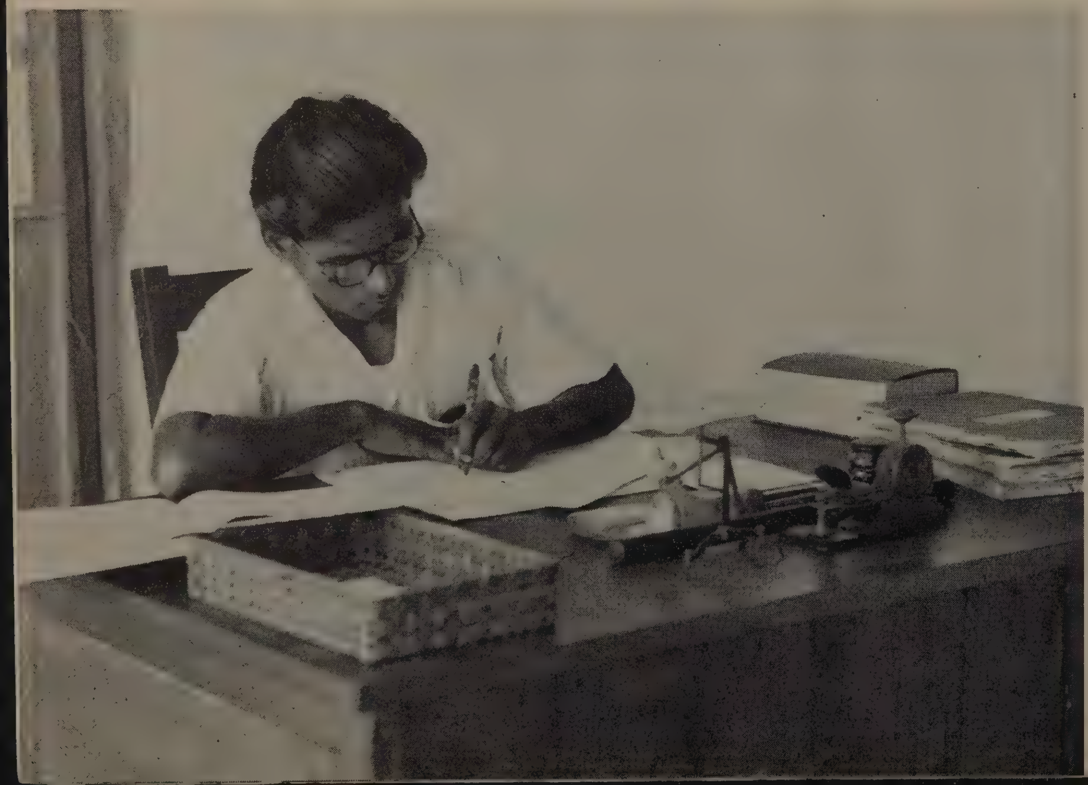
May you be led to pray for these and all others in the church in India that the church here may grow spiritually, numerically and economically.

* * *

Emanuel makes a good living as a mechanic. He has taught his sons the trade too. Emanuel is a member of the Dhamtari church.

* * *

Sitaram, whom we might call a "Jack of all trades." He has taken what is known here as a "fitter's course." For him it might better be called a "fixer's course." Sitaram does mason work whenever he gets a job. When not engaged in mason work, he is busy at his home and in the near-by bazaars mending umbrellas, soldering lanterns and other articles of tin, mending locks and making keys. This picture shows him at work outside of his home.



* * *

Yakub has no specialized training in bookkeeping; but he does pretty well in keeping accounts for the Garjan Memorial School. He started this work as soon as he was graduated from high school.

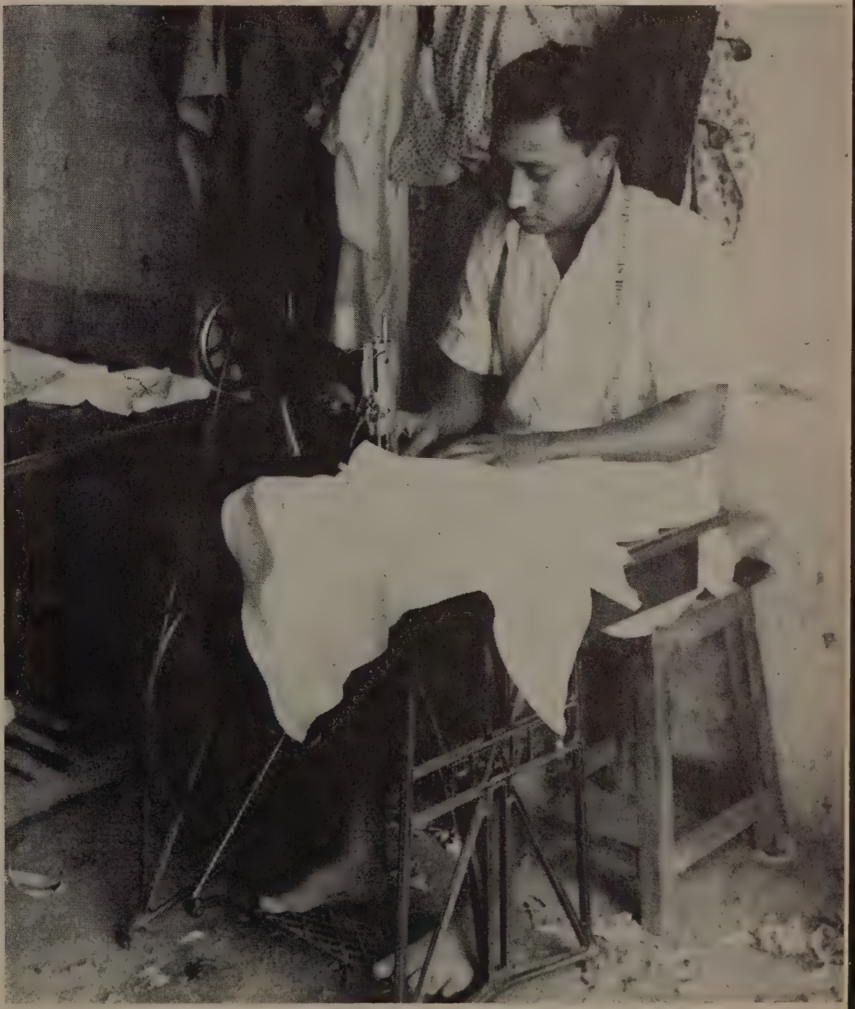
The blind, the lame, and the maimed all need to work. Blind Perdashi has learned the trade of working with rattan. Here he is busy recaning chairs. It is surprising what hands can do even if eyes do not see.

* * *

After two years of training in the compounding school, Prabhashil started to work at the Dhamtari Christian Hospital. Here you see him giving an intravenous injection to a Hindu patient.

* * *

There is a demand for clothes even though many small children do without. Isa Prem always has a lot of work filling orders for all kinds of clothes. Some of his finished garments are hanging on the wall behind him. Others will be ready to fill their place as these are claimed by those who ordered them. Isa Prem attended a school for *dirzies* (tailors), so he is a trained worker.



Homemaking
News and Views

You will enjoy this intimate picture of how millions of Indian women go about their daily work.

A Woman's Day

Thelma Miller Groff

AS CHILDREN we enjoyed singing and playing, "This is the way we wash our clothes, wash our clothes, wash our clothes; this is the way we wash our clothes so early Monday morning." As we joined the ranks of the Society of Busy American Housewives we experienced the facts of our childhood song and learned that washing was always followed by ironing, mending, cleaning, and marketing. Members of the Society of Busy Hindustani Housewives also follow more or less of a routine and, although it is different from ours in that fewer tasks can be done once and suffice for the week but must often be repeated daily, it is nevertheless interesting.

In One Household

In order to make our study of an Indian Woman's Day concrete let us choose Maggie, energetic little mother of three, as our subject and follow her through a day's activities. Now Maggie is a real person,—a Christian woman who is recognized for her pleasantness, be tasks heavy or light. Her husband is a professional cook, which gives them an income equal to that of the "middle-men" of the village. She supplements their income by doing housework in a missionary bungalow. Although this of necessity cuts short her daily home activities, she steps around quickly enough to go through the whole rigmarole which her fellow housewives do.

As soon as the rooster's crowing or the light of dawn awakens her, she puffs away at the smoldering embers of their nighttime fire to get a good enough flame to quickly heat some water. On the other "hot-plate" of her stove she fries, or steams in moist leaves, some rice bread for her children. Yes! bread-baking here is a daily occurrence and is usually one of the early morning tasks. Maggie is glad that once a week at least she can afford to treat the kiddies to breads of whole wheat. Ere long the children awaken and their first chore is to brush their teeth and scrape their tongues. A number of Indian mothers seem to have the houshold rule, "No teeth brushing, no breakfast!" Then mother Maggie seats the toddler beside big sister on a gunny sack near the fire and they warm their stomachs with bread and perhaps tea, or else rice cereal. Meanwhile Maggie quickly dresses the baby, airs bedding or hangs it up on a bamboo swing, stands the beds up to the wall to provide space for day-time activities, cleans her light chimneys and puts the lights up out of reach, and sweeps. She plasters the mud floors of her house with "cow-goleum" every other day. With the house in order and the children contented she does her "daily dozen" in the form of a walk to the well. Her water jar on her head gives her perfect posture for inhaling deeply of the fresh morning air.

THIS IS THE WAY WE SWEEP THE FLOOR

No long-handled brooms here! The older the broom the shorter it gets and so much better for the waist-line.

And now back to the baby for just a moment. The Christian women of India have gone far—yes, far—in baby care as compared to their Hindu neighbors. Consequently, Maggie has a piece of rubber sheeting for her son's bedding and his layette includes diapers. They are not Chix or Chux, but are usually of white material. Maggie sticks to the Indian custom of daily cleaning the inside of her baby's mouth with a little cloth. When her baby was tiny, she gave him his daily bath with warm water on her lap. Now that he has graduated to the sitting-up position he has his bath on a bed or on a nice big stone out in the sunshine. He is always nicely oiled, and his gay checked and striped shirts and "trousers" (which do, incidently go much better with his complexion than anything pastel ever would) are clean. When he was born his mother shaved his head, so now his hair is even and thick. That, too, is kept oiled. This little fellow isn't

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Thelma Miller Groff was born in India and is the daughter of missionaries, Ernest E. and Ruth Miller. Her husband, Weyburn Groff teaches at the Yeotmel Seminary. The Groffs are parents of two children.

too far behind his western cousin when it comes to a play-pen. His mother just loosens the ropes of one of their beds and the sag is enough to keep him penned in during the earlier months. Include in your mental picture of an Indian woman at work the fact of a dear little baby whose coaxing smiles or crying calls for attention dare not go unheeded.

Food for the Family

Of course a big item on the daily schedule is food preparation. Maggie's family gathers for a meal of rice and dal (dried peas) at noon and a supper of rice and curry after sundown. Preparation includes cleaning the rice and dal, as it comes from the bazaar, of its stones and strings, grinding wheat into flour, and grinding the spices for the curry. The aroma of the fresh spices being ground is one of the most delightful aromas of Hindustan —it really makes one's mouth water. If Maggie has a little spare time on her hands, she cleans quite a supply of rice and dal. Otherwise she cleans just what she needs for a meal. Her skill in maneuvering the supa (the flat winnowing basket) is something a girl raised in a western land can't begin to mimic. Indeed, it's good she is skillful in this, for an old Hindu law gave a husband permission to beat his wife if he bit on a stone in his food! One of the sad things about village-India cookery is the lack of variety which the people must accept because they don't have the money to buy milk, much cooking fat, meat, or the extras as sugar, raisins, dates, etc. Their Christmas or birthday menus usually do include, however, chicken or goat mutton curry and some delicious breads. *Gujiyas,* the recipe for which is given here, are among those "special" breads which delight India's fathers and children and will delight you, too. They are crescent-shaped pie crust shells with a delicious filling.

3 cups flour
½ cup raisins
¾ cup cream of wheat
1¾ cups sugar
1 cup butter
¼ cup shredded coconut
½ cup nuts
Pinch each of cloves and cardamom
About 2 cups shortening for frying

To make the filling, brown the cream of wheat in a skillet and melt the butter in a separate pan. Then mix the cream of wheat, sugar, raisins, coconut, nuts, cloves, cardamom and butter and set it aside until the shells are ready to be filled. Using 3 cups of flour and your own proportions of shortening and water make pie crust dough to become the shells for these breads. Strange as it sounds you must knead your dough until it is very rubbery. Then tear off a bit of the dough the size of a walnut and roll it between your palms into a perfect ball. Next roll it out on a floured board until it is about four inches in diameter. Place 1 tablespoon of the filling on the one half and fold over the rest of the circle of dough to within ¼ inch of the bottom edge. Then turn the bottom edge up to seal the filling shut and press the edge with a fork. Deep-fry the breads in hot fat until a golden brown and then drain. Now you have two dozen sweet, crunchy Hindustani breads with which to treat your family.

BEFORE THE BABY IS FED

Maggie heats her hand over coals and then warms her baby's tummy. The little fellow isn't too keen in this delay of his mealtime even if it is supposed to insure good digestion.

TO GET GROCERIES

With a basket on her head the mother leaves for the bazaar to purchase food. The smaller girl is a bit sleepy but she would not miss the happy occasion. Women never tire of bargaining for each purchase they make. Rice, dried peas, and vegetables are bought.

Shopping for the Family

Maggie cannot run over to the corner grocery store just any time of any day for her supplies. She must do her marketing on the two afternoons of the week when five hundred to a thousand people gather in the village square to sell their produce. Bazaar time is a happy time for all. Maggie takes a basket, several cloth bags and a dish towel or two in which to carry home her purchases. Also once a month she takes along a bottle for purchase of cooking oil. Placing these containers on her head and tying five rupees (about $1.10) in the corner of her sari, she takes her youngest on her hip and the toddler by the hand and starts out toward the hum of excited voices which means the "big" bazaar. Maggie doesn't allow her husband to do the marketing, for he would get stung—as would most Indian men. The women are adept at, and never tire of, bargaining for each purchase they make. Besides the usual rice, dried peas, and vegetable "buys" Maggie always buys Hindustani popcorn or a sweet potato for the children.

There are a few other household tasks which occur once or twice a week rather than daily. If Maggie and her husband owned fields and raised their own rice, once or twice a week they would need to hull their rice. As it is, she buys polished rice. Once a week, too, all the rafters and tile of her home are swept clean of their cobwebs and the courtyard gets its plastering. Saturday is washday and bathday all in one. Maggie brings water to boil in a five gallon tin container and then in that she dissolves washing soda and a bit of soap. White clothes are boiled first and then the children's colored things. After this initial steamy bath the clothes are taken to the neighborhood water tank and beaten on the rocks. Ironing doesn't take the two or three days it does in the U.S., for only the "gentle-men class" own the big charcoal irons. Instead, saris are carefully stretched out at full length on the grass and then carefully pressed by the hand when folded and put away.

Prayers at Evening Time

Maggie's day closes with a family hour. She tells me that she often leaves the dishes (for their scouring with ashes) to tell the children a Bible story. Due to the cold the children hop into bed and listen from under the covers. Her six-year-old daughter's favorite stories are the *Lost Sheep* and the *Prodigal Son.* Maggie takes her teaching role seriously and remembers to quiz her children about the story they heard the evening before. So far the children only repeat prayers after her, but the oldest girl does try to pray her own prayers once in a while. What could be a more pleasing last scene to our picture of an Indian mother's activities than to see her tuck her little ones in for the night with a quiet petition to the heavenly Father for daily grace and blessing?

AND DISHWASHING TOO

Maggie seems to enjoy her task of dishwashing even if her kitchen does not have a waist-high sink.

Community Life

Opportunities for Colonizing Are Near at Hand

A hammer is in mid-air. Planks are being forced against the entrance doors of a village meetinghouse. Will you close your ears as steel strikes steel and the nail bites its way deep into the wood? Or will you keep the doors open?

Are you a young person with high adventure in your soul? Can you boldly leave the shielding comfort of fair-sized congregation and community for the small and dying? Would you begin life anew in the place that needs your Christian voice and arm? Now, if you feel the call of Christ, Cullom needs workers; needs Sunday-school teachers who will make their own classes; needs young people with long-distance eyes and the real pioneering spirit. For, the new fields to conquer and colonize lie not across the distant sands but are right here in the home dirt.

There is a farming opportunity for a young couple on a Mennonite-owned 80 near town. The village does not boast one dentist. An interior decorator would have the whole town and surrounding area to himself. Think it over. Pray and write.

Here God's candle is flickering. Will you leave the old behind and help fan a little choking wick into full flame in a community darkened these last days by sin, formalism and ritualism? And for all you leave behind, has not God Himself said, He will give you vastly more?

At this writing, Cullom is anticipating communion services under the leadership of its new bishop, Brother Ezra Yordy of Eureka, Illinois. Brother James Lark, minister of Chicago, expects to be with us for an evening service. Two of our flock, Brother Orie Koerner and Sister Sadie Koerner, are helping in the work at Hopkins Park, Illinois. We are thankful to our sister church, Waldo of Flanagan, Illinois, for the standing invitation it has given to our young people to fellowship with it in young people's meetings.

Much needs to be done. Time is swallowed up by the hungry years and work is left undone. Pray for us.—From February, 1952, *The Missionary Guide,* published by Illinois Mennonite Mission Board.

Report on a New Community in Florida

In the spring of 1950, C. L. Graber recommended this part of Florida as a good place for colonization by Mennonites. We came to look it over in August of the same year. In January, 1951, we came back and bought a 630-acre farm on Route 97 six miles south of Atmore, Ala. We paid $75 an acre and 240 acres were cleared and sown to "permanent" pasture. These pastures must be resown every seven years.

This is a good country for dairying. Cattle can be pastured all year long and have good pasture except for the dry months in late summer and early fall. Corn and cotton are raised extensively and so grain can be bought at attractive prices for your cows. Other crops are potatoes, soybeans, and oats; also pecans, peanuts, and tung nuts are grown. This is a lumber country. It is in the long-leaved pine belt. Much of the land is owned by large lumber and paper mill companies. Available land is "cut-over." It sells for from $25 to $35 an acre, depending on whether it is level or rolling. The soil is sandy and requires fertilizer, and it does respond to proper handling.

We are near the mission stations of the Eastern Mennonite Board of Missions and Charities and they are maintaining five ordained men. There are outstations from each of their locations. Richard Kling is 10 miles away at Freemanville. He is just about finished with a new church building. The others are in the vicinity of Brewton, 35 miles away. Escambia County is the northwest corner county in Florida. We are five miles from the Alabama line. Brewton and Freemanville and Atmore are all in Alabama.

Our climate is mild both winter and summer. This winter we have had a dozen or so nights when it was freezing or a little below. 90°F. is considered high for this section in summer. The rainfall is adequate, being heavier as you near the Gulf 50 miles south. Average for western Florida is 60 inches annually. Pensacola is 45 miles south of us. Farther west is Mobile, 70 miles, and to the East along the Gulf is Panama City, 140 miles.

Oil was discovered the first of this month near Brewton and has caused a rise in the price of some land. Oil rights are bought up in our neighborhood.

During the last four or five years the Holdeman branch of Mennonites located in a very nice section of land south of us. They put up a church last summer on Route 97. They have cleared land, built neat houses and fences, and that land is worth around $100 an acre. There are about 19 families of them.

We live in a Christian community. Baptists predominate. We have attended services in four churches where they call themselves Missionary Baptists.

We are very much pleased with our new home after living here six months. We welcome visitors. We have an extra house which has been freshly painted inside, available to anyone wishing to spend a few days or weeks.

D. D. Stoltzfus, Atmore, Ala., R.D. 1.

Mennonites Move into Penn Valley

Near Fleetwood and Kutztown in Pennsylvania a new settlement of Mennonites is being started. On January 27 the first service of this settlement was held at the home of Monroe Weber. About 45 people were present. Ministers from the Bowmansville area attended and Moses Gehman was in charge of the services. J. Paul Graybill preached a sermon based on I Corinthians 3:9. It is planned to have similiar services once a month for the immediate future. In a letter to the editor J. Paul Graybill states, "We look forward with pleasure to the development of a congregation in this pleasant valley."

Clean Your Farm Shop to Be Safe

You can't do efficient, safe work in your farm shop if it is cluttered.

J. W. Matthews, executive secretary of the Illinois Rural Safety Council, says that orderliness, along with good lighting and safe tools and equipment, makes work in your farm shop easier as well as safer.

Matthews points out that generally it isn't the hand tools that cause shop accidents. It's the people that misuse them or misplace them. You can cut down the danger of an accident's happening in your shop by keeping the place clean and storing the tools and equipment systematically.

One hazard in working with hand tools is lack of adequate light. Have plenty of light over your work centers. It is also important to provide good ventilation in order to keep harmful fumes from accumulating while you are working.

Make a thorough check for fire hazards. If your shop is heated, see that your heating equipment is installed correctly and is operating right. Be careful when you use or store flammable liquids. Repair any defective electric appliance or wiring. Don't let oily rags accumulate. A fire extinguisher in the shop might help you put out a small fire immediately if one should get started.

If you use welding equipment, see that the operator has protective gloves and face shields. Also, be sure that there are no materials near the welding equipment, when it is being used, that might be ignited from sparks or welding flames.

Children Today Can Expect Longer Life

Pearl River, N.Y.—Children born today have a far better chance than you or your parents had of surviving the disease hazards of childhood and living to a ripe old age, according to evidence gathered by scientists at Lederle Laboratories.

Many factors have contributed to the longevity of today's population and the increase in life expectancy for the adult of tomorrow. The majority of women today consult the family physician or obstetrician within the first two months of pregnancy, and return to his office at regular intervals for checkups. Earlier and more regular prenatal care permits detection of conditions which might endanger the life of the mother or the unborn infant, and measures are taken to overcome such conditions long before they have opportunity to wreak irreparable damage.

The dramatic achievements of the past few decades in controlling diseases among children and reducing the death rate constitute one of the brightest chapters in the history of medicine. The death rate from the principal communicable diseases—scarlet fever, measles, whooping cough, and diphtheria—declined well over 90 per cent among white children in the five-year average 1946-1950, as compared with 1911-1915.

Scarlet fever, which has been decreasing in severity for a number of years, has become one of the mildest of the acute communicable diseases of childhood. Complications previously dreaded from this disease are largely controlled by the antibiotic drugs.

Pneumonia and influenza, which together still cause more deaths at ages 1 to 14 than any other disease, have declined in mortality to only one sixth of the rate prevailing 35 years ago. Aureomycin has proved highly effective against all types of pneumonia, and especially against "virus" pneumonia, a common variety.

Perhaps the best single index that can satisfactorily measure medical progress over the past hundred years is the increase in the expectation of life at birth. In 1850, conditions were such that the expectation of life at birth in the United States was only about 40 years. By 1947, according to the National Office of Vital Statistics, this figure had risen to 66.8 years. In other words, in four generations the expectation of life had risen about 27 years, or by two thirds.

These figures gain significance when stacked against statistics on births. The nation's baby crop hit an all-time high in the six years since World War II, while the death rate reached an all-time low in 1950, and the 1951 rate may be even lower. A report showed that 22,400,000 babies were born during the period 1946-1951. At the same time, the infant mortality rate, in relation to population, showed a sharp drop from 67 per cent from all causes in 1940, to about 29 per cent in 1951.

Burial inscriptions of ancient Rome indicate that the average life expectancy of that time was from 20 to 30 years. Today it is more than twice that. Every branch of medicine has made contributions toward making life longer and happier for today's babies.

Improving a Farm in Augusta County, Virginia

Some time ago the *Soil Conservation* magazine, published by the Department of Agriculture, featured the farm of J. L. Kanagy of Stuarts Draft, Augusta County, Virginia. The article is entitled, "They Have a Way with the Land," and in word and picture it tells how an Amish family moved from Mifflin County, Pennsylvania, to a farm in Shenandoah Valley. At the time of this writing there were 46 Amish families in Augusta County and 24 of them were co-operating with the local Soil Conservation Service to carry out sound plans of soil and water conservation.

Kanagy built up his farm by using a three-year rotation of corn, small grain, and clover. Alfalfa is important too and there is a total of four cuttings per year. The first cutting goes for ensilage. Corn averages about 121 bushels per acre. Kanagy keeps 30 milch cows, 25 heifers, 30 sheep, and about 40 hogs. Besides these the family raises about 18,000 broilers each year in three batches.

All in all, the item featuring this farm shows how the Amish have in recent years moved into a new territory and developed the land in a commendable manner.

Read About Opportunities in the Northwest

Read *The Northwest* if you want to learn about the opportunities on the Montana Range, dairying in the West, ranches in central Oregon, and strawberries in Washington.

The January, 1952, issue of *The Northwest* has a leading article entitled, "How You Can Buy Columbia Basin Land." It isn't easy now but this issue says it can be done.

The Northwest is an attractive eight-page paper that is published by the Department of Agricultural Development of the Northern Pacific Railway. It is sent free for five months to anyone who is interested in the Northwest states. On expiration of that period it may be subscribed to for 50¢ per year or three years for $1. The address of the magazine is Northern Pacific Railway, Agriculture Development Department, St. Paul 1, Minnesota.

In each issue at least a page is devoted to listing farm and home opportunities in Minnesota, North Dakota, Montana, Idaho, Washington, and Oregon. A lot of valuable information is given each month on agriculture in the great Northern Pacific territory.

The Northwest encourages colonizers to consider this part of the country with its vast possibilities. A few years ago Mr. H. W. Byerly, the Immigration Agent for the Northern Pacific Railway Company, wrote us and stated in his letter, "We have worked with Mennonites in colonization work, off and on, for a great many years and I assure you that we are always anxious to get the kind of farmers they are well located along the Northern Pacific."

Opportunities for Settlement in Missouri

E. Clyde Myers wrote us some time ago that in the neighborhood of Leonard, Missouri, "there is plenty of room to expand both in the work of the church and also in secular work if anyone is interested." He points out that there are farms for sale. Many sheep are raised in this area and a woolen mill would be desirable. Medical doctors are needed and also a veterinarian.

A New Cookbook

MEALS FROM THE MANSE COOKBOOK; Lora Lee Parott; Zondervan Publishing House; $1.50; 94 pp.

Meals from the Manse is a very attractive cookbook. It has a stiff binding nicely decorated, with celluloid rings allowing the book to lie flat. The recipes are printed on good quality, glossed paper. There are a number of nice black and white illustrations which look very appetizing. The recipes themselves are put up in a way making them easy to be understood, making very happy and nourishing eating. The feature that has attracted me most to this book is the added feature of the devotional messages scattered throughout the book. These messages make excellent recipes for a prosperous and happy Christian life if followed completely as one must follow any cake, pie, or any other recipe in order to have the product turn out perfectly.

This book is compiled of recipes which are the favorites of the wives of some of our great preachers. A few of these contributors are: Mrs. Quinton Everest, South Bend, Ind.; Mrs. Billy Graham, Montreat, North Carolina; Mrs. Billy Sunday, Winona Lake, Ind., and many others.

Other nice features of this attractive cook book are in the back of the book: "Quantity Recipes," "Amounts to buy when serving 50," "Pictures of the different cuts of meat," etc.

I heartily approve this book and am sure it will help all those who use it to make many delightful meals and other good things to eat. It will also strengthen spiritually all who read the well-selected devotional gems.

—MRS. MILO HOSCHTEDLER

Value of Ohio Farms Increases

Ohio farms are worth more than $2,858,969,496, the census bureau has just reported.

That was the figure the bureau arrived at as a result of its 1950 census.

This means Ohio farms increased in value, $990,717,187 in the five years prior to the 1950 census.

The average value of Ohio farms in 1950 was $14,575, compared to $8,470 in 1945. The average value per acre was $136.34 compared to $85.00.

During the five years the number of farms declined from 220,575 to 199,359, and acreage shrank from 21,927,844 to 20,969,411. The average farm had 99.4 acres in 1945 and 105.2 in 1950.

Farm products produced in 1949 brought farmers $709,509,632, compared to $532,714,132 for the 1944 season. Sales per acre averaged $33.83 from the 1949 operation compared to $24.29 five years earlier.

There were 1,782 farms in Ohio that had a revenue of $25,000 or more. There were 12,158 with a revenue of from $10,000 to $25,000, while 33,392 had revenue between $5,000 and $10,000. Farms with from $2,500 to $5,000 revenue numbered 39,851, while 30,620 farms had revenue of from $1,200 to $2,500.—Archbold Buckeye.

Reprinted from the Kitchen Reporter—published by Kelvinator.

Farm Outlook

Sound management continues to be a major key to farm profits. Steadily rising farm production costs may put some farmers in the red, even when prices are high. Records show production expenses are a larger proportion of total gross income than five years ago. A good way to beat shrinking net incomes is to step up volume.

Good pastures are essential for economical beef gains and milk production. For beef cattle the cost of pasture gains is only one fourth to one third as much as feed lot gains. Choose a grass-legume mixture suited to your farm and follow the recommended fertilizer recommendations.

Many of the good farming practices of today were unheard of ten years ago. New developments are taking place continually. Keep abreast with changes and new practices that have been proved.

Since this is election year, no major price controls are expected. Guaranteed prices assure a reasonable return for most price-supported crops. Price supports at 90 per cent of parity and above are the go ahead signal to put every crop acre to work with assurance of the price before the crop is planted. Use all the recommended fertilizer your soil needs to produce maximum yields. Fertilizer is still a good bargain. Spend freely to get high production.

The market situation appears to be generally steady.

—S. J. S.

White Man Plumb Loco

When lengthier sermons on soil conservation are forgotten, this succinct "Injun" yarn still will be enjoying circulation. A farm journal printed a picture of a deserted farm house and gullied field, offering a $25.00 prize for the best one-hundred-word description. Here's the winning entry:

"Picture show white man crazy. Cut down trees. Make big tepee. Plow hill. Water wash. Wind blow soil.

You teach *Children*

with the

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If what you teach Jimmy affects his thinking and alters his actions, he has learned. The Herald series is built solidly on the fact that unless you reach each child you have not taught.

You teach children Christ

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As you teach Jimmy, your Bible is your indispensable textbook. Your teacher's manual shows you how to use it to prepare each lesson. You show Jimmy and his friends how to use it both in and out of class.

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Jimmy's interests and abilities change as he grows. With the Herald series you know you are meeting him on his level. Vocabulary, stories, activities are within his range of experience.

WRITE FOR COMPLETE DESCRIPTION OF THE SERIES

HERALD PRESS, SCOTTDALE, PA.

Grass gone. Door gone. Window gone. Whole place gone. . . . Buck gone. Squaw, too. Papoose gone. No chuckaway. No pigs. No corn. No plow. No hay. No pony.

"Indian no plow land. Keep grass. Buffalo eat grass. Indian eat buffalo. Hide make tepee. Make moccasin. Indian no make terrace. No build dam. . . . All time eat. No hunt job. No hitchhike. No ask relief. No shoot pig. Great Spirit make grass. Indian no waste anything. Indian no work. White man he loco."

—*Chicago Drovers Journal*

Wanted, a Lutheran Buyer

Would you sell or rent your business, income property, or farm without considering what its loss will mean to your church? If your business supports you, and you support your church, then your business supports your church. If you sell to one who will never be a Lutheran, then support is lost for your church, and your church and community is thereby weakened. On the other hand, if you see to it that another Lutheran family takes up where you left off, you are serving God and your community.

Individuals and families can be helped to establish themselves vocationally near their church. Rural churches can be aided by settling Lutheran families on farms in their territory. Community churches can be aided by securing for their towns Lutheran professional, business, and laboring people. City churches can receive the same benefits for their neighborhoods.

—*Rural Lutheran,* January, 1952

Nuggets from Rural Life and the Church

David Lindstrom of the University of Illinois is an active Methodist layman and a few years ago wrote a book entitled, *Rural Life and the Church.* Below are a few excerpts from the book.

* * *

"The average farmer, even on a corn belt farm, probably still takes more out of his land than he puts in, chiefly because the present appeals to him more than does the future."

* * *

"After 4,000 years of food growing, according to Mr. Easterbrook, soil erosion is still no problem in Britain. It is said that in France land farmed by so-called peasants is as rich today as it was 600 years ago. Yet much land in the United States, farmed less than 100 years, is almost worthless."

* * *

"If the largest families are on the poorest land, and if these families furnish the surplus population, the quality of the human stock in these areas is of concern to the whole of society."

* * *

"The Amish and similar groups seem to have persisted best. A study of the reasons why they have persisted can prove valuable in showing how such forces can be brought into play in the re-integration of 'Americanized' groups which may have disintegrated to the point at which there is no group solidarity left at all."

* * *

"It must be of grave concern that the trend in this country now is for the surplus populations to come more and more from the poorer and poorer lands; for the farm families on the best lands are not much more than maintaining themselves; reproduction rates for rural-farm areas, especially in Illinois and Iowa, dropped faster than for any other area."

* * *

"In the last war period many factory owners reported that they pre-

[Continued on page 33]

Viewpoints on World News

Organized Crime in the United States

J. Howard Kauffman

The period of February 17 to 23 marked the fifth annual observance of National Crime Prevention Week. A week so designated serves, of course, to remind us once again of the ever-present evil of crime in American society.

The events of the past year have been unusually informative concerning the extent of crime and its seriousness. As recently as February 6, there occurred in Chicago an event which roused public indignation to the boiling point. Charles Gross, a candidate for the office of ward committeeman in Chicago, was shot to death as he walked along a street on his way to purchase a newspaper. Although concrete evidence is lacking, it is believed that the assailant was a representative of a crime "syndicate" opposed to the election of a man who had publicly declared his opposition to the "West Side Block," a group of politicians who reputedly owe their allegiance to the city's underworld syndicate.

Periodic news reports such as this provide in piecemeal fashion some understanding of the nature and extent of crime in the country. More informative, however, is the mass of data obtained by a special committee of the United States Senate, charged with the responsibility of investigating organized crime in interstate commerce.

This committee began its work in May, 1950, under the chairmanship of Senator Estes Kefauver of Tennessee. Over a period of sixteen months the "Kefauver Committee" engineered an expose which shocked serious-minded citizens from coast to coast. Widespread awareness of the committee's work was enhanced by the fact that many of the hearings were televised to a large public audience. The published reports of the committee provide a volume of evidence of the activities of the criminal underworld.

What Is Organized Crime?

Not all crime is organized. In fact, a large proportion of criminal acts would be classified as unorganized. Such acts as burglary, theft, assault, rape, disorderly conduct, indecency, fraud, and tax evasion are apt to be committed impulsively, by one or a very few persons, and without the characteristic of long-range planning.

Organized crime, on the other hand, involves the highly planned group activity of gangs, rings, confederacies, or syndicates. The basic organization involves a hierarchy of personnel topped by a "boss" who in turn is supported by his lieutenants and sub-lieutenants. The gang is organized on a business basis for the purpose of making large profits, and for the mutual protection of the members. These organizations are frequently referred to as the criminal underworld.

A pathetic aspect of the problem is the fact that crime syndicates are sometimes able to exert considerable power over corrupt politicians in public office. Through the use of bribes or threats, the gang secures immunity from prosecution, and continues unhindered in its illegal but lucrative activity.

One criminologist has classified organized crime into three types: kidnaping, bootlegging, and racketeering. Unlike the first two, racketeering can be subdivided into many types of "rackets." Some of these are gambling, pinball games, the numbers or "policy" racket, counterfeiting, prostitution, distribution of pornographic literature, and the narcotics traffic. Legal businesses may also be operated in the manner of a racket. Such has been true in the businesses of real estate, garages, loan companies, labor unions, produce companies, construction, and many others. The most recent example of racketeering to come to public attention is that of the sale of horsemeat over meat counters in the Chicago area.

Racketeering thus applies to the operation of an illegal business as well as to the illegal operation of a legal business. In order to gain their ends, racketeers make use of intimidation, force, and terrorism.

What is the status of organized crime in some of the main areas of activity?

Kidnaping

During the late twenties and early thirties kidnaping occurred at an increasing rate of frequency. However, with the passage of the federal "Lindbergh Law," making kidnaping a capital offense, and with the increased activities of the Federal Bureau of Investigation, kidnaping has been greatly reduced.

Bootlegging

During the prohibition era the illegal manufacture, distribution, and sate of liquor, wine and beer became perhaps the most highly organized form of crime that the United States has ever seen. With the repeal of prohibition, gangsters had to turn elsewhere if they were to operate illegally. Bootlegging still continues on a small scale, however, particularly in counties which are "dry." Bootlegging left an organized network of gangsters in possession of fabulous fortunes which they have since turned into other exploitative activities.

Gambling

No modern racket has operated so extensively and in so many devious ways as does the gambling racket. The Kefauver Committee estimates that the present turnover of all forms of gambling in the United States is twenty billion dollars annually. Types of gambling associated with underworld activities are: (1) the numbers game or "policy" racket, (2) slot machines, and (3) pinball games.

The numbers racket is a type of lottery in which the gambler hopes to be paid off for guessing the correct numbers, or for guessing the correct outcome of a contest. "Bookies" ply their trade of collecting "bets" on horse races, football games, basketball games, and many other contests including political elections: In order to increase their earnings, those in charge of a numbers racket may attempt to "fix" the outcome of a contest. Recent discoveries of collegiate basketball "fixes" give evidence of the unscrupulous policies of racketeers in bribing participants in a contest to fix the final outcome.

Newspaper reports reveal that many communities carry out concerted drives to curb or stamp out the use of slot machines. The slot machine racket flourishes wherever there is "police protection," that is, wherever police are bribed to refrain from arresting slot machine operators. In spite of frequent police raids on slot machine operators, the manufacture and operation of slot machines in the Chicago area continues as a thriving multimillion dollar annual business.

By a federal law which was passed last November 1, the government has attempted to curb gambling. The law requires that a bookie must: (1) purchase a $50 gambler's tax stamp for himself and one for each employee, (2) pay a 10 per cent tax on his gross income, and (3) register his name and place of business. In nearly all states gambling is illegal. The gambler is thus caught in a two-pronged drive. If he fails to comply with the federal law, he is subject to a fine of $10,000 or five years in jail. If he does comply, he exposes himself to local prosecution as a gambler. The law will no doubt drive some bookies out of the business. Others will simply continue to ply their trade from the underground.

Some well-meaning citizens have argued that the gambling laws are unenforceable and should be abandoned, and that the business of gambling should be legalized and licensed. The reports of the Kefauver Committee sharply criticize this view. It is argued that the simple process of legalization would neither cause the criminals to leave such a lucrative business, nor would it make honest and upstanding businessmen out of them. Licensing regulations could be as difficult to enforce as the anti-gambling laws. Moreover, from an ethical viewpoint, placing the legal stamp of approval on a so flagrantly wasteful and extortionary practice would seem wholly indefensible.

The Narcotics Traffic

By the time of World War I, drug addiction had become a serious menace in this country. Beginning in 1913 a series of federal acts were passed in an attempt to control the manufacture, importation, distribution, and use of habit-forming drugs such as cocaine, opium, heroin, morphine, and marijuana.

By the mid-thirties the illegal use of these narcotic drugs had declined to a fraction of the World War I figure. At about that time, however, the illegal importation (largely from Mexico), production, and sale of marijuana began to increase and has been a growing problem ever since. In addition, the post-World War II years have witnessed an alarming upsurge in the use of other narcotics, especially heroin.

The alarming fact is that the drug habit is fixing itself upon the lives of increasing numbers of teen-agers and older youth. In Chicago the number of arrests of persons under the age of 21 for narcotics law violations increased over tenfold from 1948 to 1951.

It is believed that a large international syndicate, headed by Charles "Lucky" Luciano, formerly of New York City but now living in Italy, is responsible for the illegal importation of large quantities of heroin into the United States. The interests of "dope peddlers" in this business is understood in the light of the enormous profits which are made. After changing hands several times, an ounce of pure heroin originally costing $50 may be adulterated and may result in sales to the ultimate users totaling $5000. The peddlers, or "pushers," ply their trade unscrupulously in seeking out children and older persons who will try their drugs and who will ultimately want to buy more and more to satisfy their increasing cravings for the drug.

What Can Be Done?

The nature of organized crime has changed considerably in the last 30 or 40 years. Earlier crime gangs specialized in more predatory crimes such as robbery, burglary, or larceny. The modern gang leader, however, makes huge profits from gambling, the narcotics trade, prostitution, black-market operations, and other less predatory activities. He is apt to live in a fine home in the best part of town. He maintains respectable business and social relationships. He may be the friend of public officials whom he has helped elect to office, and who in turn may protect him from prosecution. At the same time he keeps as secret as possible his far-flung connections and activities in the criminal underworld.

To crash through the protective "fences" which the crafty criminal has built about himself is usually an extremely difficult task for law enforcement officers and the courts. However, there is widespread evidence of gross laxity on the part of public officials in their efforts to root out and deal with organized crime. Police, prosecutors, judges, and juries are sometimes bribed or intimidated. The size of their task may discourage policemen from making arrests. A combination of smart defense lawyers and lax prosecutors and judges results in frequent acquittals in cases in which guilt seems exceedingly obvious.

The passing of more laws is not the major need in combating crime. The burden of the crime problem rests on the apathy of the public conscience—a conscience which allows corruptness to feed and grow in high office; a conscience which fails to demand the full observance of the already existing laws. It is difficult to root out gambling when such large part of the public engages in gambling activities, thereby giving tacit approval to the activities which public law presumes to combat.

It is difficult to strengthen the public conscience against crime when the criminal is so often displayed in the role of the hero. Gangsters in America have been the most publicized practitioners of any field. Newspapers, radio, magazines, and the movies have given much space and time in depicting the lives and operations of gangsters. Gangsters have been glamorized. They live lavishly. Their lives are the success stories of slum boys risen to peaks of luxury and publicity in a few years. They have become the idols of millions of American youngsters who also seek fame and fortune.

[Continued on page 32]

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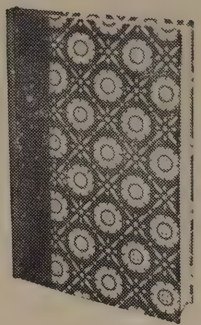

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ORGANIZED CRIME

[Continued from page 30]

What Can a Christian Do?

To one who is deeply concerned about right living, the sordid picture of widespread crime is likely to be viewed with dismay and discouragement. The Christian may be tempted to wipe his hands of the whole mess and disclaim any part of it. Worse yet, he may feel no responsibility for doing anything about it. To feel this way is to overlook the power of Christianity.

If, as we assumed, the rooting out of crime is dependent on the condition of the public conscience, by what means is the public conscience to be improved? From whence cometh the moral fiber of a nation or a people? Is it not from the strength and zeal of those who follow the teachings of Christ? Are not the Christian Church and home the last bulwarks against the onslaught of evil in the world?

Does not the Christian community have a continual opportunity to strengthen the public conscience as it: (1) exemplifies at home the virtues of right living, and (2) preaches and teaches the way of right living to those within and beyond the community's borders?

MADHYA PRADESH

[Continued from page 13]

a flat dust-pan-shaped basket is filled and gently oscillated overhead to make a shallow ribbon of grain and chaff come sliding off the mouth of the basket. The grain falls to the ground, and the chaff, like the ungodly, is driven away by the wind. Boaz probably had to wait for the evening breeze to come up before he could winnow his barley. Ruth 3:2. After each emptying of the basket it becomes a fan in the thresher's hand with which he thoroughly purges the floor of any chaff which did not heed the persuasion of the breeze. Matthew 3:12.

Many a foreigner has the urge to acquire a farm all in one piece, fence it in, fertilize it, and farm it with efficient and effective implements, to show how it can be done with profit. If freed from rice bank quarrels, water disputes, neighbors' traffic through his fields, village cattle grazing his crops when he isn't looking, ineffective tillage implements, the Indian farmer could certainly improve his lot. But it takes more than demonstration to change him. He is a patient man, satisfied with the customs of his ancestors, and whatever his lot, it is fate. How can he change that?

NUGGETS FROM RURAL LIFE AND THE CHURCH

[Continued from page 28]

ferred the help of youth from farms to that of city youth because the farm youth had learned the meaning of work."

* * *

"Leisure should come as a result of honest labor and the right to enjoy the fruits of that labor—not as a result of the lack of opportunity to work. Given leisure properly directed, people will create the finest things there are in life."

* * *

"Many of us remember our days on the farm best for the times we borrowed from our neighbors or they borrowed from us, and when we used to exchange work in the hay fields, during harvest, and at other times."

* * *

"When a person is uprooted from his home or community he may lose the desire to go to church; he becomes a part of a roving band which frequents the taverns, pool halls, roadhouses, and the like."

* * *

"It is alarming to many that in rural areas, from which come many of the future leaders of the nation, church membership is low—less than one fourth of the total population in many areas—and attendance is poor —less than one half of the members; thus, only about one eighth of the rural people are active in church, children or adults."

* * *

"The farm home can be a consuming center for music, art and literature. At one and the same time it can be the center for the creation of culture: good music, literature, discussion of current issues, and the development of a more effective community life."

"Secularization of rural life . . . . There is a universal desire to get rich; the greatest things in life seem to come to those who have the riches, so it seems to the masses of people; and the trend seems to be in the direction of even greater desires for easily earned riches."

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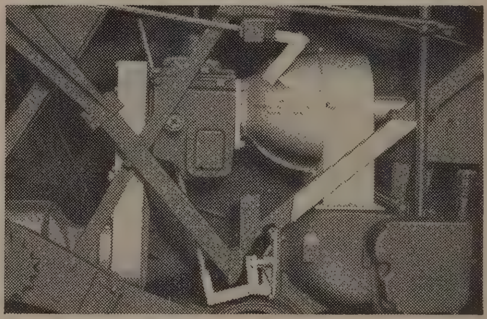

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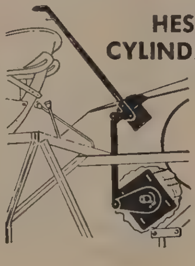

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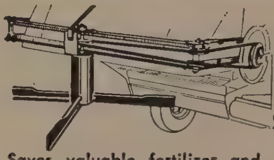

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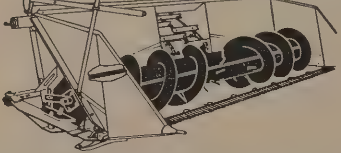

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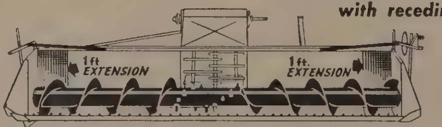

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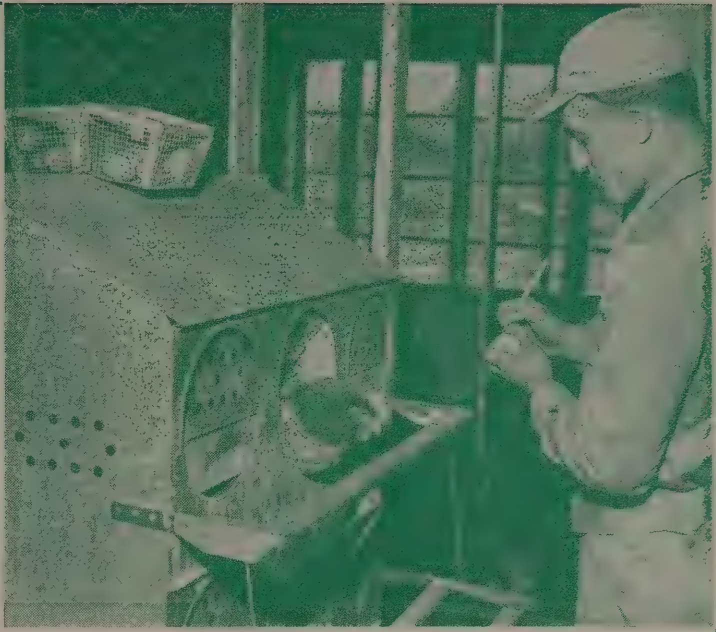

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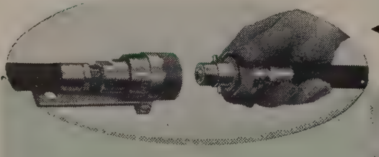

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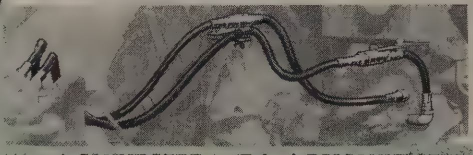
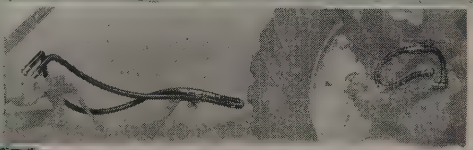


(Above) CONNECTED (Below) DISCONNECTED



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Our Churches

Four miles southwest of Dhamtari, about a half mile in from the highway, gleam the white buildings of Shantipur Leper Homes. Near the front of the grounds stands the church, as a symbol of the Christian motive which built and maintains this place of love and healing. At the front of the church is a bronze tablet in memory of Dr. C. D. Esch, who chiefly planned this institution. Most of the patients, many of them non-Christians, attend services here. A low partition separates the lepers from the other worshipers. But like the Christ who healed lepers, those who minister here to the unfortunate love them with a compassion that knows no barriers.

Mennonite Community

MAY 1952

Volume 6 Number 5

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The Farmer's Child

The farmer's child is rich beyond compare:
  Who else discovers once in childhood's days
A tiny nest of baby field mice rare,
  Or finds a dead bird, sees each feather laid

Soft in eternal sleep! or finds a snake
  Attacking his own baby rabbit's nest,
And battles with the varment for their sake,
  As David's lamb from lion's teeth he wrest?

Oh, every child should sometime, ere he grow
  Too old and practical for imagery,
Have golden hours of play as children know
  Somewhere between the real and fancy free,

With playmates who respond with, "Yes, and see:
  You are the princess," or, "See, this old horse
Is my Black Beauty, and you ride with me.
  We'll follow this creek clear—clear to its source!"

Yes, every child should know the strange delight
  Of planting garden seeds that need his care,
Of weeding and of gathering at twilight
  Some fruits of toil in which he's had a share.

Pity the child who never watched the sun
  Light gorgeously the evening sky at dusk;
Nor barefoot down the dusty lane has run!
  What do such children grow on? Empty husk

Of all that's real and elemental still,
  Though our world reel with artificial aims?
Pity the child who never climbs a hill,
  Pity the child the city warps and maims!

—ALMETA HILTY GOOD

Sam Eicher of Albany, Oregon, sits on the lawn with his red and white striped pig.

Richard and Barbara Garber, children of Robert Garbers of Nampa, Idaho, stroke the wool of a friendly sheep.

What time and the Gospel wrought in one Indian Community.

Yesterday and Today in Balodgahan Community

Ida Beare

TODAY Balodgahan is a better village than many of the surrounding ones because of Christian influences during the past forty-five years.

Yesterday (1906) the thatchroofed houses were small and windowless. The villagers knew nothing about God. Farmers were subject to a non-Christian malguzar (land owner) who was more interested in the amount of rupees he could accumulate than in the welfare of his tenants. The one village tank (reservoir) supplied water for the four hundred residents and the few oxen. Crops were poor and people were in debt to the malguzar. For money or grain loaned to his villagers he charged a high rate of interest which made it impossible for them to pay their debts or acquire land. Yesterday there were no Christians, no church, no dispensary, no shops, and no post office. No one cared for the widows and orphans.

A Community Is Planted

About this time in the history of the mission, young people were leaving the orphanages and establishing new homes. It was impossible for them to buy or rent land in villages owned by non-Christian malguzars because Christians were considered outcastes. The mission decided to help these young people by purchasing a village. After much prayer and investigation, the village of Balodgahan was chosen. It cost about 8000 rupees and was located seven miles southwest of Dhamtari.

The purchase of the village meant that someone must come here who could act as malguzar for the mission. M. C. Lapp was the first acting malguzar. Here was the first opportunity for the Christian witness, because many landowners took advantage of illiterate villagers.

People bought villages as an investment. There were fair and foul means of gathering income. Since the purpose of the mission was to help farmers and not to make money the village had to be administered on Christian principles. The malguzar sold or rented land to farmers as well as farmed for the mission. He was responsible for the upkeep of the grazing land and jungle. He was also responsible to government for the collection of taxes as well as attending to order in the village. It was his privilege to make any improvements which would benefit the residents.

Two government men helped the

CHARTER MEMBERS AND PASTOR OF BALODGAHAN

Standing left to right: Pastor Sukhlal, Dhanwa, Agnu.

Seated left to right: Elizabeth Munshi, Mrs. Dhanwa, Blind Bitawan.

All but Pastor Sukhlal are charter members.

Ida Beare and her husband, George, have spent 25 years in India, mostly at Balodgahan. During this time she has been in charge of a widows' home. Formerly her home was in California.

malguzar, the maquaddam and kotwal. The former could act in the malguzar's stead and could take care of a great many details. The kotwal was the town crier and watchman. He reported all births and deaths to government weekly. He was alert for all acts of lawlessness and at night made several trips through the village to see that all was well. He recorded the visit of all strangers who entered the village. He and his family had the privilege of measuring the grain sold in the market and for his services each merchant gave him a handful of grain; for another to measure the grain was illegal. The kotwal made all announcements for government and malguzar public by calling them out in a singsong fashion. The kotwal of Balodgahan has always been a Hindu, the maquaddam a Christian, and the malguzar a missionary.

Today the population of approximately 1100 is almost equally divided between the Christians and Hindus who live side by side in the community. The people live close together in one section of the village while their fields are some distance from their homes.

Today there are primary and secondary schools staffed with Indian Christian teachers, and these schools are attended by children from both Christian and Hindu homes. The dispensary, where an Indian Christian nurse serves, displaces the medicine man of yesterday, who practiced his tricks on innocent patients. However, not all superstitions have disappeared and frequently some disappointing method of medicine is practiced. Instead of a few oxen there is a herd of about 700 cattle composed of buffaloes, oxen, and cows. Instead of two carts there are fifty as well as bicycles and other conveyances. The local branch post office displaces the mail runner who used to bring the mail from Dhamtari by foot. The deacon of the Balodgahan congregation is the postmaster. There is a church with a national pastor.

HULLING PADDY

Blind, halt, and lame widows hull paddy with a homemade huller. Modern machinery has not replaced the old methods in Balodgahan.

In the early days when Balodgahan was purchased, much money was spent by the mission improving the fallow ground. The people had to be taught that more systematic farming meant more and better crops. They also had to be convinced that paddy (rice) was not the only grain that could be grown. The men co-operated and worked hard, some as day laborers, others bought and sold animals as a business. Soon they were able to pay off their debts and buy land. As people moved here more land was sold and today, of the 580 acres of farm land all but about 35 is owned by the Christians and Hindus. Some own only a few decimals of land while more prosperous farmers own several acres.

Farm and Village Life

Prior to 1938, the farmers had their land in small fields varying in size and shape: these fields were so scattered and often far apart. During that year, through land consolidation by government, their fields were located in one or two plots. Although this was a great saving, many of the tenants were slow to accept the plan because it meant that their inherited family fields went into the hands of others. Since then some people have bought small fields here and there and again their fields are scattered.

Although Balodgahan is more advanced than many villages, modern machinery has not replaced primitive methods of farming. Grain is sown by hand and reaped with a small hand sickle, then carried by the reapers to the threshing floor. Here the oxen are not muzzled as they tread out the grain and the chaff is driven away by the wind. Paddy is hulled as it was hundreds of years ago, in a home-made huller operated by foot power. Two women still sit at the mill and grind grain into flour.

During the years larger mud houses have been built. Tile has replaced the thatched roof and the houses have small windows. About twenty years ago some thirty new square house sites were laid out and sold to the residents who were living too compactly in the older part of the village. The older houses were then enlarged and cow sheds separated from the main dwelling. Mud houses are comfortable and easily kept clean and it will be a long time before they will be replaced by brick houses.

Better drainage and sanitation are also benefits enjoyed during the years. There are several reservoirs, and thirty privately owned wells have been dug. The Hindus because of caste usually use tank water.

For the past forty-five years the malguzar has been able to do much for the betterment of the people, but today the village is not controlled by the mission. In April of 1951, government liquidated the malguzari system and there is no malguzar or maquaddam. The kotwal carries on as he did forty years ago. Government is now responsible for the grazing and jungle land. Under this new system government appoints committees to take care of matters concerning the village. Although the mission will get only a

POST OFFICE

POST OFFICE

M. Kalib, deacon of the Bethel congregation, is the village postmaster. Here he is seated at his desk in the post office.

ONE OF THE VILLAGE WELLS

In Balodgahan there are thirty wells and all are drawn from by hand power.

small compensation yet the purpose for which it was purchased has been fulfilled. Today farmers, masons, carpenters, shoe-keepers, stonecutters, day laborers and tailors earn an independent living.

In a community where Christians and Hindus live side by side the Christians serve the true God while the Hindus worship their gods of wood or stone, and observe caste rules. A child born in Hinduism is born into the same caste as his ancestors, there is no alternative. Because each caste has its own work to do each village must have a blacksmith who sharpens plow points and sickles and sets cart tires. A man from the cow herd caste must take all the village cattle out to graze daily. The barber and dhobi (washerman) are especially necessary when there is a death in a Hindu home. The village dai (midwife) is of a low caste and her methods are cruel and unsanitary. In difficult confinements, a Christian nurse or doctor is often called. The blacksmith and cow herder also work for the Christians. The above are all paid in grain, the amount is determined by the villagers.

Although Balodgahan is a better village than it was in 1906, there are more improvements needed. The many cows do not supply enough milk for the residents. Chicken cholera, foot-and-mouth disease, and cattle pox take many rupees' worth of chickens and animals. There are poor people who find it difficult to earn enough money to buy rice for their families, and there is no industry here that provides work for such after the harvest.

The Church Has Grown

Four Christian families moved to Balodgahan in June of 1906 and in October of the same year Brother and Sister M. C. Lapp arrived. The first converts were baptized in 1907 by Brother J. A. Ressler. The small congregation first worshiped in a mud schoolhouse which had earlier served as the Lapps' home.

After the Girls' Orphanage was moved here the Christian community grew and this place of worship was too small, so services were held on the verandah of the bungalow. This became undesirable, so a small church 28 x 30 feet was built of brick in the center of the village. Except for the pulpit the money was donated by Indians and missionaries, Balodgahan giving a large share. This meetinghouse was dedicated in November, 1911, and named Bethel Church. Many who helped with this building still live here and some of the four original families are members today. The first church conference of the Mennonite church was held in this building in January of 1912. On April 20, 1913, Brother Elisha of this congregation was the first deacon ordained for the church in India.

The membership grew and in 1921 there were 334 members. On special occasions the church was not large enough to accommodate the large crowds. It was then decided to build the large stone church near the entrance of the village. This was begun in 1921 but the funds were slow in coming from America and it could not be finished for a number of years. At the time of dedication in 1926 this growing congregation ordained Brother Shivrajsingh as deacon.

In 1923 ninety-two members were added to the church making this the largest organized congregation. Most of this influx was a direct result of the famine. With so many poor and illiterate people coming in, it threw a tremendous responsibility on the church and community. Many were not young; all were hungry and food was their first concern. In fear, they had for many years served their false gods. Here, as they received food they learned of a new God who loved them and gave Himself for them. They learned that a follower of His must forsake all home-made gods and love only one true God. In their simple way they accepted Him, but it seemed easy for these new Christians to slip back into their old way of life.

In 1930, the congregation decided to build a stone wall around their new church. This was no small project but by co-operation and donated labor the work was completed.

On April 12, 1931, Deacon Sukhlal was ordained to the ministry for this congregation. He was the second Indian brother to be ordained for the church in India. At present (1951) he is serving this congregation by appointment of Conference. Brother Kalib was ordained to the office of deacon in 1931 and still serves here. Brother Shivrapsingh has moved to Mohadi and is deacon there.

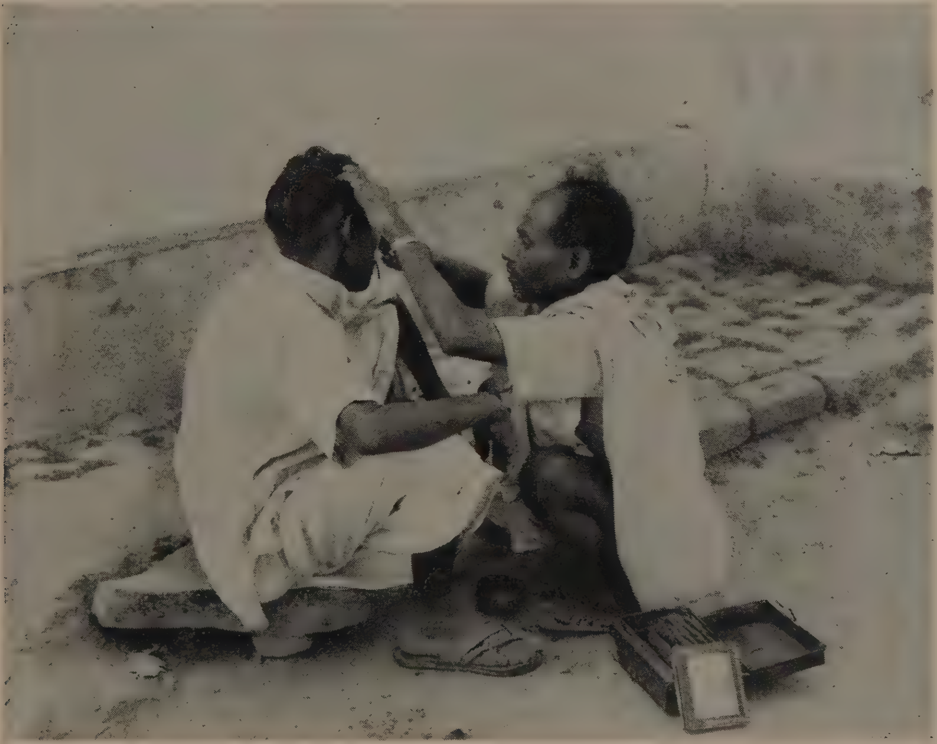
The local congregation pays the running expenses of the church by regular collections and contributes to the Central Fund of Conference by giving half of the thanksgiving offering. The congregation also contributes toward the support of the pastor as well as takes up offerings for special occasions.

We thank God that from this congregation have gone nurses, schoolteachers, ministers and home-makers. Of the four young men ordained at conference in 1944, Brother P. J. Malagar is in charge of the Gospel Center in Kanker; Brother O. P. Lal lives here in Balodgahan and is engaged in evangelistic work; Brother D. A. Sonwani is serving as pastor in Drug, and Brother O. P. Ram works in Shantipur.

The Balodgahan church is not a perfect church, but it is His. It is established on Jesus Christ and is here to stay. It is challenged by the Hindu part of the community, and has many opportunities of witnessing in surrounding villages.

HAIRCUT WHERE YOU ARE

The barber's shop is any place the customer and barber meet. This time it was on a brick pavement. Note the barber's tool box.



Christ's Own Example

Jesus in His earthly ministry was concerned about the needs of the people and was often criticized because of a failure to promote the ecclesiastical institutions of His day. His concern for the needs of people is well illustrated in three accounts of the feeding of the 5,000. One of the writers says that Jesus lifted up His eyes and saw that the people were hungry, and He had compassion on them and fed them; the second writer says that He lifted up His eyes and saw that the people were scattered abroad as sheep without a shepherd, and He had compassion on them and taught them; the third writer says that Jesus lifted up His eyes and saw that the people were sick with divers diseases, and He had compassion on them and healed them. The church is the body of the Lord Jesus Christ and represents Him in the community. It is up to us in His name to lift up our eyes and see the needs and have compassion. If the church is to continue to be the body of Christ, it must serve the community. The church can find herself only by losing herself in service.

—C. MORTON HANNA.

* * *

As one tries to preach among starving people he is convinced that at least one part of the Abundant Life is that it shall provide sufficient food.

—BURR BAUGHMAN.

* * *

We need to live not in cathedrals but in tents and tabernacles. There is no place for the mere thinker; frontiersmen are needed. The church must be missionary.

—JOHN A. MACKAY.

* * *

Two basins of water are now a part of Christian history. The one was used by Pilate as he washed his hands of social responsibility; the other was used by Jesus as He washed His disciples' feet. —MRS. JESSE BADER.

* * *

Tell the American church folk they must stand by us during these years and give support to our institutions and churches while we are making adjustments to the New Age. The Church is growing, growing in spite of many problems, hard times, and difficulties. The early churches had them and they grew. —KWAN PIN LIN.

"To make the Christian community literate."

Our Mission Schools and the Community

S. M. and Nellie King

IN THE centuries past education in India was mainly for special classes of people and not for the masses. The earliest schools known as *parashads* were exclusively for the Brahmans or the Hindu priestly caste. Until the nineteenth century the schools were either Hindu, Buddhist, or Mohammedan. These early schools were not only exclusive, but were primarily for the purpose of giving religious instruction. The coming of Christian missions to India brought a decided change in the educational program of this country. The religious emphasis was, of course, continued but in a different direction and with a new and dynamic message such as Christianity alone gives. Also, instead of being exclusive institutions, the schools established by missions were open to all classes of people and favoritism was not shown to any group.

In the Annual Report of the Mission for 1901 it was stated that "boys and girls are in schools regularly. We aim to give them all as good an education as possible, make them able to care for themselves when they go away from here, and most of all that they may be characters for God to bring many souls to Him in this land of India." Through the years which have followed there has been constant effort to maintain this worthy ideal. And while Mennonite, along with other mission schools, are rated high in India, nevertheless, we can not boast that we are giving our pupils "as good an education as possible." There are many handicaps and we, too, have our shortcomings. Neither have all who have left us been able to care for themselves as they should nor to live independently. And in the "bringing of many souls to Him in this land of India," we are also far from our goal. It seems that many more should have come to the Lord during the past fifty years. Nevertheless our mission schools have made a unique contribution and continue to meet a real need in our local communities throughout the church in this area.

From the beginning of our history in India the mission has maintained primary schools, and as early as 1901, the middle school was opened in Dhamtari. These primary schools serve two types of communities and are called "station" and "village" schools. Station primary schools are located at the mission stations where there is an organized congregation and are primarily for the children of the Christian community, but also open to the Hindu and Muslim children. Village primary schools, on the other hand, have been primarily founded for children of non-Christian homes. The purpose of the station school is to make the Christian community literate. Village schools have their influence too, but it can not be said that many souls have come to Him in the past fifty years because of these schools. What influence they may have upon the church in the future, we do not know. But it is

THE ACADEMY STAFF

The Academy has grown until today its staff of teachers numbers about thirty. From its beginning the Academy has aimed to give a balanced emphasis on Bible and practical training.

S. M. and Nellie King are from Hesston, Kansas, and Garden City, Missouri, respectively. They are parents of two sons and their work in India has been in the field of education. S. M. King has served many years as treasurer of the mission.

gratifying to hear the Hindu children sing the great Christian hymns and repeat Bible verses which they have learned in school. Those villages which have come under the influence of the mission village school usually are more friendly and more ready to welcome those who come to preach the Gospel. There is also more of an opportunity to sell literature in the homes where the children can read. What we have said for our station primary schools can also be said of our middle schools of which the mission operates two, one in Balodgahan and the other in Dhamtari.

Practical Training for Vocations

The early missionaries were also concerned about the vocational training of the orphans and taught them gardening, sewing, weaving, and other such trades. This emphasis on practical training has been felt throughout the years, and at various times industrial schools have been opened for both boys and girls. But some of these attempts were short-lived for such reasons as lack of personnel, lack of equipment, and even for a lack of interest on the part of those for whom the school was opened. Perhaps our most successful attempt in this line has been the training of carpenters. For many years the mission operated such a school in co-operation with Government, known as the Mission Carpentry School. Since this training offered ready employment, boys were interested in taking up this work. Today in many of the congregations you will find men who were trained in this school. Many of these men are earning a good living. In some instances family members together operate a shop, making furniture as well as doing other building and cabinet work outside the shop as opportunity affords. These financially independent members of the Christian group such as carpenters, masons, tailors, and mechanics as well as farmers are a great help in stabilizing the community and give some assurance for the future support of the church. Doing work with the hands has a wholesome effect on the individual and the community is strengthened and made more happy by members who do honest labor. Much thought has been given to this kind of training but it has been difficult to carry out a consistent program. We might have a stronger church and more and better Christian communities were it possible in a short time to give the proper training and emphasis to develop a more wholesome attitude toward manual labor and independent living.

HIGH SCHOOL GIRLS

Three high school girls learn how to sew from their teacher, Miss Nathan. A school of nursing also serves to train young women to prepare for a life's work.

MAKING A CHEST OF DRAWERS

James and Zachariah are graduates of the Mission Carpentry School. The missionaries state that these men "are industrious fathers of respected Christian homes and do not depend upon the Mission for support."

Bible Training for Christian Workers

Bible has been an emphasized subject in our schools since the beginning. As early as 1910 a Bible school with a three-year course was opened to train Christian workers. Bible training has contributed much to the community life and the Bible school in its day played an important part in the preparation of evangelistic workers. The older evangelists and most of the present pastors received their training in that school. In the early thirties the school was combined with the academy, which also includes the middle

ORMAL PRACTICING SCHOOL

NORMAL PRACTICING SCHOOL AND STAFF

S. M. King and four members of the staff stand before the entrance to the school. Normal School students are required to do sixty periods of "practice teaching" during their two-year course of training.

STUDENT AT MICROSCOPE

Sunderlal, graduated in 1950, is now serving as laboratory technician after having taken a year of special study beyond his high school work.

school, the high school, and the normal school. This was an attempt to give more young people Bible teaching whether or not they might later become pastors or evangelists. The Bible courses in the curriculum were enriched and new ones were added. In fact an extra year of study was added to the course for all Christians and, especially, for the many who were receiving financial aid in their studies. This special emphasis on Bible study in the academy was actually made possible through the normal department and was maintained for about fifteen years or until the closing of the normal school. The Bible, however, is still taught in each class (grade). We are concerned that the Word find its way into many hearts in its transforming power and that it be treasured more and more. There is always the temptation to take up Bible study as a means of receiving employment or financial benefit rather than with a motive of love for God's Word which results in soul nourishment and enrichment of life. We are grateful for the many among us who do love the Word and for their uplifting influence in the church and in their respective communities.

About 1930 a school was opened at the hospital to train compounders. Quite a number of boys were trained and are today serving in the mission. Others are serving elsewhere. So the compounding school has helped in the work of this area and also in other areas as well. This school was closed upon the opening of the nursing school in July, 1950. The School of Nursing trains both boys and girls. There is a large opportunity for medical work in India these days and the influence of the hospital and the dispensaries covers a wide area.

Harvest of the Years

Thus far we have mentioned some of the benefits received from mission schools other than the high school and the normal school. A high school was opened in 1913 and served largely Hindu and Mohammedan students. In recent years the proportion of students from Christian homes has been on the increase as the table below indicates.* These three communities—Christian, Hindu, and Mohammedan—have felt the influence of the school but not to the extent that one would desire. As far as the influence upon our Christian communities is concerned it has touched them all, and even some outside our immediate area. Practically all our church leaders have been students in one or the other of our middle schools and of the academy. In fact, most of the teachers in these institutions at present were students at one time in these same schools. For this we are indeed grateful. It is also true that some have gone elsewhere to seek employment and to establish their homes. The normal school which is a part of the academy was established to train Christian primary school teachers and has had a wide influence since many of the students came from other Christian communities in this province. This school was reopened in July, 1951, again as a coeducational institution and continues to meet a unique need in this—that it is the only Christian normal school admitting boys in the whole area of Madhya Pradesh. Those who appreciate a Christian schoolteacher in their community will also appreciate the value of a Christian training institution in any land.

Other than spiritual influence which mission schools have had on the Christian community, they have had the direct effect of making the community literate, the value of which is apparent everywhere. It is interesting to note that most of the older Christians can read, while many of their non-Christian fellow villagers of the same age cannot. We are thankful that the mission has seen fit to open up institutions where boys and girls can get different kinds of training to help enrich their lives and increase their usefulness. This fact has certainly had a strengthening and stabilizing effect on the community. We are glad for those who have remained in their home communities to serve their fellow men there even if prospects looked better elsewhere and for all whose lives are a positive influence for Christ in whatever community they may be living.

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*High school attendance only (Christian Academy)

Year	Christian	Hindu	Mohammedan	Total
1920-21	5	17	4	26
1925-26	3	10	10	23
1930-31	12	20	7	39
1935-36	20	33	5	58
1940-41	26	79	6	111
1945-46	57	85	5	147
1950-51	80	108	5	213

Hunger Stalks the World

C. R. McBride

To the Christian it matters that the world's population increases faster than the supply of meat, grain, milk, and vegetables.

FOOD PLAYS an important part in life. Without food, men die. Their death may be slow. They may live forty, fifty, or even sixty days, but eventually they will die. The abundant life of which Jesus spoke is impossible on this earth apart from plenty of nutritious, wholesome food.

The observant coiner of proverbs knew that when enough had been eaten, the sweetest food, even honey, was not greatly desired. "The full soul loatheth an honeycomb" (Prov. 27:7a). But he saw the other side also. He understood the power of an empty stomach to change the appearance of some things. "But to the hungry soul every bitter thing is sweet" (Prov. 27:7b).

Well-fed Americans select their food with care. There is plenty around them, and they feel they can choose the best. But in some parts of the world, people will fight for such scraps as Americans cast into the garbage can. They will eat almost anything they can chew and swallow, for it means to them the difference between life and death.

The securing of food, because of the central place it holds in man's existence, repeatedly enters religious thinking and action. Jesus taught His disciples to pray, "Give us this day our daily bread" (Matt. 6:11). And in His description of the final judgment of the nations, He pictured them as divided into two groups, one that would go with Him, and the other that would be cast into everlasting fire. Both groups raised the question as to why they were so classified. To those whom He accepted, He said: "I was an hungred, and ye gave me meat" (Matt. 25:35). And to those judged deserving of eternal punishment, He said: "I was an hungred, and ye gave me no meat" (Matt. 25:42).

Food, however, is not the only thing in life. When the devil, seeking to tempt Jesus, urged Him to use His divine powers to provide food, perhaps even to monopolize its supply, Jesus refused to do so. From the Old Testament He quoted His reason: "Man shall not live by bread alone." Man must have more than food in order to live, but to live he must have food! Food is a means to an end, and without it man cannot accomplish his destiny.

If food is as important as indicated, and if the Christian faith is a faith of brotherhood and love, then Christians must be concerned to see that there is food enough and to spare for all mankind. Christians, intelligent in their faith, will seek to understand the difficulties which others experience when trying to secure sufficient food to meet their daily needs.

Sincere Christians will be concerned not only with the production of food,

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but also with its distribution. Often there has been hunger in the midst of plenty because methods of distribution were inadequate. The correcting of these conditions is a Christian duty—yes, a Christian privilege. This is Bible teaching. This is the desire of our Master, even Christ.

If Men Do Not Eat

If we are agreed that to live men must eat, and that we must have a concern for others as well as for ourselves, then we may ask, "What happens when people do not have enough to eat?"

The magazine *Time* gave an answer to that question when it furnished its readers with an abstract of a report published originally in the *Journal of Clinical Psychology*.

The report showed that if a man gets hungry enough, strange things begin to happen to his manners, his emotions, and even his mind. During the war, thirty-six conscientious objectors volunteered as guinea pigs for experiments in human starvation. The researchers were Drs. Joseph C. Franklin, Burtrum C. Schiele, Josef Brozek, and Ancel Keys, and the experiment was conducted at the University of Minnesota's laboratory of physiological hygiene.

The volunteers were prepared for semistarvation by three months' good eating with a daily average of 3,492 calories. Then for six months they were fed two carefully rationed meals a day totaling only 1,570 calories. Sample meals: pancakes, syrup, applesauce, cornbread, and jam in the morning; potato soup, stew, and potatoes in the evening.

Although they knew that nobody would try to shove them aside, the hungry men began taking care to guard their places in the chow line. They showed a strongly possessive attitude toward their food; at table some leaned suspiciously over their trays, "protecting" their rations with their arms. The men were "cultured and refined," the researchers reported, but soon they all unashamedly licked their dishes. As they got hungrier and hungrier, food became the chief subject of their conversation and daydreams. They became fond of poring over cookbooks and hotel menus. Some of the men started to replan their lives and talked of becoming cooks and farmers.

The men grew increasingly irritable and joked less and less. Eventually they grew too apathetic to bother with shaving, brushing their teeth, or combing their hair. Their interest in study gradually collapsed, but they felt closely identified with their group and with the starving throughout the world. They had occasional "spells of elation, sometimes bordering on ecstasy," or were unduly depressed and discouraged. For four of the men the strain was too great; they cheated by eating extra food and were dropped from the experiment.

After six months of hunger, the remaining thirty-two needed six months to return to normal. During the first three months of rehabilitation their bad table manners and bad study habits showed little improvement; some men actually became more depressed and irritable than during semistarvation. As the effects of starvation wore off, however, each man lost his sense of close identity with his group and began worrying about his own personal plans for a normal future.

There are nations, such as India, where the food supply is so inadequate and so poorly distributed, that periodically famine sweeps the land and thousands upon thousands die. Citizens of famine areas have but one thought—food. As long as they can stand they look for food; and when in weakness they fall to the ground to die, their lips continue to form the word, "Food"!

Little children, deprived of food and unable to help themselves, do not grow as God intended. Their bodies are thin and deformed. Their eyes are the eyes of trapped beasts. Their minds are not active as children's minds ought to be. Ceasing to grow, their flesh vanishes, and after a while breathing stops, and they lie still, pitiful little corpses on dirty beds.

In ages past new food supplies were not too difficult to find. Perhaps it was an inadequate food supply that hastened Terah to lead his family out of Ur. Abram later led the family into Canaan, in part at least, in search of food. Certainly it was the desire for food that took him into Egypt. In each place sufficient food was found for the time being.

Columbus discovered a new continent and with it the prospect of a plentiful food supply. The hungry of Europe soon began migrating to this new country. They settled the country and then began tapping its food supplies, sending great streams back to Europe. When the opportunities for securing food became limited on the eastern seaboard, there began a steady westward movement of people across the continent. Today, all the desirable land supply has been taken up. Not only is this true in America, but also there seems to be no unoccupied desirable territory remaining on the globe.

When the governments of aggressive nations find their people facing food shortages, they are confronted with the task of finding food for them. If this means taking food-growing territory by force, then by force they will seek it. Eisenhower, in a recent address, declared: "Hungry nations always have to go to war. Well-fed nations do not need to go to war."

If the population of the world continues to increase one per cent each year, as it has been doing, we may find the nations in a few years engaged in a life-and-death struggle for food.

Food and Population

Malthus, the English economist of the late eighteenth and early nineteenth centuries, advanced an interesting thesis concerning food supplies and population increases.

From his study of the food needs of the people and the increase of population, he arrived at the conclusion that people increased more rapidly than the food supply and that shortly the time would come when the population would be too great for the available food. He reasoned that men would die of hunger until the population was lowered so as to make the food supply sufficient again.

Malthus did not foresee that before that time of calamity would arrive, new areas for growing food would be found, and that scientists would, through improved breeding of crops and animals, and through chemical fertilizers, greatly increase the amount of food that could be grown on an acre of land. His dire prophecy has not been fulfilled, but men are again becoming worried. The food supply increases in arithmetic proportions, but the population increases in geometric proportions. Dr. Fairfield Osborn, in *Our Plundered Planet,* states that in 1630 there were 400 million people on the earth. Two hundred years later the population had doubled. In eighty years, 1910, it had doubled again to reach 1,600,000,000. And in 1948, the total was approximately 2,250,000,000.

As people grow more numerous, the soil upon which they depend for food grows poorer and poorer. The low point has been almost reached in the Near East, where man-made deserts occupy large areas that once were fertile and prosperous.

All known, desirable land is now under cultivation, or is being considered for cultivation. Land that once was thought unfit for raising food crops because of too much, or too little, water, is now being reclaimed. Dams for irrigation projects are being constructed, and life-giving water is being taken to arid regions. Swamps are being drained, and the land is being placed under cultivation.

For the American minimum standard of living, it takes about two and one-half acres to meet the needs of one person. If the whole world were to try to live on our standard (which even many Americans do not think adequate) there simply would not be enough acres to meet their demands. The truth is that seldom, and only in scattered places, have people been able to enjoy the minimum American standard of living. Sir John Boyd Orr, head of the United Nations Food Committee, declared that even before the war two thirds of the people of the world were undernourished all the time.

Resources Must Be Conserved

What then is the Christian answer to the world's need for food? Should we let things drift until the population is reduced through some more terrible war? Should we avoid war and drift into famine as India's millions have done, and thereby periodically reduce the population? Should we encourage the nations to limit their population by birth control? All these things have been suggested, but somehow they do not seem to be the right answer.

The Christian answer, maintaining its emphasis on the value of the individual, seems to lie in another direction. The answer is found in a Christian concept of stewardship. Man is a steward of God's rich natural resources. If he is a faithful steward of these things, God will show him a way to feed the growing population, and natural causes will bring its regulation at the most desirable level.

In the preceding lesson we saw how man had laid waste much of God's gift of natural resources. This cannot continue if he is to live at peace. Every inch of topsoil must be saved, and all those other resources that come from the earth must be used to the best advantage for all mankind. God's gifts may be used, but never destroyed.

Christian Stewardship

Christian stewardship goes beyond the conservation of natural resources. It takes account also of all of man's abilities and skills, as well as time.

1. *Abilities and Skills.* God gives to each child at birth certain abilities. As the child grows, these abilities may be developed into useful skills. Good stewards develop them, and use them for the benefit of mankind. Through the use of these skills, many new ways will be found to feed the human race. Once it was thought that butter could only come from milk. Today, a nutritious butterlike spread is made from vegetable fats. Once peanuts were considered of little value, but thanks to George Washington Carver, some three hundred useful products, including many palatable foods, are now made from them. In the future we shall go even farther in the search for foods and fibers for human use. When we place our abilities and skills at God's disposal, we shall find ways to bring great supplies of hitherto unknown foods into being.

Inadequate plans for the distribution of food have been one of the greatest hindrances to feeding the peoples of the world. In the winter of 1946-47, Americans destroyed thousands of tons of potatoes while people were starving in Europe and Asia. In 1945 and 1946, there were large supplies of olive oil in some parts of Italy, but none in other places. No way had been found to distribute those foods to the needy. This problem also will be solved when Christians put their minds to it as God's stewards.

2. *Time.* Time is a fleeting thing. We have only the present moment. Seldom do we think of time as a resource, or remember that we are stewards of it. Yet such is the true condition. If men will become stewards of time, using it to the best advantage, they will find ways by which millions of hungry people can be fed.

Many have talents lying idle because, they say, "I do not have time." By using each minute to the best advantage, these talents can be developed into rare skills—skills in the production and distribution of the food and clothing which the world needs. As Christians we are God's stewards of time and we must use well the time He gives us.

Through the conservation of natural resources, the wise and Christian use of abilities and skills, and of the time at our disposal, there will be enough food and to spare for all mankind. But let us never forget that the margin between enough and starvation is narrow. Only by doing our best will there be sufficient for all.

Editorial

Write to Your Farm Paper

When an editor of a farm paper writes an editorial at Christmas, Easter, or Thanksgiving he often brings in a religious flavor. Sometimes farm papers carry articles and pictures on churches or in some way reflect the Gospel message. Doubtless the editors of these secular papers wonder whether these religious touches in their secular papers are appreciated. Christian people should be alert to say that such items are appreciated. We think it is a fine thing to write a letter of appreciation and encouragement to the editors when they use the pages of their paper to carry a much-needed religious point of view.

Last Christmas the *Hoard's Dairyman* carried such an editorial. Melvin Hertzler of Elverson, Pa., responded with the following letter that was reprinted in a later issue of *Hoard's Dairyman*:

"I want to thank you for your editorial, 'Mixed Holidays.' Surely, all of us need the teachings of Christ and principles of Christianity as never before. Many of us who profess to be Christians give such a weak testimony we fail to let the light shine.

"Often there is an indirect mention of God, the Father; or the Son Jesus Christ, in a farm paper, but your testimony in that editorial is clear and refreshing. Thank you. Give us some more like it when there is opportunity."

A Rural Life Emphasis

On a recent visit to Hesston College and Iowa Mennonite School we became acquainted with the teachers and students in the agriculture departments. Both schools now have teachers of agriculture who are graduates of well-known state schools of agriculture. Both schools are located in stable, flourishing Mennonite communities and so offer their students opportunity to get acquainted with farming and rural community life. These near-by communities are not 100 per cent farm communities. They also have small industries of the type which will probably increase in size and number and will be important in the rural community of tomorrow.

Rural life and the rural church are now getting more of the attention that they deserve in schools and colleges throughout the nation. On our desk is a list of the teachers of rural church courses in America's colleges and theological seminaries. The list numbers over seventy. The catalogues of these schools list numerous courses in the rural church and rural life.

The catalogue for the Central Baptist Theological Seminary of Kansas City points out that 84 per cent of the Southern Baptist churches and 65 per cent of American Baptist churches are classified as rural. The catalogue goes on to say, "It seemed wise to the Board of Trustees to provide students an opportunity for study in this field." Ten courses are listed in the rural church field and an able full-time instructor gives his time to teaching the rural church. Readers of THE MENNONITE COMMUNITY will be especially interested to note that this seminary even lists a course on such a practical subject as "Establishing Christian People in Town and Country Comunities." The course is intended to encourage Christian people to become established on farms and in villages with the church as the center of their whole life.

While our church schools will not be able to compete with the state schools of agriculture they may still be able to give very valuable and basic courses. Certainly they are in a splendid place to emphasize the Christian point of view on rural life, its possibilities and problems in a changing world.

COVER SCENE

Near St. Jacobs, Ontario, is the 140 acre farm of Leonard G. Snider. Purebred Holsteins graze on the 20 acres of pasture land through which the Conestoga River flows. Surplus cattle from this farm are sold for exporting to the United States.

> The fact that "the poor have the gospel preached to them" was once used as positive proof that Christ's mission was of God. Can we prove our own mission today by the same token?
>
> —Martin Schroeder.

Coming in future issues

The Rocky Mountain Camp *Jess Kauffman*

Do You Have a Nurse in Your Family? *Arlene Sitler*

Are We Neglecting Our Widows? *Orval Shoemaker*

Passing Land from One Generation to Another *Howard Raid*

Makkum Pottery—The Tradition of a Dutch Mennonite Family *Irvin B. Horst*

Irrigation in the Holbrook Valley in Colorado *Melvin Snyder*

Homemaking

Young Community

Viewpoints on World News

Community Life

Your Farm

Reed Canary Grass Has Many Uses

R. H. Mitchell

DO YOU NEED a productive and profitable crop to take the place of unsightly weeds on those low, marshy fields, or creek banks? Perhaps you would like to see those wet fields producing high yields of pasture, hay, or silage. Or would you like to check a gully which continues to slough off and eat down deeper? If any of these items fit your needs, you may be interested in a grass that has taken care of these jobs for other farmers.

Characteristics

Reed canary grass is a hardy, leafy, cool season, coarse, longlived, 4 to 6 feet tall perennial with a tendency to grow in clumps that are 2 to 3 feet in breadth. The broad, smooth leaves stay light green and productive throughout the growing season. Reproduction takes place by spreading underground rootstocks and by seeds. The seeds are smooth, oblong, blackish-brown, or gray in color, and free from chaff. They shatter rather easily when ripe, especially when the weather is hot and dry. The best seed will have a purity test of 95 to 99 per cent and a germination test of 75 per cent or more.

> *"Reed canary grass is superior to any other grass in the ability to control erosion in troublesome gullies and waterways."*

MOWING FOR HAY

If canary grass is cut when the first heads appear it produces a nutritious hay containing 10 to 12 per cent protein. This picture, taken on an Iowa farm, shows a farmer in the midst of mowing his reed canary grass in a sod flume. The flume replaced a large overfall in a deep gully that drains 55 acres.

Although best growth is made in a cool, moist climate on fertile soils, this grass is also blessed with the ability to thrive on wet, swampy, or well-drained, or even droughty soils, and through cold or hot temperatures. The climatic range of reed canary grass is the northern half of the United States and southern Canada. It is not suited to salt marsh or alkali soils. In northern Indiana very good growth has been obtained on sands where the water table is high.

Pasture

Reed canary grass furnishes a large quantity of succulent, palatable forage. From 1946 to and including 1948, a study was conducted at Morocco, Albion, and Goshen in northern Indiana as well as at Vevay and Rockport in southern Indiana comparing the forage production of several grass species in association with alfalfa. Grasses included in the study were six different strains of brome grass, Marietta timothy, Alta fescue, Kentucky bluegrass, and reed canary grass. These grasses were harvested on or about May 15, June 15, and July 7 each year. Where only one cutting (May 15) was made each year, reed canary grass did not produce as much forage as the other grasses. However, when two or three cuttings were made reed canary grass in nearly all cases excelled the other grasses in yield of forage (expressed in pounds of dry matter) per acre. Growth started slowly in the spring but continued to produce a large amount of green forage

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R. G. Mitchell is a nursery agronomist for the Soil Conservation Service and he lives at Champaign, Illinois.

PASTURE IN MINNESOTA

Cattle graze in a pasture of reed canary grass. This grass makes good pasture in low, boggy ground and also makes good hay.

during the summer months when bluegrass and timothy were brown or dormant.

It was also found in this study that reed canary grass made a good companion with alfalfa on upland soils. In the Midwest reed canary grass may be grazed from shortly after the last spring freeze until the first heavy freeze in the fall.

A Palatable Hay

If cut when the first heads appear, reed canary grass produces a palatable, nutritious hay containing 10 to 12 per cent protein. At this stage it is equal to or better than timothy hay in digestible protein, total amount of minerals, and total digestible nutrients. As reed canary grass reaches maturity, livestock find the larger stems and coarse leaves less preferable.

Nitrogen fertilizer and legumes will increase the protein content of reed canary grass in the same manner that they increase the per cent of protein in other grasses. Very good quality hay is obtained where pastured early in the spring to set back the haying period and to increase the amount of leafy foliage.

The second growth will yield more hay where the first growth is cut early. Also, second growth can be expected to be leafy and succulent.

As much as 4 to 9 tons of hay are obtained per acre. Such yields from reed canary grass on low wet fields help the land pay its way.

A Cheap Silage

Increasing amounts of reed canary grass are being used for silage. When cut for silage there is more assurance of utilization because of weather conditions that may prevail at harvest time. In fact, some farmers have had success with grass silage even when put up during a drizzling rain.

Reed canary grass makes a cheap succulent winter silage. It is best for silage when cut in the young tender stage of growth, being more palatable and nutritious than when near maturity. Its feeding value is 60 per cent that of corn silage. A lower feeding value is offset, however, by the fact that an average yield of reed canary grass silage may be 15 to 25 tons per acre whereas an average yield of corn silage is only 10 to 12 tons per acre.

If the grass is allowed to wilt 1 or 2 hours after cutting, then it will usually contain the proper amount (approximately 70 per cent) of moisture to be put up for silage.

Where a preservative is preferred, 30 pounds of molasses, or 75 pounds of ground shelled corn, or 100 pounds of corn and cob meal may be used per ton of silage.

Seed Production of Canary Grass

Another possibility of making a low, wet field pay its way is by harvesting reed canary grass for seed. Seed yields per acre may vary from 50 to 350 pounds per acre. This is due mainly to the unevenness that the seeds mature on the individual seed heads, and considerable shattering of seed at maturity. A yield of only a few pounds of seed per acre, with present prices, makes the crop profitable. March, August, and December, 1950, prices per pound of reed canary grass were $1.25, 90¢, and 75¢ respectively. A yield of 100 pounds per acre at 75 cents per pound equals a gross income of $75 per acre which compares favorably with corn on even some of our best land.

An application of 150 pounds per acre of ammonium nitrate about March 1 each year will return enough extra seed to much more than pay for the ammonium nitrate. This rate of application can be expected to return

$3 or more for every $1 spent on the nitrogen fertilizer.

Best seed yields at the Soil Conservation Service Nursery, Ames, Iowa, were obtained where grown in 36 to 38 inch clean cultivated rows.

As a general rule there are about 3 or 4 days at harvest time when most of the seed can be obtained because of rapid shattering, especially on hot, dry days. The seed ripens from the top of the seed head downward. Therefore, combining should be started as soon as the seeds at the top of the seed heads begin to shatter. Using a combine with a lift attachment makes it possible to allow fewer leaves to pass through with the seed.

Seedbed Preparation and Seeding

A fine, yet firm seedbed should be prepared as for alfalfa. The seed may be broadcast or drilled, however, it should not be covered more than ¼ to ½ inch deep. Probably the most desirable method of seeding, especially from the standpoint of not allowing the seed to be covered too deeply, is to roll the field before and after seeding. A seeding rate of 6 to 8 pounds of viable seed per acre will be enough where a good seedbed is prepared. June harvested seed planted the following August usually has more seedling vigor than older seed.

For the Midwest states, the suggested date for spring seeding is February 20 to April 30 and for fall seeding August 1 to September 1. Where weeds provide considerable competition to new seedings in the spring, early fall seedings, on ground previously fallowed, are more likely to produce a dense or satisfactory stand. Otherwise, spring seedings have been satisfactory, especially in a latitude of the northern tier of states in the United States.

One pound of Ladino and 6 to 8 pounds of reed canary grass may be seeded at the same time during the early fall. Or where reed canary grass is seeded in the fall, Ladino may be sown the following March on honeycombed ground. When both are sown in the spring there is danger of Ladino smothering out the reed canary grass. The association should be kept clipped to a height of 12 to 15 inches so that the Ladino won't be crowded or shaded out later after both become established. Under favorable conditions a very productive grass-legume pasture mixture should be expected a year later. Although Ladino won't stand silting, it is one legume that will make vigorous growth on wet ground found in bottom lands.

Erosion Control—Gullies

Some of the strong points that favor reed canary grass in erosion control over some of the more common grasses, such as Kentucky bluegrass, timothy, redtop, and brome grass are (1) vigorous growth, (2) rapidity with which roots spread to form a dense, tough sod, (3) ability to keep growing where silt is deposited, (4) ability to grow although covered with water a large part of the year, and (5) the ability to withstand droughty conditions.

In many instances, and at a minimum cost, reed canary grass has done the job of a concrete structure in controlling gullies. Some with as much as 4 feet overfall have been healed by transplanting reed canary grass rootstocks up and down the gully.

When seed is sown in the area of the gully, there is danger of it being washed away before it has a chance to germinate and develop roots. In this case, rootstocks can be used. Usually 1/10 of an acre seeded to reed canary grass will provide plenty of rootstocks for use on the average farm for gullies or waterways.

The rootstocks should be large enough for transplanting when the seeding is one year old. Either spade or plow a few furrows of the sod at a depth of only 2 or 3 inches. The spreading roots in the top few inches of the soil are the most important for transplants. A corn knife can be used to cut the chunks into small pieces containing 2 or 3 stems. Some farmers prefer a gunny sack to carry the roots to the gully.

With a spade open up slits in the bottom, sides, and banks of the gully every 18 inches. At the same time place the pieces of rootstocks in the slits 2 inches below the ground surface so that they won't be washed out. Firm the soil around the rootstocks with your heel. Two or three hours of this work may be all that is necessary to finally heal up some of the smaller gullies.

Waterway Establishment

Although it is possible that many waterways may be established by seeding 20 pounds per acre of good quality reed canary grass, a quicker sod cover can be expected when rootstocks are used. Reed canary grass has a place in waterways on sites (1) where there are poor droughty soils, (2) where there are excessive wet spots, (3) where they cannot be shaped properly to obtain enough width to carry excessive rains in the watershed without continual scouring, and (4) where other waterway grasses, such as redtop, timothy, tall fescue, or brome have failed to do the job.

Before planting reed canary grass rootstocks on such sites, it is desirable in most cases to work up the ground and shape the channel. This will allow the use of a manure spreader for planting as well as afford a better bed for the rootstocks.

When reed canary grass sod or rootstocks are to be used in a waterway the sod is plowed to a depth of 3 or 4 inches and it may be disked for ease of handling and loading into a manure spreader with a tractor scoop. Spread the sod or rootstocks to a width of 10 to 20 feet down the center of the waterway at a rate of 15 tons per acre. At this point in the operations it is always a smart practice to apply manure. Also, it is important that the rootstocks are not allowed to dry out. The sod should then be immediately disked so that the rootstocks will be in close contact with the soil. Next, seed another waterway grass to the whole waterway and roll with a corrugated roller.

Other uses of reed canary grass are (1) along the edge or water line of a pond to help prevent wave action, (2) along stream or creek banks in the corn belt to help prevent further meandering as well as to keep down the growth of brush and undesirable weeds, and (3) for packing material or excelsior.

Conclusions

Reed canary grass can be used profitably on wet land where some of the common grasses or cultivated crops do not grow successfully.

When utilized by livestock, probably its best use is for pasture. Whether used as pasture, hay, silage, or harvest for seed, this grass is far more productive and profitable than the native vegetation and weeds usually found on low, wet, overflow areas.

Where adapted reed canary grass is superior to any other grass in the ability to control erosion in troublesome gullies and waterways.

Witness to the Simple Life in Your Home

Elizabeth Hershberger Bauman

THE HUMBLE house with bare wood floors scrubbed white, the pitcher pump in the corner and the wood box stacked with wood does not guarantee that the family within its walls is living in simplicity. Although such a home *could* be living the simple life.

Nor is the home in the suburbs which is well equipped with an automatic washer and dryer in the kitchen, books and encyclopedias in the den, and swings and sliding board in the playing area of the lawn guaranteeing a simple life for its family. Although such a home *could* be witnessing to the simple life.

In other words, the simple life is not necessarily what we *see* in the home—it is what the people *are* who live in that home. The simple life is an inner characteristic or attitude or purpose which possesses the members of the family. At bottom we would say that the home that lives the simple life is one which attempts to glorify God in everything that is done. We could say this in different ways: it is the home whose chief care is to be what God intends it to be; or, it is the home that puts all its acts and purposes in line with God's will; or, the home that uses God's gifts and talents, to serve and glorify Him.

So, while we would say that simplicity in home life is basically, not what we see, but what the home *is* and what the homemakers *are,* we must also hasten to add that because its one purpose in life is to glorify God in the home, *there will be evidence of it seen and felt.*

THAT OTHER HOMES MAY BENEFIT
Children in this migrant camp in California received health kits from readers of the Words of Cheer. Living the simple life in our homes gives us and our children more time to "do good unto all men."

Obedience to God's Word

What are some of these evidences that can be seen and felt? First, the home that is living the simple life will be living and teaching absolute obedience to the Bible. It is always challenging to re-read the story of our fathers and how they were able to shake themselves free of the tight hold the state church held on them. And then to read how they re-discovered the Bible and found new truths (new for them), for the Bible had been a closed book to the masses. The significant part of the story is to see how these finders of new truths had the moral courage to step out from the ranks and obey—do—what the Bible said.

This is what the enemies said about our fathers: "If you investigate their life and conduct, it seems at first contact irreproachable, pious, unassuming, attractive, yea above this world. Even those who are inclined to be critical will say that their lives are excellent . . . they avoid offensive sins which are very common among us."

Menno Simons said, "We shall practice what He taught, believing that where He walked we can by His grace follow His steps." This decision to obey cost him something. It is always

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Elizabeth Hershberger Bauman of Orrville, Ohio, is the wife of a pastor and mother of two boys. Her article grew out of a talk she gave on a program that centered on the simple life.

costly to be obedient to God's Word, but it is far more costly to disobey.

Homemakers, witnessing to the simple life, will want their families obedient to the Bible. Perhaps it will help to accomplish this if we see why disobedience comes.

Disobedience sometimes follows a lack of respect for the authority of the Bible. Look who the author is! It is the Person who made me—the Person who owns me. He has a right to tell me what to do because He knows best.

The January, 1951, issue of *Christian Century* carried an unusual article entitled "Moses Is Nobody." In it the author tells of her son's retort following her suggestion of a suitable subject for his five-minute floor talk at school. "How about Moses?" she suggested. His immediate answer was, "Moses is nobody! . . . Even the 'Great Lakes' is better than Moses! . . . Did not Floyd tell you his mother had read somewhere that those miracles of Moses' were lies?"

How grateful we are that our children are not like that—that they disbelieve the Bible! But do they?

When some explain away the miracle of the parting of the Red Sea by saying that it was an "understandable result of the wind's blowing too long from one quarter of the compass," we are shocked. *We* take God at His Word.

But when the Bible says, "Let not the sun go down upon your wrath," do we explain away our fits of temper by saying, "It's a family trait," or "She started it and if she wants to take that attitude . . . ."

And when the Bible says, "If a woman will not wear a veil, let her also cut off her hair. But since it is a dishonour to a woman to have her hair cut off or to be shaved, let her wear a veil. . . . Does not nature itself teach you that if a man has long hair, it is a dishonour to him; but that if a woman has long hair, it is her glory . . . ?" do we explain this away by saying, "But everyone else does it. It is requiring a lot to ask us to be different."

Or when the Bible says, "Resist not evil . . . Love your enemies, bless them that curse you, do good to them that hate you . . . ;" do we explain this away by saying, "That may be all right, but it just doesn't work."

Do we really respect the authority of the Bible? Or is Moses "nobody" to us too?

Our Wants or God's Wants?

Disobedience may also follow when we become more interested in our own wants rather than in God's wants. We may be just plain selfish. The May, 1951, issue of the *Herald Teacher* carried a fine illustration of this point.

"When the appeal for mission funds was printed in the Herald again, John and Mary were concerned. They were so concerned that they talked about it at the table one evening. John said, 'I wonder if we couldn't manage to scrape up five or ten dollars to help out a bit.' Mary nodded. This problem disposed of, it was time for John to spring his big news.

" 'Used cars are drawing a good price on the market right now—I wonder if a new car wouldn't be a good investment for our family?' The proposal was greeted with hurrahs from the children, and Mary looked as pleased as a little girl with a new doll.

> ***". . . we would say that the home that lives the simple life is one which attempts to glorify God in everything that is done."***

"William and Ruth noted the appeal in the Herald for mission funds. They talked about it at the table that evening. Little David was puzzled. 'Why do they need so much money?'

" 'That's a long story,' William smiled. After supper they all gathered around their missionary map. David had helped make it. He had, with Mother's help, pasted pictures of missionary children on the blue and green and yellow countries which said Africa, India, Puerto Rico, Argentina. William and Ruth and their children talked about all the expense involved in a mission program.

" 'I think we ought to send all the money we got!' concluded David.

" 'Yes, David, we must send some money. If only we had more to send! The world is so needy!' "

Disobedience to God's Word also follows a poor acquaintance with the Bible. It is very possible that we may not know, firsthand, what God has to say. This was Menno Simons' experience. Let it not be the experience of our families. Let us sit down and read together the story of Moses and the wonderful way God cared for His children.

Loyalty to the Church Means Simple Living

The home which is witnessing to the simple life will also be loyal to the church. We are all interested that our families love the church, desire to be there on Sunday morning, serve her, make a contribution to her and believe in her. To do this, we must *know* our church. We have a great history and a great heritage. Knowing this, builds loyalty.

The story told of a young Mennonite boy traveling on a train is said to be a true one. An army officer asked him what church he belonged to. The boy informed him. "And who is the founder of your church?" he inquired further. "Why, uh, I think it was Mark Twain," was the reply. Perhaps possession and use of J. C. Wenger's book on Mennonite History will help build church loyalty in your home.

Supply the home with church periodicals. Read them; discuss them at the table; clip items of interest for the bulletin board.

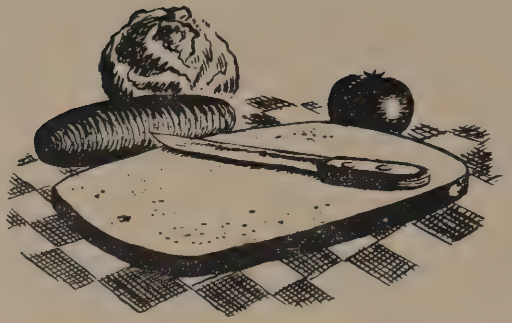
When church leaders and missionaries visit your congregation and community, invite them into your home for meals. Learn to know your church leaders and you learn to know and love your church.

Or, adopt a missionary. Write to him, pray for him, follow his activities in the church papers. And even make a scrapebook of missionaries for the children.

Besides taking the family to all the regular services of the church, attend church conference *together*. Follow the activities of the church.

Make friends within the church. One individual complained about one church because, after several years of attendance, he knew only a handful of people. But at the same time he did not stay for church services, attend prayer meeting or Sunday evening services, nor did he attend the young people's monthly fellowship meeting. To love the church one must make friends within the church.

A loyal member of the church is not continually critical. The church is not perfect. No church ever was, because its members still display human faults. But unkind, continual criticism never helps build church loyalty.



Homemaking
News and Views

Refreshments

Serve Coffee Crescents or Coffee Bars

Are you looking for something different to serve at an afternoon tea or at an evening fellowship meeting? If so, try honey-dipped, nut-topped cookies or golden raisin coffee bars. When the homemaking editor tried these Pan American Coffee Bureau recipes she served them to groups of men and women. Both the cookies and bars were well received but the bars drew the most favorable comments.

Coffee Crescents

1 cup butter or margarine
1 cup sugar
3 cups sifted enriched flour
$\frac{1}{2}$ teaspoon baking soda
1 orange, juice
$\frac{1}{2}$ teaspoon orange extract
1 teaspoon double-action
baking powder

Cream butter or margarine until light. Add sugar gradually; cream together until fluffy. Stir in orange juice and orange extract. Sift together flour, baking soda, and baking powder; stir gradually into creamed mixture. Chill dough one hour. Roll out $\frac{1}{4}$ inch thick on floured board. Cut with crescent-shaped cookie cutter; place on greased baking sheets. Bake in moderate oven, 350°F., eight minutes, or until delicately browned. Cool on cake racks. Combine 1 cup sugar, $\frac{1}{2}$ cup honey and $\frac{3}{4}$ cup coffee in saucepan. Bring to boil; simmer five minutes. Dip the cooled cakes in syrup, sprinkle with chopped nutmeats. Place on cake racks to drain.

Coffee Bars

1 cup *golden* raisins*
$\frac{2}{3}$ cup coffee
$\frac{1}{2}$ teaspoon cinnamon
$\frac{2}{3}$ cup shortening
1 cup sugar
2 eggs
$1\frac{1}{2}$ cups sifted, enriched flour
$\frac{1}{2}$ teaspoon baking powder
$\frac{1}{2}$ teaspoon baking soda
$\frac{1}{4}$ teaspoon salt

Combine raisins, coffee, and cinnamon; let stand. Cream shortening and sugar; add eggs, one at a time, beating well after each addition. Mix and sift flour, baking powder, baking soda, and salt. Combine with shortening, egg, and sugar mixture. Add raisins and coffee. Blend. Spread batter in greased shallow pan, 10″ x 15″ x 1″ (jelly roll pan). Bake in moderate oven, 350°F., 20 to 25 minutes. While warm, spread with coffee glaze made by adding enough coffee to 1 cup confectioners' sugar to get a thin, spreading consistency. Cut bars when cool.

* Be sure to use golden raisins. They give this cake-cookie coffee bar an excellent flavor.

Whither the Rural School?

A. E. Schardt

WE MIGHT not like it but redistricting of our public schools and reorganization of the whole school setup in our country is with us. It is a live issue, and even a hot one, in many states.

The little country schoolhouse, red or white, standing at the crossroads in so many thousands of our small communities is just more and more fading out of the picture. Surely, many are still standing and being used; some have even reopened for another short lease on life, but many have already vanished and their grounds are now part of a cornfield or other useful farm plot.

And why should not the little schoolhouse vanish from the countryside? Have not the buggy and horse and wagon been replaced by car, tractor, and truck; the old kerosene lamp given way to the more convenient electric light; the old cool well or cellar, and even the old icebox, to a refrigerator, locker, and deep freeze? "Change and decay in all around I see." Often we are not willing to accept the change which inevitably must and will come as the world progresses on its way.

Of course, it is true, one can probably more easily give up such things as horse and buggy, etc., than a firmly established school system. After all, in that little one-room schoolhouse a number of generations learned many of the important things of life. Furthermore, it was a center of social activity and fellowship for our whole neighborhood and district. How well we remember that recitation which Johnny spoke at the Christmas program, or the little patriotic speeches at the Washington's birthday program.

Our life was somehow wrapped around that little school where our parents, we, our brothers and sisters, and the children of many of us got our learning. And to a great extent that learning was our tool for life. Can this not continue in the same way with our children and our children's children? Well, it's just like with that little red wagon. The time came when we had to be willing to give it up.

Values Carried On

The school reorganization and redistricting program is going on. Whether this is entirely or mostly good for our American life is another question, especially when a person looks at it with a long-range view.

As we move from one picture to another, from the little one-room school system to the larger school system and program, there are surely some values which we must strive to save. The neighborly spirit of the small community; the close connection and association of parents with the teacher; the personal and active interest of homes and parents in the operation and upkeep of the school; the use of the school facilities for other community activities—these are only a few of the important things of our life which were closely attached to the one-room country school at the crossroads. They ought to be saved.

Why Change?

There are so many factors which come into consideration in the matter of school reorganization, redistricting, and consolidation. The decline of population in rural areas caused largely by mechanization of farming; poor economy if the one-room school is kept going for three to seven pupils; the poor facilities for training for present life; the shortage of teachers; the tax problem; etc., etc. All of these matters are, however, being studied and analyzed in every part of our nation; and a new school program is rapidly taking the place of the old. We must adjust ourselves to it. We must do more.

As Christians we have the serious responsibility to get along into the reorganizing program and prayerfully and unselfishly to help bring about the best possible school setup.

The lives of the coming generations will be affected very much by this matter. They will spend many more hours and days in their larger, more pretentious, newer, and better equipped school than any of us ever did in our humble one-room, one-teacher affair. Will our children be better equipped for life; better able to cope with the intricate and complex problems; stronger to face the evil one in all the manifold temptations of life? That will depend on us.

The Christian's Task

Our newer, larger, better equipped schools and school systems will not be in any way a cure for evil. They may, however, be a help. They will en-

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A. E. Schardt is pastor of a Lutheran Church at Loveland, Colorado. His article is reprinted by permission from the "Rural Lutheran."

Young Community

A Letter from a Navajo Indian Migrant Unit

Doris Gunden

I AM WRITING a letter to you because I would like for you to know some friends of mine. These friends have straight black hair and sparkling black eyes. They are not very often clean or combed, but they have the nicest smiles and friendliest grins. Sometimes we have difficulty in understanding each other, but usually we get along fine. You see, my little friends are Navajo Indians and speak the Navajo language. They live in one of the Indian migrant camps that we visit.

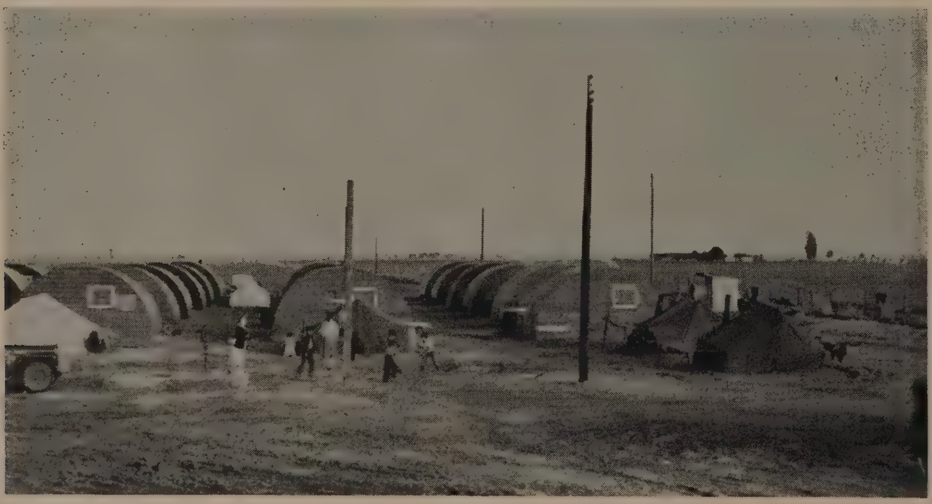
If you were here and would go with me to the Indian migrant camp, Stanley Wilson would be one of the boys I would want you to meet. Stanley can understand English and can also talk to us in English. Maybe one of the first questions he would ask you would be "Where you come from?" or "What you want?" But he wouldn't want to spend much time in talking; he would want to play ball with you or maybe jump rope.

Stanley is old enough to go to a public school but he has never been there. He recently learned to print his name. His mother is not even able to do that. Some days Stanley goes along to the carrot fields and helps his mother and father tie carrots into bunches. Do you suppose your mother has ever bought any carrots that were tied by Stanley?

Louise is one of Stanley's sisters. She wears a long skirt that is very full. When she jumps rope she has to hold her long full skirt tightly to her sides so it will not catch in the rope. Louise would help turn the rope for you to jump if you could visit her. Please don't expect her to talk to you very much because she doesn't know as much English as Stanley does, but she maybe will repeat words after you just to talk English.

Here are Stanley and Louise in front of their present home. Note the velvet dress which Louise is wearing.

The migrant camp where the Wilsons live near Phoenix. Two girls of the unit are playing with the children.



Louise likes to sing. She can sing all of the songs which we sing in our Bible story time. I suppose it would be hard for her to decide which is her favorite because she likes all of them. The actions of "Running Over," "God Sees All We Do," and "Jesus Loves the Little Ones Like Me, Me, Me" make these songs especially fun to sing, she thinks. It would be easy to introduce you to Stanley and Louise because they would be some of the first children to come running to us when we drive in. You maybe would not get to see Kee right away because he works in the field much of the time. Kee is an older brother of Stanley and Louise. Kee has gone to school. He can read from a second grade book if he has help with some of the words. He can work fourth grade numbers quite well. Kee is probably twelve or thirteen years old, but he has not had the opportunities that you have had.

Kee could show you how to do some things that you have probably never done. His fingers are nimble and fly fast as he ties carrots into bunches. He knows how to pick out the nicest carrots that are just the right size. He knows that he will not get paid for his bunches if he has made mistakes in choosing the carrots. When the carrot tops are not nice enough for the carrots to be tied in bunches, Kee and Stanley help snap them. I wish you could see how fast they can break off the carrot tops. They have learned that the more rapidly their pile of snapped carrots grows, the more money they will receive. To them nothing is more important.

After you meet and play with the Wilson children, we will walk over to their house. Just imagine, this is the third house in which they have lived this year. Would you like to move that often? That is why they are called migrants. They stay in one place only while there is work for them. They have one home on the Indian Reservation which they go back to when there is no work.

We first met the Wilsons in a migrant camp near Grants, New Mexico. Kee was laying wooden blocks on the dirt floor of their small house. We asked him if he wanted to play ball. Kee was on his feet right away, asking his mother for permission. Then he quickly ran to join others in a game of softball.

Kee, Stanley, and Louise have usually joined us in our games. We soon learned that Stanley especially likes to tease. He would try so very hard to throw the ball to someone while looking at someone else. We would always tell when he was trying to do that because of the mischievous sparkle in his eyes and the funny little grin on his face.

Stanley and Louise enjoy the Bible story time. The children are singing "Running Over."

When we began our school the Wilson children came quite regularly. Louise wanted to learn to read so very badly, but it was almost too hard for her. She really isn't old enough to go to school. She did learn a few words, though, and was always willing to guess the rest, so she thought she really was reading.

After the carrot season was over in New Mexico, our unit moved to Arizona. When we left we said good-by to the Wilsons. At that time they were planning to move to their reservation home. So just imagine our surprise when we drove into one of the Indian camps near Phoenix and saw the Wilson family. I'm not sure who was the happiest—we or they.

They are now living in another of their homes. This is the one I would show you on your visit if you would come. It isn't as nice as your home and you probably wouldn't like it very well, but to Kee, Stanley, and the rest of the Wilsons it is home. On the walls they have hung some of the pictures which we have given them, pictures which show Jesus working here on this earth, pictures which we hope and pray will remind these friends that God loves them as much as He loves anyone.

Will you now think of these children as your friends and remember to pray that they will learn to love Jesus?

Kee at work snapping the tops off the carrots.

Wind Rhymes

Elaine Sommers

Wind from the east,
I like you least.
You make rain pour
Outside our door.

Wind from the west,
I like you best.
You fill the sky
With cream-puff pie.

Community Life

Agriculture and Rural Life Courses Offered at Eastern Mennonite College

A recent release from Lester C. Shank, Director of Public Relations at Eastern Mennonite College, tells of the courses and program in agriculture at this school. Beginning in the second semester of the present school year, a full unit of agriculture has been offered. Twenty-one boys are enrolled and the fields covered are dairying, poultry production, and farm machinery.

Next year two full units of high school agriculture will be offered. The faculty has also outlined a new vocational curriculum of college level for next year which includes the following courses: Rural Sociology, Livestock Production, as well as General Biology and the standard courses in English and Bible. A two-year junior college agriculture course has been outlined which will be offered as soon as there are sufficient calls to justify it.

The release goes on to say, "The offering of agriculture in our high school department has been heartily received by our constituency and we believe it will be a growing department."

The teacher of E.M.C.'s agriculture courses is Wilmer M. Landis who has had 15 years of experience as a teacher or principal in both church and public schools. Formerly from Montgomery County, Pennsylvania, he took his training in agriculture at the Virginia Polytechnic Institute at Blacksburg, Virginia.

Farmers Produce More but Still More Is Needed

Agricultural production per man-hour increased 35 per cent from 1940 to 1951, while gross production per man-hour in industry increased only 11 per cent, Under Secretary of Agriculture Clarence J. McCormick told a farmer-business audience in Lebanon, Pennsylvania, this evening (March 6). Mr. McCormick spoke at an annual rural-urban dinner sponsored by the Lebanon County Chamber of Commerce.

"Last year the nation's population was 22 million persons larger than in 1940," Mr. McCormick said, "while farm population was nearly six million smaller than in 1940. Yet the American people consumed *per person* seven per cent more food in 1951 than they did 11 years earlier."

Pointing out that farmers in 1951 produced one fourth more food on only one per cent more harvested acres than in 1940, the Under Secretary declared, "They did it by producing more per acre, per animal, and per man-hour."

Even though 1951 output was of almost record proportion, Mr. McCormick said that still larger production is needed for 1952. "Our reserve supplies of feed grains are becoming dangerously low and there are very large numbers of livestock on farms," he stated. "The production goals for 1952 call for 15 per cent more corn, 29 per cent more grain sorghums, and 14 per cent more barley than were produced last year. We also need 18 per cent more wheat and a cotton crop of 16 million bales."

If the goals for 1952 are met and production of livestock reaches the levels anticipated, total farm productions will be nearly half more than the 1935-39 average and about six per cent above 1951.

It will require hard work, good weather, and adequate production supplies for farmers to produce the abundance that is needed in 1952 and the years ahead, the Under Secretary declared. But over and above all these, farm programs are vital to agricultural success in the production effort.

"Farm programs do not exist for farm people alone," Mr. McCormick said. "They are intended to serve *all* of the people. In fact, the measuring stick for all government action is the common good. *Any* program, whether it's for labor, for agriculture, or for industry, has got to be measured by whether or not it serves the common good."

The value of many farm programs is almost self-evident to many people, the Under Secretary said. He pointed out that progress in conservation under which four fifths of the nation's farms are now in soil conservation districts is obviously for the benefit of the entire nation. The same is true of REA, under which the proportion of farms with power line electricity has increased from about 11 per cent in 1935 to around 85 per cent today. Progress in research is obviously of benefit to the entire nation, for the research programs have played a major role in increasing agricultural output per man-hour by about 75 per cent in the past 20 years.

But some people do not immediately see the value of price supports to the whole nation, Mr. McCormick said. "Price supports," he pointed out, "stabilize supplies for the benefit of consumers, provide increased farmer-buying power which is reflected in business profits, and help prevent the weakening of the economy by preventing collapses of farm prices."

Farm prices at the end of 1951, Mr. McCormick said, were about the same as they were in January 1948, while the prices paid by farmers for goods and services were about nine per cent above January 1948. Moreover, per capita dollar from incomes have risen less than half as much as per capita dollar nonfarm incomes since the pre-Korea peak, he said.

Conservation Pamphlet

In 1951 February and April issues of The Mennonite Community we ran articles by Silas J. Smucker on Christian conservation of soil, human life, and community living. By request these articles were reprinted in pamphlet form for the Soil Conservation Service. The first reprinting of 5,000 was soon exhausted and a second reprinting of 5,000 is going fast at this writing. Requests come from all over the country.

From Vermont: "Just read the wonderful Silas Smucker booklet on 'Conservation of Soil, Life, and Community Living.' Please send me six copies at once."

From Baptists in Wisconsin: "The men who attend our Schools are rural pastors and executives and they would welcome an opportunity to have copies of this excellent pamphlet."

From a Methodist minister in Maryland: "I am daring to ask for 100 copies. These will be for students and for a rural life conference."

From Baker University in Kansas: "It is excellent. I would very much appreciate receiving as many as 50 copies."

Other states to order are South Carolina, North Carolina, Iowa, New York, Missouri, and Indiana.

Copies of this pamphlet have been sent to the agriculture teachers in our church schools as well as to others. If you want a copy or copies write to us. The pamphlet is free.

Is the Doctor In?

The people in doctors' waiting rooms wear such dead-pan expressions. I amuse myself watching how each one tries to cope with boredom.

In a small group someone may start a conversation that takes hold, but in a large group they seldom speak except in hushed tones. After the first hour of waiting the smokers light up. Some of the others go timidly to the table of tired magazines and try to pick a thick one that will last a long time. Before I began writing this I looked through a ragged old *Newsweek* from 1949. When another half hour has snailed past we will all feel like old friends. The dour gentleman three chairs over has stared unabashed at every one of us in turn. The young girl in fur jacket and spike heels has combed her hair, and renewed her make-up. Mrs. Ostrich Feather remarks to the room in general that "a body could be dead and buried in the time it takes to see a doctor these days!" This profound thought started little flurries of conversation. The man who is obviously an outdoor person and quite miserable being dressed up and sitting still looks ready to call it a day and forget this nonsense of being sick.

The doctor passes through the hall into his office and our hope is renewed. A young man comes into the waiting room with a little boy and everyone watches them remove their wraps, and find a place to sit. The candor of the curly head's steady flow of questions is refreshing to us. But you can see his daddy wishes he were less the center of interest. Sonny brings a magazine and proudly names things he knows on the pages. Suddenly he says, "Daddy, is this Jesus?" His father answers, "No." The room is quiet. Interesting to see the expressions of those in the room. If he had said the name of a senator or the President people would hardly have noticed. The mention of Jesus has given most of them a guarded expression. The child is talking more about Jesus and his daddy is slightly flushed and embarrassed.

The nurse called my name and my waiting was over. As I went out I could still hear the eager little voice. He wanted to talk about Jesus.

I thought how appropriate it would be if people *would* talk about the "Great Physician" when time seems long in the waiting room.

—June B. Weber in *Warwick River Tide.*

News About a Children's Home

In November, 1951, the Kansas City Mennonite Children's Home began publishing a quarterly paper of four pages. This newssheet is made attractive with pictures on the Home's life and is a splendid means of keeping interested people informed. One of the purposes of the *Children's Home News* is to "create more interest in the child welfare program of the church."

The first issue tells of provisions valued at $1800 arriving at the Home from congregations in Iowa; of the background and present responsibilities of each worker; of the summer vacation that the children enjoyed with the Pleasant Valley and Crystal Springs congregations in Harper County, Kansas; of the admission of four children from the Lindsay family who were victims of the flood.

The second issue describes story hour for the toddlers and tells of the chapel services at the Home; a section of remodeling plans; an item describes some new equipment which happens to be a water softener and a garbage disposal unit in the kitchen sink.

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Farm Outlook

Mechanization and the increased use of fertilizers have been major factors in enabling farmers to produce more per worker. Improved strains of seeds, an ever-increasing flow of improved machinery and implements, chemicals, formula feeds, fertilizers, and other products and services have made farming easier and more profitable. Increased efficiency on the farm has forced rural people to seek employment in industry, usually in cities. More industry needs to be established in communities of surplus rural people if the strength and solidarity of the community is to be maintained.

The dollar may have a greater buying power in the future, if the inflationary down turn is indicative of a trend. Quite a few economists are predicting a gradual decline in prices. Buy what is needed for full production this year. Be slow to buy needs beyond 1952. More quality and more efficient equipment may be had at same or lower prices.

Hogs.—Stay with hogs. Over the years they have proved the most profitable market for much of the corn that is grown. The in-and-outers are getting out this year. This is a good sign for efficient producers to stay in. August and September prices may possibly be as high as $24.00.

Cattle.—Keep topping out as cattle approach finish for the particular grades. Late summer prices will probably be more favorable. The future is uncertain. Each farmer should critically analyze his cattle enterprise to see if it is adjusted to the best longtime plan. Cattle will be hard to buy low enough to graze for profits very likely in the near future.

Dairy.—Milk production per person is lowest in 27 years. More farmers are considering dairying. Labor market in this respect is not as acute as the past year.

Eggs.—Any price change should be up. A low egg-feed ratio calls for a drastic culling. Fall prices should be profitable.

Broilers.—No great price change.

Turkeys.—A big increase in poults and more competition from other meats may force prices down a little.

Oats.—Steady to lower trend. Carryover stocks are large.

Wheat.—Sell. Trend is weaker due to prospects of a big crop in 1952.

—S. J. S.

CHILDREN'S HOME

[Continued from page 27]

Anyone who wants to receive this newssheet can do so by asking Glen Yoder, the Home's superintendent, to be on the list. It will be sent free to those who are interested in this part of the Lord's work. The address is Kansas City Mennonite Children's Home, 1620 South 37th Street, Kansas City, Kansas.

The Need of Christian Nursing Homes

Today one of our most pressing health problems lies in the field of chronic disease, long-term illnesses, and disabilities. There are in our country approximately twenty million persons with some chronic disease and two million permanently disabled invalids. Seven hundred and fifty thousand of these cannot be cared for in their homes and require some form of substitute home care. "Probably the greatest need the chronically ill have is an emotional one, the need for human interest and love. The Bible refers to it as charity and it means a gift, not of goods, but of human feeling," states Dr. Morton Levin, Director of Commission on Chronic Illness. Without a feeling that they are wanted and cared for, the life of the aged and chronically ill is empty.

Nursing homes which provide high quality care can play an important part in the over-all program of chronic illness control. By providing good care the nursing home also relieves pressure from the family of the chronic invalid and the aged who cannot be cared for adequately in their own homes. If we do not have enough nursing homes of good quality, the pressure on hospital and home will be increased because both hospital and families are loath to send patients to homes which cannot and do not provide good care.

"The function of nursing homes [Dr. Levin says] is not only to give supportive care but to see that the patients are physically or vocationally rehabilitated, if possible." Rehabilitation is first of all an attitude of constantly attempting to help those who are disabled to learn how to get around their disability. With patience and persistence it is often possible to help patients who have been bedridden for years to take at least partial care of themselves.

According to Dr. Levin nursing home operators belong among the ranks of the family of health professional workers, which includes physicians, dentists, nurses, social workers, sanitary engineers, educators, hospital administrators, nutritionists, physical and occupational therapists. The time may come when there will be organized courses for training nursing home operators which will lead to a degree or certificate. At present many who have had no experience or training operate homes; this is no doubt the reason for the low standards of care given in so many homes.

Out of a conviction arising from working in a nursing home and observing the needs of the aged and the effects of kind, sympathetic treatment, my husband and I purchased a home suitable for a small nursing home with capacity of eight. We feel that a small home has the advantages of being homelike and providing personal attention to each individual. A license to operate a nursing home is issued with an expiration date of one year and is renewable annually upon approval by the State Department of Public Welfare, the State Fire Marshall, and the State Board of Health, in the state of Indiana. The proper care of the chronically ill and aged can never be advanced solely from the standpoint of operating a business. It should always be looked at and practiced from the professional and humanitarian viewpoint. The most important single prescription for a good nursing home is one which no regulation can insure. The human, emotional, and Christian qualities of the operator, nurses, and attendants who come in contact with patients are the qualities which can insure that good nursing home care will be given. To be able to give love to those under our care is probably the most pleasurable long-term emotion that human beings can have.

Many nursing homes are far from Christian; some do not allow the Bible to be read or any kind of religious service to be held. We feel this work is a great opportunity for Christian nurses. We have found that reading Scripture, praying, and singing have brought comfort and cheer to the aged. There have been several conversions and many opportunities to witness to unsaved friends of patients. In the presence of occasional criticism and opposition we remember the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Our greatest problem has been finding trained and qualified helpers who have something of the vision of the possibilities in Christian nursing homes and are willing to do unpopular tasks at a reasonable wage. Why not a Christian nursing home in every community?

—Mrs. Martin Weaver of Waterford, Indiana, in *The Christian Nurse.*

WHITHER THE RURAL SCHOOL?

[Continued from page 23]

hance and help much in the learning of those things considered necessary for a good, wholesome life, if we establish them carefully, keep careful watch over them, and practice good stewardship with them.

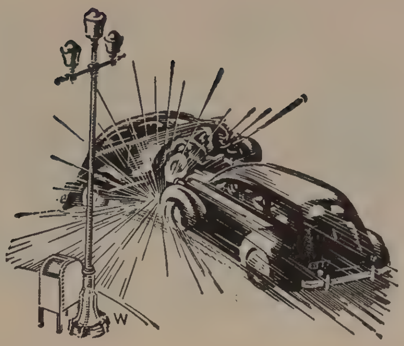
I, for one, am convinced that we as Christians must have and take an active part in what is now going on all over our land in the matter of reorganization of our school system. The change is going on and will take place in all parts of our nation sooner or later. We cannot stop progression.

The question is, *will we take our part in this matter conscientiously enough so that what comes out of it will be what we as Christian people want and should have for our children?* Many leaders in education look, no doubt, more at the social and economic phases of this whole matter. We are concerned also, and primarily, over the immortal soul and spirit of our children and the effect that anything in life, including public schools, has on these.

Take a look at the grim business of drinking and driving

An Aid to Safety

H. Clair Amstutz, M.D.



EACH YEAR 40,000 Americans are killed in automobile accidents, and nearly a million more are injured. Any means to reduce this frightful wastage of human life should be welcome. We have all had friends and neighbors maimed or killed on the highway, and we should like to feel safer whenever we are traveling.

The National Safety Council has been studying the causes of this fearful toll. In one report it was pointed out that "both alcoholic intoxication and fatigue produce temporary impairment of a person's ability to act as he would under normal conditions" but "fatigued drivers are generally aware of their decreased efficiency and compensate by operation at lower speeds, while persons under the influence of liquor generally are not able to compensate because of faulty judgment, and are dangerous when behind the wheel." They conclude that "intoxication is one of the most serious of present-day traffic problems." This conclusion is not based on some guessing on the part of a bunch of kill-joys. As evidence, consider the work of the Northwestern University Traffic Safety Institute. Some time ago a study was made by selecting at random drivers on the streets of Evanston and subjecting them to tests by the Harper "drunkometer." This apparatus measures the concentration of alcohol in the breath. Since it has been shown that this is an accurate measure of the degree of intoxication, they learned not only the percentage of drivers that had been drinking, but what is more important, approximately *how much.* It is true that some drinkers "hold their liquor" better than others, but the effect is directly proportional to the amount that has been absorbed by the body.

Since traffic varies with the time of day and night as well as the day of the week, and the percentage of drinking drivers varies also, it was necessary to make these test at all hours of the day and night and all days of the week to be sure of the results. Then, by an arrangement with the authorities a test was made on all drivers involved in an accident producing a personal injury. On the basis of this comparison, the National Safety Council figured the chances that a drinking driver had of having an accident producing personal injury, as compared to the nondrinking driver. Those who had been drinking, but who had less than 0.7 parts per thousand alcohol in the blood (equivalent of up to 2½ glasses of beer or 2½ ounces of whisky), had three times as many accidents as the nondrinking driver. Those having between 0.7 and 1.1 parts per thousand (2½ to 4 glasses of beer) had five times as many accidents. Those who had 1½ parts (equal to 6 glasses of beer or 6 ounces of whisky) had 55 times as many accidents or *an increase of 5500%.* Now, a man who has 1½ parts of alcohol to 1000 parts of blood is not "drunk" by the ordinary standards, though he may show lack of emotional control. He still does fairly well in walking a chalk line, and can say "Methodist Episcopal" quite creditably. But several states have recently declared that if he is behind the wheel he is definitely unsafe, and that the finding of this amount in the blood is legal evidence that he is "under the influence of intoxicating liquor."

Evidence similar to the above, from all over the country, made Dr. Morris Fishbein, editor of the "Journal of the American Medical Association" write, "It is the drinking driver, *and not the drunk,* mind you, that is the chief menace on the road." The British committee to investigate alcoholism reported that they found, in measured tests, changes in automobile driving, both faster and more erratic, in men after taking one-half tumbler of mild beer. (Journal of the American Medical Association, March 25, 1939.) The American Committee on Traffic Safety of the American Medical Association reported this year that "the most disturbing element in auto driving, it seems, is alcoholic intoxication."

Because hospital authorities see so many tragedies they have become aroused. Says Karl Meyer, Medical Director of the Cook County Hosital, Chicago, "Alcohol is the most serious problem before the American public today. It is up to the medical profession and the Medical Association to put the facts before the public."

At the Indianapolis City Hospital, Saturday night calls for three extra people in the emergency department —an extra phone girl, an extra doctor, and an extra ambulance driver. Dr. Kenneth Kohlstaedt, Assistant Superintendent of the Hospital, estimates that one third of the traffic accidents in Indianapolis are caused by alcoholic beverages. He further pointed out that these are likely to be the more serious ones, because of the increased speed involved.

Are 10,000 lives annually worth saving? What are *you* going to do about it? Can you be counted on to do your part? Oh, I know about personal liberty. But won't you grant me the same right? If I take a drink before starting an operation on you, don't try to stop me; I am only exercising my legal rights! Oh, but you say that's different? You say you know when you have enough and when you are fit to drive? If I grant you that, you will have to grant me that I also know when I have enough. A person behind a steering wheel has more responsibility than a man with a knife. A surgeon could kill only one person at a time, you know. And anyone driving on the road is as completely at the mercy of the other driver as a man under an anesthetic is dependent on

[Continued on page 33]

Viewpoints on World News

The Crisis in American Public Education

Karl Massanari

Public education in America is a big business. Every school day $27\frac{1}{2}$ million children and teachers are at work in the public schools of the land. This group of persons includes approximately one sixth of our total population. One million of this group are teachers. In 1951-52 Americans will spend over five billion dollars for supporting this huge enterprise. The magnitude of the enterprise, while almost overwhelming, must not dim our vision of the needs of the enterprise. The current needs in public education are real; they are serious. These needs are urgent and they will progressively be more so. The American public generally is in a state of lethargy insofar as sensitivity to these needs is concerned. It does not seem to be anxious to tackle the problems related to this emergency condition. Let us examine briefly the factors which contribute to the present crisis.

The Need for Teachers

The most significant factor in the current emergency is the need for more teachers. In the first place there is a demand for new teachers over and above the annual replacements. The annual demand for new teachers in the elementary schools, where the problem is most acute, continues to be over 75,000 annually. Teacher preparation institutions are producing only 36,000. Of this number about two thirds have four years of college preparation; one third have less than this amount of training.

The need for new teachers arises from the increased number of children in schools. In 1948-49, for example, there were 18,818,254 pupils enrolled in public schools—kindergarten through grade eight. This is an increase of 1,152,660 over the 1944-45 enrollment. By 1956-57 it is expected that there will be 5,500,000 more pupils in elementary grades.

The picture in the secondary school is similar, except that the large increase will come later. By 1959-60 it is expected that the 1948-49 enrollment figure of 5,658,404 will have increased by nearly 2,000,000.

Not only is there a need for new teachers to keep pace with the increased enrollment, but there is also the problem of eliminating poor quality in the profession. One way to measure the quality of teaching is to examine the background of training which teachers have and the kind of certificates and licenses which they hold. In 1941 when the supply of fully qualified persons almost equaled the demand, the number of classroom teachers employed with substandard certificates was about 1 in 340. This situation has shifted to the point where in 1949-50 about 1 in 10 held such certificates. Since that time some slight progress has been made, but the current ratio is still about 1 in 15.

The extent of the need for teachers is not limited to one or two states. For the school year 1950-51, school systems in 43 states were suffering considerable shortages of qualified rural elementary school teachers, and in 38 states, considerable shortages of qualified urban elementary school teachers. School systems in 13 states do not have enough qualified rural secondary school teachers.

Teacher shortages mean that many American children are deprived of full-time schooling. In several states (California, Colorado, Florida, Illinois, Maryland, Michigan, Mississippi, Montana, North Carolina, Oregon, Texas, Washington) and District of Columbia, there are children who must attend school in part-time sessions. Reports are incomplete, but it is known that last year about 250,000 public elementary school pupils were deprived of full-time schooling. Many thousands of high school pupils are also on part-time sessions. It should be said, however, that shortages in building space also contributes to these conditions.

If America is to meet the crisis in public education, then attention needs to be given to the matter of obtaining more teachers—and more good ones.

The Need for Better Teachers' Salaries

A report from the National Education Research Division indicates that current teachers' salaries do not compare favorably with those of the average gainfully employed person. The average salary for classroom teachers throughout the nation in 1950-51 was \$3,080. However, three per cent of the nation's teachers were paid less than \$1,500; an additional 21 per cent from \$1,500 to \$2,399. That is, nearly a fourth of all teachers were receiving below the rather commonly accepted minimum of \$2,400. It is true that teachers' salaries have been increased. However, while the average salary of classroom teachers was being raised 108 per cent, the average annual income of all gainfully employed persons advanced 132 per cent. Teachers' salaries, therefore, have actually slipped down the scale. One of the ways to attract more persons and better persons into teaching is by way of providing salaries appropriate to the demands of the profession.

The Need for Buildings

Because repairs on school buildings lag behind, because many buildings are obsolete, and because of increased enrollments, a considerable amount of money is necessary to care for school housing needs. The shortage of public school buildings is a general problem in America. For the school year 1950-51, 37 states reported a shortage of rural elementary schools; 47, a shortage of urban elementary schools; 37,

[Continued on page 32]

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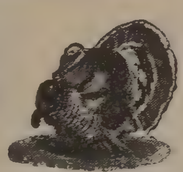

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THE CRISIS IN AMERICAN PUBLIC EDUCATION

[Continued from page 30]

a shortage of rural secondary schools; and 39, a shortage of urban secondary schools. To relieve the tremendous pressure of overcrowding, 250,000 elementary and secondary classrooms are needed. Because of increasing enrollments 25,000 more classrooms will be needed each year for the next ten years. The cost of this building during the next ten years is estimated at nearly 14 billion dollars. These figures from the U.S. Office of Education are not predicted upon the idea of elaborating our present school program but on merely holding present levels.

Educational Opportunity

Out of every 1,000 children finishing the fifth grade, 900 have the ability to go through high school, but only 432 do so. This is less than half and a sorry comment upon our system. The basis for this situation is twofold. In the first instance many students drop out because of economic factors. They simply cannot afford what it costs to attend the "free" public schools of America. In the second place, and probably more significant, is the fact that our schools are not doing all that can and should be done by way of adapting the curriculum to the needs of the pupils. The high school, for example, in many places is still predominantly a college-preparatory school whereas only about one in five high school graduates actually go on to college.

The situation with regard to equality of opportunity in the upper brackets of our educational system is no better. Out of the same 1,000 children who finish grade five, 320 have the ability to go through college, but only 69 do so.

The Need for a Less Secularized Curriculum

It would be inappropriate in a discussion of this kind not to call attention to the increasing secularization of the curriculum in the American public school, particularly in the secondary school. Much of this problem has been created by a kind of subtle indifference by teachers to religious and spiritual matters rather than by open denial and refutation. It is true that there are limitations imposed by the state. However, far too many teachers hide behind these limitations. There is still opportunity to study and discuss the profound role of religion in the history of mankind and in the development of the individual himself. There is yet opportunity for Christian teachers to make significant contributions in the public schools.

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leadership. But more than this it requres money in huge appropriations. It may be argued that ours is already an overburdened economy with a budget running into the billions. However, expenditures for public education have not even held their own in the ten-year period from 1940-50. Out of an annual national income of 101 billion dollars in 1940, the U.S. spent 3.5 per cent for public education; whereas in 1950, only 2.8 per cent of an annual income of 280 billion was spent for public education. Not only this. The proportions in our total spending pattern are miserably unjust. America's strength is being drained to produce myriads of shining costly weapons (in which everybody involved makes a profit) to defend democracy, while the heart of democracy, education, is reduced to a status below that of liquor, entertainment, or cosmetics.

The crisis in American public education is here, now!

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AN AID TO SAFETY

[Continued from page 29]

the surgeon. Obviously, the solution must be, *if you drink, don't drive. If you drive, don't drink.*

Am I a kill-joy? Then listen to this story. A group of four young girls were walking properly along the left side of the highway on their way to a Christmas evening service at the church. A man who had been celebrating Christmas with spirits rather than the Holy Spirit was driving to work. He had come twenty miles. That proved his ability to drive, didn't it? But he swerved to the left, completely off the pavement, ploughed through the group of girls, killing one and injuring the others. Though he claimed moderation, the law held him guilty of manslaughter, and today he is behind the penitentiary bars meditating about an innocent girl's grave. Who is the kill-joy—he who exercises personal liberty, or he who would limit it?

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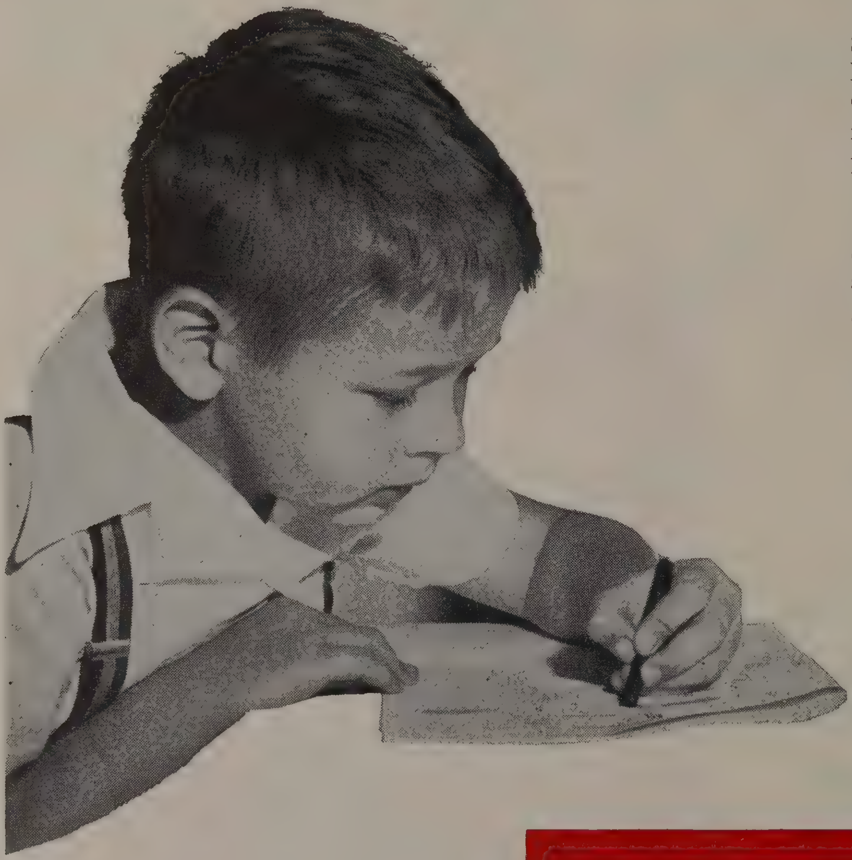

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Memorial marker to Menno Simons, near where he is buried in North Germany, near Hamburg. Bro. S. C. Yoder beside the marker.

By John C. Wenger

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Doctrines of the Mennonites should be in every Mennonite home. Cloth cover. $1.75.

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Our Churches

The **First Mennonite Church of Colorado Springs,** Colorado, had its beginnings in 1920 when a few Mennonite families lived at Manitou, Colorado, for health reasons. Besides these families the first group to worship together included young women from Iowa and elsewhere who were working in private homes in Manitou. D. J. Fisher of Kalona, Iowa, was active in establishing the church. The congregation was organized on Oct. 1, 1922. In 1948 the present building was purchased from the Church of the Brethren.

The congregation has junior and senior sewing circles, a summer Bible school that enrolls 80 pupils, an MYF organization, a visitation program in rest homes, a boys' club, and a summer camp. Jess Kauffman is the pastor and he states, "We have the unique opportunity of being host each year to many tourists who vacation in the Rockies."

Mennonite Community

JUNE 1952

Volume 6 Number 6

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Thy Blessing, Lord,
on All Vacation Days

Thy blessing, Lord, on all vacation days!
For weary ones who seek the quiet ways,
Fare forth beyond the thunder of the street,
The marvel of Emmaus Road repeat;
Thy comradeship so graciously bestow
Their hearts shall burn within them as they go.

Grant those who turn for healing to the sea
May find the faith that once by Galilee
Flamed brighter than the glowing fire of coals.
And when Thou hast refreshed their hungry souls,
Speak the old words again, beside the deep,
Bid all who love Thee, Master, feed Thy sheep!

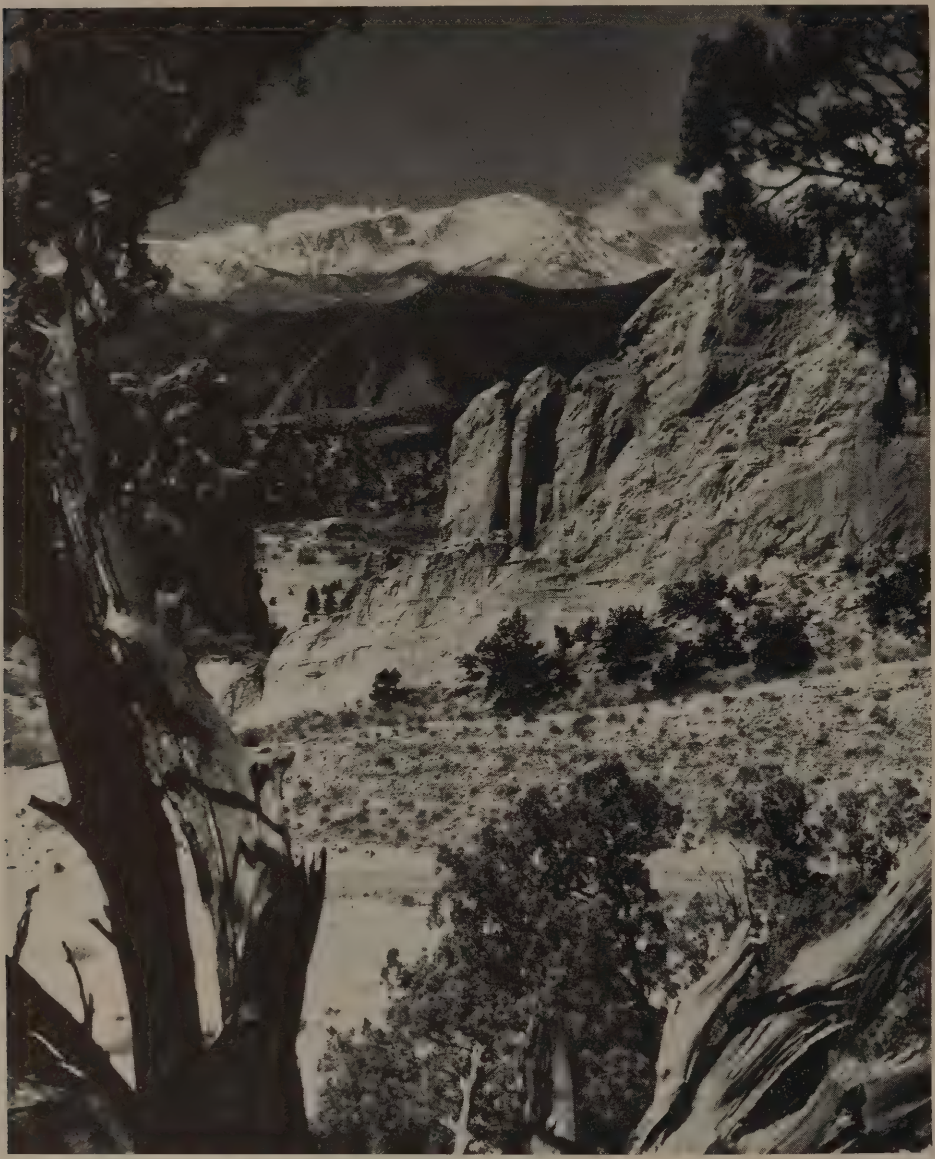
Be Thou with those who bide where mountains rise,
Where yearning earth draws nearest to the skies!
Give them the peace, the courage that they ask:
New strength to face the waiting valley task,
New light to lead through shrouding valley haze!
Thy blessing, Lord, on all vacation days! Amen.

—MOLLY ANDERSON HALEY

"The rocks, the trees, the stream, the clouds, the sky, all unite in praising God and in helping the camper understand his proper relationship with his Creator."

The Rocky Mountain Mennonite Camp

Jess Kauffman



THE GATEWAY ROCKS

A view through the Gateway Rocks shows the Garden of the Gods. Pikes Peak is in the background.

Why a Church-owned Camp in the Rockies?

The Rocky Mountain Camp is the little brother to our other church association camps, but is off to a healthy start, and as all youngsters, has a big future in mind. The Rocky Mountain Mennonite Camp Association is only a few months old, and is the sponsoring agent of the Rocky Mountain Camp. It is the result of need that exists in this area of the church where scores of Mennonite families come each summer for a vacation. The churches of this area need an established site for the growing camping program. This calls for a dual purpose camp that is owned and operated by Mennonite people. Heretofore this program has been carried on in leased camps, improvised facilities, or commercialized situations. Enough persons now share the conviction that the camping program can no longer tolerate these conditions, to make possible an association that will provide permanent facilities. Much prayer and planning have gone into the choosing of the site and its development plans. The Lord has certainly led beyond the expectations of those responsible for these details. The association is made up of members who are convinced that church camping does have a rightful place in the teaching and evangelistic program of the church and that it must assume that place!

Description of Area and Proposed Layout

The Lord gave us a location that could not even be purchased—and that is much better than what was expected. In the Pike National Forest, about thirty miles west of Colorado Springs, and only a few miles west of Pikes Peak, at an altitude of over 9000 feet, is a gulch coming down through the mountains. (Gulch defined by the Forest Service describes any valley or ravine in the mountains.) A small stream fed by springs finds its way down this gulch. About midway in the gulch is an open area—an area that widens out, and has fewer trees.

This general area is near enough to Cripple Creek that it was affected by the Gold Rush of years ago. Consequently mining claims were staked out by individuals in this area. Some of these are still privately owned. Other than that, and an occasional ranch, the entire area is owned by the U.S. government as National Forest. The Forest Service arranges that areas of the forest be used for different purposes. They take the attitude that

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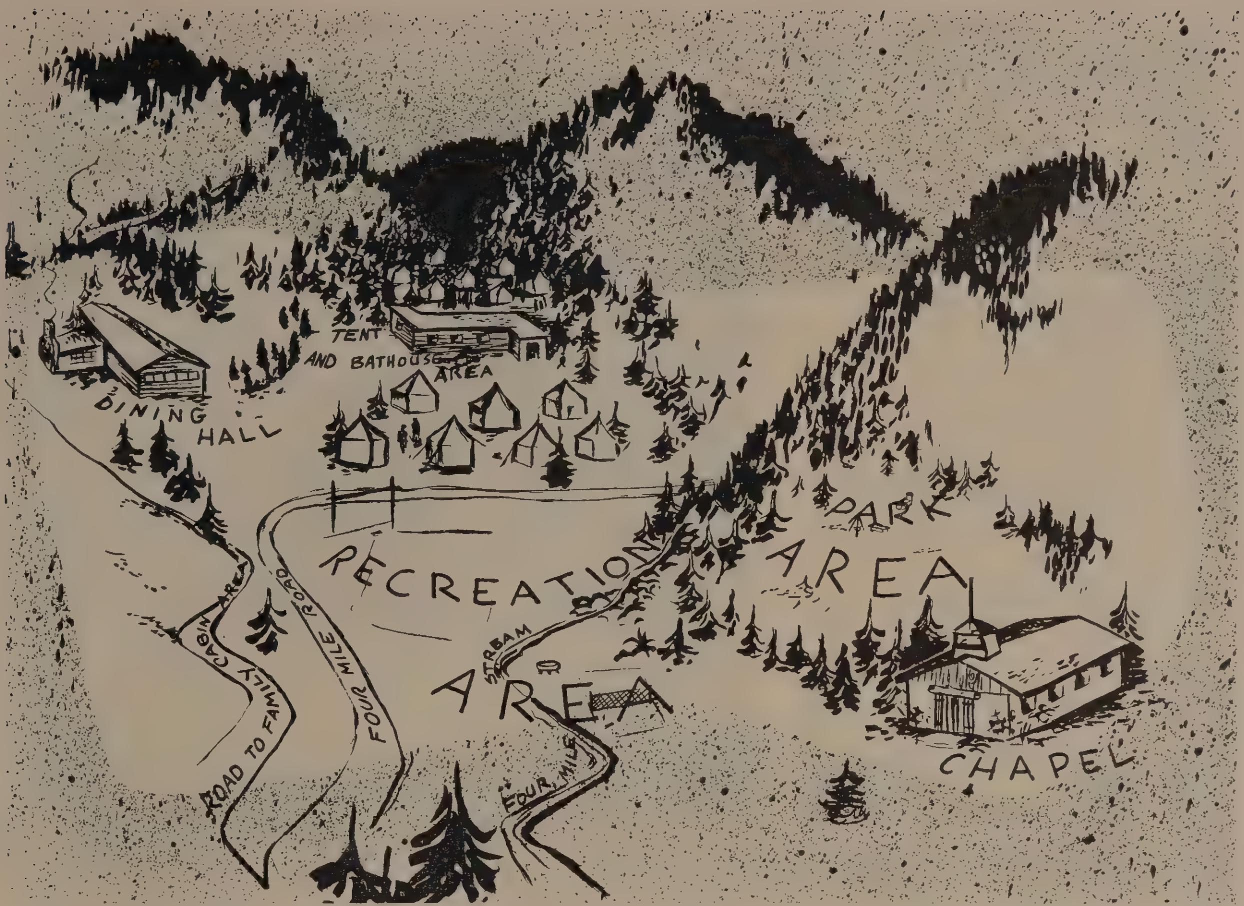
Jess Kauffman was born in Kenmare, North Dakota. He had experience as a printer, and bookstore manager at Hesston, Kansas. He now lives at Colorado Springs, Coloradò, and is director of the Rocky Mountain Mennonite Camp.



Artist's sketch of Rocky Mountain Mennonite Camp, showing in general the proposed layout of youth camping area. The chapel is scheduled for future development, but is shown here in respective location. The family cabin area, which will operate independently of the youth camping program, is located about one-half mile east and not shown on this sketch. The trees are purposely omitted from this sketch so that buildings can be shown. In the actual situation the tent area on either side of the bath house is covered with trees so as to hide the tents and bath house. Note the tents in the area beyond the bath house. The only area clear of trees is the recreation area and the slope of the hill to the left, not shown in this sketch. The distance from the dining hall to the chapel is approximately 300 feet.

the forest belongs to the public and that it is for their use and pleasure. Some areas are set aside for public picnic grounds; others for summer homes, and still others for organizational camps.

The area in which the Rocky Mountain Camp is being developed was set aside by the Forest Service for organizational camping. Last summer the army constructed a road four miles in length that opens this area to the public. Before that time it was known as wilderness, or an area that was not accessible any way other than by foot. Permit has been secured from the Forest Service to develop in this area. The association purchased from an individual eight mining claims, which is approximately seventy acres. This plot is in the area that the Forest Service is giving us by permit (not sold) and the combination of the two pieces of ground is necessary to make up the total needed for camp development. This area which is under our control covers nearly 160 acres; but is not all in one plot. Aside from this development area, we will have the run of over a quarter million acres of National Forest without any trespassing of private property. Opportunities for hiking, exploring, and outdoor living in the mountains, are unlimited.

The general effect is typical of scenery in the Colorado Rockies. Towering rocks above, and crunching rocks underfoot continually remind one that the Rockies were truly named. Spruce, aspen, and pine cover the mountain slopes and valleys, and remind one that the Creator is near at hand. The terrain is rugged, and will appeal to those who love the outdoors and the rigors of life in the western mountains.

The development is for outdoor and unit camping. Youth campers will be housed in 16′ x 16′ tents with floors, and the occupants of one tent will be considered a unit with their counselor. Fourteen tents are being supplied for this summer, giving the camp a maximum capacity of 125 campers. A kitchen and dining hall will be provided, and a bath house with hot and cold showers and modern disposal. In outdoor camping the buildings are kept at a minimum, and each building is used for as many purposes as possible. The dining hall will be planned as a multi-purpose building. Any activities not carried on in the outdoors will be in the dining hall, or an open pavilion, for the present. Unit camping calls for many small living quarters rather than barracks or dormitories. The climate is favorable to the use of tents, and is quite common in both organizational and private camps in this area. This general arrangement describes the plans of the Rocky Mountain Camp for serving the youth of the church.

Plans for our Mennonite Families

While studying the needs for camping in this area of our church it was soon discovered that we had a dual need. Not only was there a need for

[Continued on page 29]

Farmers co-operate to use the Arkansas River to supply their farming community with water.

Irrigation in Colorado

Melvin Snyder

TYPICAL IRRIGATION SCENE IN WEST

A picture from the U.S. Department of Agriculture shows an irrigation scene on desert land. The field on the left had been seeded down to its first crop consisting of grain, red clover, and mountain brome grass. The field on the right has been plowed and cleared of rocks and the larger sagebrush; it has yet to receive its first taste of irrigation water.

THE EASTERN half of Colorado is usually quite dry: It is part of a large strip of land lying along the eastern side of the high Rocky Mountains. The high elevation of the Rockies causes moisture-laden clouds from the Pacific to lose their moisture content on the western slope before they reach this wide strip of land. The little rainfall that comes to this section must come from north, south, or east.

Because of this lack of sufficient rainfall the farmers throughout this large area must resort to dry land farming or, if close to some river, to irrigation farming. Farmers that have irrigation water available to their community find that it greatly increases the productivity of their soil.

The Holbrook Valley, a progressive farming community, is so located that irrigation is possible. The farming community, about five miles wide, stretches a total length of about twenty-five miles. To the north lie thousands of acres of valuable grazing land where ranchers feed large herds of cattle which are sold to packing plants. South of this community lies more prairie land and ten miles to the south the Arkansas River flows east, supplying water not only for the Holbrook Valley, but also for the Arkansas Valley, which borders the river on each side and is known widely for its delicious cantaloupes. La Junta, the center of the Arkansas Valley, is a great railroad center.

The Holbrook Valley then, because of its location and size, has the advantage of having irrigation for its farming community and a market for its products. But it has the problem of draining off excess irrigation water. Cheraw Lake, which has no outlet, is in the center of the community and usually takes care of most of the excess irrigation water, but sometimes it rises to such a height that several farms close around it suffer greatly from seepage, which kills the crops. Several plans have been considered to drain Cheraw Lake, but as yet nothing has been done.

When this valley was young an energetic man, named Holbrook, settled in the vicinity now named after him. He, along with other early settlers, began converting prairie land into useful farming land. Holbrook saw the need for additional water for the crops, and, using the Arkansas River as a starting point, he helped work out the irrigation system that is now used to supply the entire farming community with water.

How the System Is Managed

A board of directors now manages the system. These directors are elected for a period of several years by the farmers of the community; one member of the board goes out each year and another one is elected in his place. All the farmers under the system are required to pay a tax on each acre of land that they have under cultivation. Therefore they become members of the system and are allowed a vote in decisions that are made at each meeting of the farmers in the community. At these meetings the board of directors explains the financial standing of the system and brings up problems and suggestions to be discussed and decided upon by the farmers present. The Mennonite farmers are well represented in the community and take active part in the problems and promotion of the irrigation system. For the past several years Simon Schultz and other well-known Mennonite farmers of the community have served on the board of directors.

By several groups of head gates the irrigation water is directed from the Arkansas River into ditches which in turn carry it to reservoirs or to the farming communities. Head gates are mechanically operated openings which regulate the amount of water flowing from one ditch to another. The largest head gate is located at the point where the water for the Holbrook Valley is taken out of the river. A certain amount of water is allowed this community according to the

---

Melvin Snyder was born on a farm near Cheraw, Colorado, which is in the Holbrook Valley. He attended Hesston and Goshen Colleges and recently spent a year running a portable relief canner.

amount of water in the river as determined at Pueblo, which is thirty miles farther up the river. If the community does not need water at a particular time, the water which comes through this large head gate may be directed to one or several reservoirs near the community where it can be stored for later use. If not directed to storage reservoirs, the water flows along the north edge of the farming district in a large ditch approximately twenty-five feet wide and seven feet deep. This large ditch flows the entire length of the valley and at several different places head gates allow water to flow into smaller ditches which supply only several farms with water.

The first ditch, called the Little Ditch, supplies the farms along the southern edge with water. The next ditch, called the Ashley, provides irrigation for eight farms in the center of the community. The Louis, the largest of these three, supplies all the farms along the north and east side of the community.

The community is divided very neatly in mile squares. Each square is divided into 160-acre, 80-acre, or 40-acre farms. For example, let's take a 160-acre farm, located along the Ashley ditch, and examine how it is prepared for irrigation and how irrigation of individual fields is carried on.

When the farmer moved to this farm seven years ago, several of the fields were small, odd-shaped, and unlevel, making irrigation of them very hard and time-wasting. The Soil Conservation Service, in promoting their plan for soil conservation, supplied the men and equipment for surveying and leveling these small fields and making them into one large, slightly graded field which was then easy to irrigate.

The farmer then cleaned old ditches, and made new ones where necessary, across the higher end of the fields in preparation for water. These ditches are three feet wide and two feet deep and take the water to every part of the farm. Irrigation water will cover a distance of only one eighth of a mile in one setting; so to irrigate long fields, ditches must be put across the center of the field also.

The water flows from the Ashley ditch through a head gate one foot in diameter. By "dividing boxes" in the proper places in the ditches mentioned above, it reaches the field to be irrigated. With a special irrigation shovel the farmer digs several trenches

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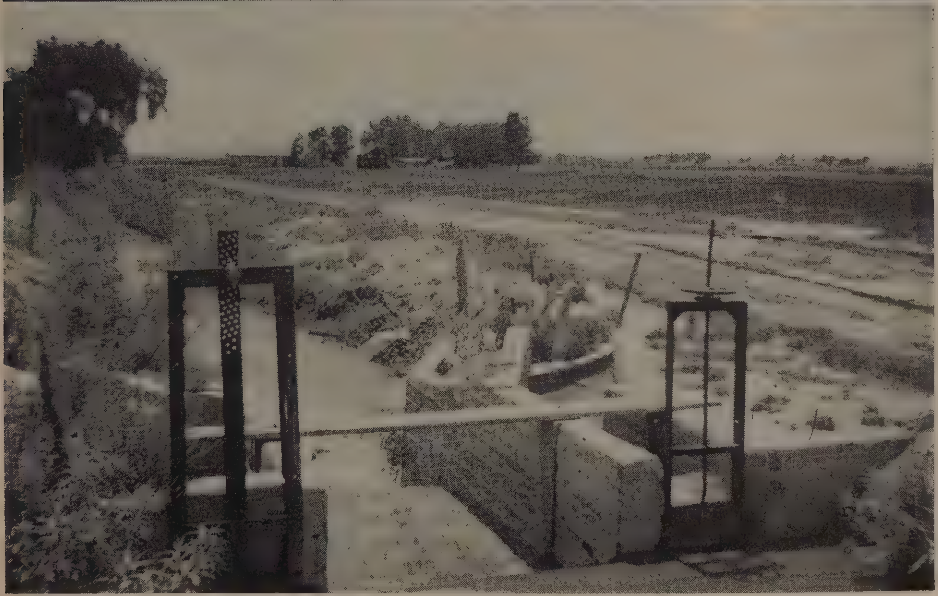

MAIN WATER LINE

This large irrigation ditch flowing through the Holbrook Valley supplies about half of the farms in the valley with water.

TWO HEAD GATES

These two head gates control the amount of water which flows to two large farms in the community. They are mechanically operated.

ALFALFA IS THE MAIN CROP

A semi-truck load of first cutting hay is being loaded on Bert Snyder's ranch, one and one-half miles north of Cheraw. Truckers come from other communities to buy the hay for cattle.

"There are many little girls today who have the 'dream' of someday becoming a nurse."

Do You Have a Nurse in Your Home?

Arlene Sitler

GOING TO BECOME A NURSE?

A graduate nurse looks on while a student of the La Junta Mennonite School of Nursing fits a nurse's cap on a six-year-old girl.

EVERY HOME should have a nurse in it,' Father said," were the words of a Mennonite pastor whose congregation I visited recently. The father-minister, now deceased, had raised a large family, two of the daughters later having taken nurses' training. This father had experienced, along with many others, the nursing help given by one of the family in a time of illness.

In another congregation a minister related an incident while being hospitalized for a serious operation. As he was being made ready for surgery, not knowing the outcome, he heard his nurse outside speaking in profane language. Later, as he came out of the ether, the nurse in whose care he was put in charge, again was using the same type of language. In a serious time of life, when the atmosphere should have been one of faith, confidence, and trust—this minister-brother was in the nursing care of someone who did not even seem to know God nor respect Him. This minister's reaction to a niece thinking about entering a nursing school was, "No, never, if this is the type of atmosphere they must work in."

The first father had two daughters who were educated in a Mennonite school where the atmosphere was conducive to spiritual growth and witness. He had reaped two daughter-nurses who were worthily carrying out their profession. The second minister, not a father, could not even think of a niece entering the unwholesome atmosphere of many a modern hospital for a period of nursing education.

There are many little girls today who have the "dream" of someday becoming a nurse; others are in high school and at the threshold of entering a nursing school. Many parents, too, have worthy aspirations of having at least one in the family become a nurse. This child, whom you have endeavored to nurture in the atmosphere of your Christian home, needs the continued atmosphere in a school of nursing which will be conducive to her normal spiritual growth and which will motivate her to serve in the name and spirit of Christ.

In light of the demands upon the professional nurse of today and the trends of nursing education, it is pertinent that every parent as well as teacher, or guidance counselor, particularly on the secondary level, be well informed of those factors which should guide them in counseling their children or prospective nursing students into schools that are well qualified to educate today's young Christian woman in the nursing profession.

What Makes a Nurse?

Before entering a prenursing curriculum in college or a nursing school, one must first be assured that the pro-

---

Arlene Sitler is formerly from Waterloo County, Ontario. At present she is field representative for the La Junta Mennonite School of Nursing at La Junta, Colorado.

spective student has the potential qualities which a nurse needs. First in importance, she must like people. In nursing she will live and work and think people—patients and their families—for days, weeks, and months. She will handle them, feed them, talk with them, teach them, comfort and guide them—all with genuine liking—or she won't be a nurse. This liking for people will include infinite patience; informed sympathy, and fervent desire to help them get well.

Second, she will need calm judgment, poise, common sense, and self-reliance. These qualities will be developed and strengthened as she learns nursing, but she will need some of each to build on. With these she will find an ability to observe keenly and accurately very important. A nurse's observations are often vital in directing the doctor's attention to an indicative symptom or in helping him establish a diagnosis.

Third, an average amount of good health. This does not mean she needs to be an Amazon of strength. Nursing is not too difficult for the girl who can carry on her daily work and play without fatigue. Furthermore, she will be thoroughly examined before admission to a school of nursing and throughout the course her health will be a first consideration. It is customary to extend the hospital facilities, professional services and care to students without charge. Special effort is made to protect her from communicable diseases, and the better schools have positive health programs which may well result in her graduating a healthier, stronger individual than when she entered. Parents need have no misgiving about her health.

Other essential requirements are that the student be a graduate from high school and in the middle or upper third of her class.

It is well to get the "feel" of nursing before entering a school. Home situations may give her some of this; if not and she is over seventeen, her interest might be tested by attending Red Cross Home Nursing classes, offering to help in a local hospital, or becoming a nurse aid. Sometimes those experiences can be arranged in summer vacation.

Two Kinds of Nursing Education

There are two types of basic nursing programs known as the diploma and degree or collegiate types. The most common is the diploma which generally has a curriculum covering three years, accepts students upon graduation from high school, and qualifies the student for registration by successful completion of the State Board Examinations (R.N.).

The degree or collegiate program is a combination of college and nursing usually covering a period of forty-eight months or longer and leading to a Bachelor of Science degree in nursing and eligibility for the State Board examination.

Both types, diploma and degree, offer only basic nursing curriculums. Any specialization in the nursing field requires postgraduate work.

Trends in Nursing Education

Although the majority of schools in the United States are of the diploma type, the degree programs are on the increase. In the past year there was an increased enrollment in diploma schools of 4 per cent and in degree schools of 8 per cent. It is clear that broader academic foundations are essential in preparing the nurse of today. There is the constant onward march of medical science to which the student must be alert, understand intelligently, and transmit by medical authority to the care of those entrusted to her. There are also the social implications of patients affecting their health and their opportunity to get well. Every patient must be understood from a mental aspect, not mentioning the wide psychiatric field with its present need for the psychiatric nurse. Local communities need nurses in institutional, industrial, and public health work. The world is also close to all of us representing much suffering, disability, and disease. Many should volunteer for church mission and relief services.

The unique calling to the Christian nurse is that she, alone, in contrast to the non-Christian, should be qualified and motivated to truly minister to the spiritual needs of patients. She first must have a personal genuine Christian experience and then needs further training in an atmosphere conducive to spiritual growth and which will motivate and assist her in meeting the spiritual needs of those she serves.

Nursing Education in Mennonite Schools

All of these responsibilities require a broad academic as well as nursing curriculum and in a Christian atmosphere.

Our colleges show increased enrollments and more secondary schools have also arisen in the past years indicating that the Mennonite constituency is seeking to educate its children in a Christian atmosphere and in harmony with the principles of the Mennonite faith. It is these same principles that undergird our nursing schools and, yet, surprisingly, one is amazed to find a large number of our nursing students in secular institutions.

In contrast to such an atmosphere a large number of Mennonite students are attending nursing schools where classmates and faculty are non-Christian. Here smoking, unwholesome conversation is common in hospital corridors. Here extracurricular activities, such as dancing, card playing, movie attendance, are the rule and here the Christian student must remain apart from the group and maintain an antisocial response, or compromise. The nursing curriculum and program have many demands on the modern student. In a strenuous period such as this, the student needs an environment which does not tax her normal personality and cause conflicts particularly in a social and spiritual sense. She needs an environment and expression which aids the development of her whole personality—physically, socially, mentally, and spiritually.

Although the Mennonite schools of nursing are often at a distant point from the home of the student, the advantages of a Christian environment during the nursing program usually far outweigh the advantage of a local school, not only in environmental factors, but also in the emphasis on the spiritual ministry to patients.

Selecting a Mennonite School of Nursing

Diploma program. If the student desires nursing education leading to a diploma in nursing upon completing the State Board Examinations (R.N.), with a minimum amount of college work, time, and expense—the diploma type is for her and provided by the La Junta Mennonite School of Nursing. The curriculum covers a period of thirty months including six months of affiliation with the University of Colorado School of Nursing in psychiatric and pediatric nursing. An elec-

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Are We Neglecting Our Widows?

Orval Shoemaker

WITH INCREASED wealth there is a tendency to become less sympathetic and understanding of those who do not have the necessities of life. We may feel that we have earned our possessions through hard work and thrift, and assume that others should do the same. Sometimes we are prone to forget that other people may be in dire circumstances through no fault of their own.

Many times the needs of the widows in our congregations are overlooked or misunderstood, or we have forgotten it is our Christian duty to help them. If the husband dies in early or middle age and leaves a wife and children, the family has suffered a loss which can never be restored. The wife is faced with the tremendous task of not only rearing the children without the father, but in many cases, providing support for the children as well. The task of training and nurturing the children is a most difficult one, when there is no father present. Among other things the mother has no one to look to for advice and consolation in the daily problems that arise. After father is gone she is required to give a double portion of herself to the children, and many times that is insufficient, because there are certain needs that only a father can meet.

If the husband left no financial resources, then the mother is faced with a problem that may stifle even the most courageous heart. The mother may have to decide on one of several alternatives: (1) Go to work, (2) Place the children in an institution or with friends, or (3) Accept state aid for herself and the children. Any one of these alternatives will probably add other problems to the mother's load, which may be already overwhelming her.

Orval Shoemaker of Delavan, Illinois, devotes his time to work in the field of child welfare. He has a special interest in the adoption and foster home care of children.

How Shall the Widow Provide?

If she decides to work, that usually necessitates spending seven or eight hours a day away from her home and the children. When she returns at night she usually is tired, but she has to do the day's housework, in addition to trying somehow to make up to the children for the hours she was away from them during the day.

If some of the children are below school age she may have to place them in a day nursery or with a friend while she works. The small children usually suffer the most damage from being placed during the day, because their need for mother love is more acute. No two persons will handle the children alike; so if the mother has one set of standards, and during the day they are with some one who has another set of standards, it is very hard for the children to know whose standards they should copy.

The same sort of inconsistency can cause neurosis in animals. If two experimenters are working with the same animal they must follow exactly the same procedures; if they don't, the animals may become confused and develop neurosis. If this is true in animals, just imagine how confusing it must be for a small child if mother has one set of rules and regulations, the day nursery another, and perhaps the grandmother, and the child is under all three regimes for a part of each day. It is under the day by day consistent love and care of the mother that the children develop most rapidly.

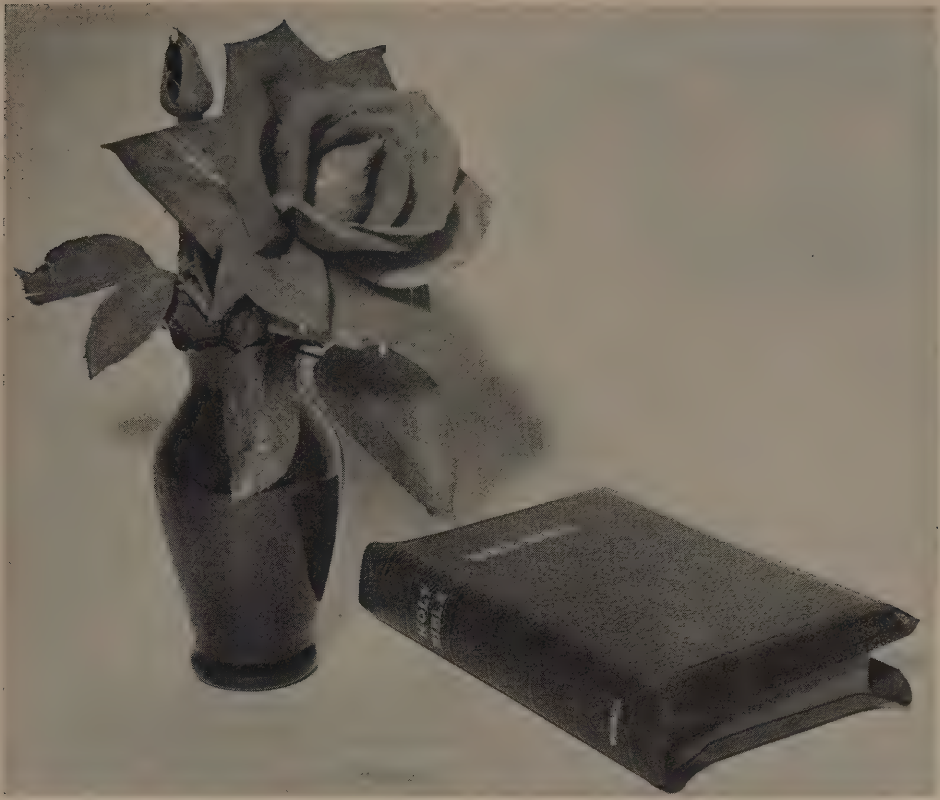
If the mother is away from the children all day they may feel neglected and attempt to make up that loss by making excessive demands on the mother both materially and emotionally while they are with her.

The mother may decide to place the children in an institution or with a friend in order that she can obtain a full-time job and pay for their support. She may feel remorse at seeing the children grow away from her while she is deprived of the privilege of rearing them. Even though the mother may find it necessary to make this sort of plan, yet her friends and neighbors may not agree and may criticize her for it.

What Does It Mean to Take State Aid?

What if she decides to accept state aid? The Aid to Dependent Children, or ADC program as it is called, was set up to enable mothers to remain with their children. The state furnishes the funds to support the family in order that the mother can remain at home and devote her time to the nurture and care of her own children. There are several aspects of this program that are far from ideal. First of all the ADC grants are very low and this means the mother will not be able to clothe and feed her family as well as her neighbors. Any income she may earn on the side is deducted from the grant so she may never be able to save back enough money to get on her feet financially. Time and again she will have to explain to doctors, druggists, store clerks, etc., that she is on ADC, and this can give one a very pauperized feeling.

On top of that many of the well-meaning taxpayers of the community may gossip about her because they are under the impression that all persons receiving State Aid are lazy and poor managers or they would not accept ADC grants. Recently, legislation was passed which makes the lists of aid recipients subject to publication so the general public can detect the impostors, which amounts to humiliation of 98 innocent people to punish 2 guilty ones. Unfortunately the general public has every opportunity to be misinformed on the subject of relief fraud, because all cases of dishonesty are given the headlines in the newspapers, while no publicity is given to the plight of dozens of well-meaning



persons who are in need. We can assume from the story of the Good Samaritan, that the compassion shown by the Good Samaritan was probably the most vital part of the assistance given to the man who fell among thieves. Although State Funds are intended to help people in need, they are not always distributed by people who exhibit the degree of compassion shown by the Good Samaritan. Actually, the distributor of the funds may hold the ADC recipient in contempt and may make life most disagreeable for her.

"Let us as Christians be sensitive to the needs of the widows and the fatherless who are within our reach."

Christian People Should Be Sensitive

James 1:27 says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This passage seems to point out very clearly that it is our Christian duty to help the fatherless and widows when they are in distress. If the Lord has blessed us with financial resources, and we see some one in need, then it is our Christian duty and privilege to help that person. The love of Christ should constrain us to do it voluntarily and not wait until a committeeman or church trustee requests such action on our part. Let us as Christians be sensitive to the needs of the widows and the fatherless who are within our reach. There may be some who do not need our financial help, but they could be helped by our prayers and words of encouragement.

A NURSE IN YOUR HOME

[Continued from page 11]

tive in public health is also offered. The cost for the entire thirty-month period is approximately $300.

A minimum of nine months of prenursing courses are required for admission to La Junta. These courses are: anatomy and physiology, nutrition and foods, chemistry (including biochemistry and inorganic), bacteriology, psychology, sociology, and are offered at Hesston College, Eastern Mennonite College, and Goshen College. The cost of this period ranges from $650 to $700 depending on the college chosen. These courses are especially designed to co-ordinate with the thirty-month program offered at La Junta, making a total of thirty-nine months necessary to be eligible for the State Board Examinations and subsequent registration, and a total cost of approximately $950.

The Goshen College School of Nursing represents the degree program within the Mennonite plan of nursing education. A co-ordinated curriculum of college courses and nursing education is offered leading to a Bachelor of Science in Nursing degree and registration upon completion of the State Board Examinations. The curriculum covers a period of forty-eight months. The first year is spent in general education and prenursing courses on the college campus. During the second semester of the freshman year the student is accepted into the School of Nursing. In the sophomore year the student continues with part-time study and then commutes to the Elkhart, Indiana, General Hospital for clinical experience. Some time in the junior and senior years is spent in affiliation with the following hospitals: Cook County Hospital, Chicago, for pediatrics; Logansport State Hospital, Logansport, Indiana, for psychiatry; Healthwin Hospital, South Bend, Indiana, for tuberculosis; Elkhart County Health Unit, for public health, and the remainder of the time at Elkhart General Hospital, with a small amount of academic study at Goshen College.

For the student preferring the equivalent of two years of college work and a nursing curriculum this is the most advantageous way in covering the entire period in a co-ordinated program of forty-eight months' duration at a cost of approximately $1,550.

Alternative methods are to attend college previous or after the diploma nursing program. Goshen College at present does not offer a B.S. in Nursing degree for two years of college work and the holding of a diploma in nursing (R.N.), but encourages a third year of college, thus enabling the student to become a candidate for the Bachelor of Arts degree. Eastern Mennonite College offers a B.S. in Nursing degree with two years of college work and the completion of the diploma nursing program.

Have you a nurse in the family? We hope so . . . and won't you assure her of a wholesome Christian as well as thorough academic and clinical program in the excellent facilities provided by our church schools?

Your Farm

Passing Land

from One Generation to the Next

Howard Raid

The future of many churches depends in good part on how well farms are transferred from the older to the younger generation.

INQUIRY in Mennonite communities reveals that oftentimes the church members live many miles from the church. At the same time many farms that were once Mennonite-owned near the church have been sold to outsiders. Invariably after this information is secured the next comment is, "When we all lived closer together it was much easier to maintain an effective Christian witness. We wish that it were possible for the Mennonites to maintain ownership of their farms, for our church program would be so much stronger if our people could live here together. We have also lost many of our people because there were no farms for them to purchase."

Now just why do so many Mennonites sell their farms to outsiders and thereby break up the Mennonite community? May we suggest another view of this problem? All Mennonites believe in supporting home and foreign missions which is our Christian privilege. Is it not also our Christian privilege and duty to do all that we can to make it possible for our own Mennonite young people to live in the Christian communities and thus increase their chances of coming to a saving knowledge of the Christ? Are not our young people worth some effort and sacrifice to save?

Of course the answer is obvious. The saving of our young people is worthy of our best efforts, yes, even of ourselves. May we point out that when our young people are forced to leave our Mennonite communities in far too many cases they are lost of all churches. Therefore part of the solution seems to be to keep as many of them as possible in our communities. Not all of them will want to farm, but there are many other jobs in the nearby villages and more can be created. Then, too, why not encourage our college-trained young people to come back as teachers, doctors, nurses, and businessmen in our communities? But the problem which we are most concerned with here is, How can we aid the young people that want to farm to get started in farming and then to become farm owners?

Most Mennonite families want to own their farms. That has also always been the goal of the American farmer. Evidently the people have felt ownership was good. Our public laws have always encouraged the owner-operator system of family farming in America. Mennonites have traditionally followed the family-farm pattern.

History and experience have shown the owner-operator farming system, under favorable circumstances, is both economically and socially sound for the community. Home ownership builds pride and security. Farm owners can weld their family life more closely to their church-center communities. Many times the owner-operator can run his farm more efficiently and profitably than the roving tenant. Certainly the land suffers less abuse in cases where the farm is operated by the owner.

You can, of course, find some cases where tenant operation is best. Many young men could never start to farm without tenancy as a steppingstone. Often a landlord and a tenant can combine capital and "know-how" to do a better job of farming than if the tenant owned the place himself. We think that tenant-operated farms under very favorable conditions are as efficient as owner-operated farms. But much of our modern tenancy is not of this desirable type. Many farms are rented in such a way that the result is poor farming methods and vast loss of soil resources.

A Study of Methods

Part of our tenancy problem hinges on the method by which farms are passed along within the family. Sometimes one of the boys of the family goes out and rents a farm, while at the same time the home farm is being rented by someone else. We wanted to learn more about what was behind this whole problem. So we studied an area in which tenancy was low.

We chose the Mennonite community near Donnellson in Lee County, Iowa. Almost 100 per cent of the farmers in this settlement have been owners down through the years. We included all farm operators in the settlement in our study.

Here is what we found: 85 per cent of the farms owned by the father now being operated by the second generation of the same family; 70 per cent of those owned by the grandfather are owned by the third generation and 54 per cent by the fourth generation. These figures normally would be even larger. However, the settlement is but four generations old. And some of

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Howard Raid of Bluffton, Ohio, writes as a former member of a Mennonite community at Donnellson, Iowa. He has made an intensive study of how Mennonites transferred farms while a student at the Iowa State School of Agriculture, Ames, Iowa.

the present farms have been added to the settlement area within the last generation or two.

There are several reasons why a farm passes from generation to generation of the same family in this Mennonite community. The family ties of these farmers are strong. They also place a high value upon farming as a "way of life." But a key reason lies in keeping the boys interested in farming. Young men have a chance to get started in farming.

Often the young man gets a share in the management and profits of the farm business as soon as he is out of school. That is, he becomes a partner with his father. Sometimes the son borrows his father's machinery to farm near-by rented land. Only 15 per cent of the boys have begun farming during the past 35 years other than these two ways. Naturally, by these two methods the boys develop an early interest in farming. They become well trained. And they start to earn and save money (capital) at an early age.

Who Gets the Home Farm?

There's always the problem of who gets the home farm if there is more than one boy. The Mennonites in this community often solve this by having the youngest son, or one of the younger ones, eventually take over the farming unit. This has certain advantages. The father is more nearly ready and able to retire by the time the youngest son is ready to take over.

The older boy who waits for ownership has to operate another farm during the prime of his father's career. That means he must be a tenant for a time. He may not want to move back to the home farm later. If he does return, he or his father usually must sell all or a part of their livestock and machinery. So usually he is aided to get started for himself on another near-by farm.

Lock, Stock, and Barrel

In the group of farms we studied, most family farms were finally turned over to the son as a "going concern." The machinery and livestock were sold right along with the farm and buildings. That cuts out the need for breaking up established breeding herds, selling off machinery, and similar tie-breaking transactions. The new owner has hope of an immediate income without big capital outlays. Time and money are saved because he does not have to select and organize the livestock and machinery all at once. This method is a distinct advantage over any other possible method.

Before the Father's Death

Often the Mennonites transfer the farm to the son, during the period of the father's retirement and before he dies. This is important. The son can begin putting his long-range plans for organization and improvement into effect immediately. Society benefits because this method encourages conservation of resources.

In some communities, when a boy rents the farm until his father dies, he hesitates to invest funds in repair on land improvement. He not only stands to lose his original investment but must turn around and pay for it all over again when the estate is settled. In such cases the buildings are often allowed to run down and the land to erode until the shares of the other heirs can be bought. Such a practice is wasteful for society.

In this community when the farm was transferred before the death of the parents, retirement income was provided in various ways. Some sold the farm to the son and left the money in the farm or invested the funds in other business. Others used the cash from the sale of the farm as a means of livelihood.

Another method was to deed the farm to the new family operator with the proviso that the parents retain a life interest in the unit and receive the normal going rent. Others turn the title over to one of the children while taking a mortgage which bears interest until the parents' death.

Transfer by Gift

A few farms were transferred as gifts to the sons. These transfers, howeven, took place only after the sons were married and had operated the farms successfully.

Wills were used to transfer some farms. But the most satisfactory wills were those which permitted the heirs to decide which one was to take over the home place.

Many of the farms were transferred through the laws of descent. In actual practice this meant that the surviving parent had control of the farm until his or her death. However, if a married son wanted to buy it he usually could. The home place was kept until the parent's death only where there were a number of single children.

In several cases we found that the farm had been sold to a son for less than the going price. The remaining heirs were taken care of by other means. In still another case, the heirs themselves sold their interest in the farm to one of the sons at a price lower than the market price. They wanted

[Continued on page 28]

FARM FOR THREE GENERATIONS

Alvin Schertz of Manson, Iowa, began farming his father's farm in 1936. The farm has 160 acres and in its fields a rotation of corn, oats, soybeans, and clover is followed. This year a son-in-law and daughter will farm the place.

Editorial

COVER SCENE

Pikes Peak is in the background of this picture. The Rampart Range Road in the foreground is a typical road in this area. The Rocky Mountain Mennonite Camp is in the Pike National Forest, only a few miles west of Pikes Peak.

Gleaned from the Tiskilwa Conference on Christian Community Relations

This year's Conference on Christian Community Relations was held in the farming community of Tiskilwa, Illinois, on March 27-29. Members of the Willow Springs congregation were the friendly hosts. Persons from Ontario, Pennsylvania, Ohio, Iowa, Kansas, and Missouri attended. For many of us these days were fine opportunities to learn about the church and community program of our brotherhood in Bureau County, Illinois. We were impressed again that church and community should be one and that religion is not something to be talked about only on Sunday morning.

Here are some of the highlights of the Conference as they impressed us.

Righteousness and love to one's neighbor are a necessary fruit of the Gospel in our lives.

We misread the Bible if we think it has only this kind of emphasis on business: "Be . . . not slothful in business" and "go to the ant, thou sluggard; consider her ways, and be wise." Remember that the Bible also says: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." There is also the story of the rich farmer who wanted to pull down his barns and build greater.

How can we justify the investment of nonresistant money in certain corporations that do not respect Christian principles?

Our so-called high standard of living is more likely due to our greed and pride than to our righteousness.

In Midwestern communities the following trends can be noted: Little land is sold and land for rent is at a premium. Father and son partnerships are being practiced because of the high cost for a young man to start farming. There is a growing interest to start small rural industries. Some isolated congregations are dwindling and may die out. Iowa Mennonite School and Hesston College are giving a service to our rural communities.

Twenty-five years ago the typical Mennonite community in the Midwest was a farming community almost entirely. Today a majority may still be farmers though the Hopedale, Illinois, community, for example, has the following occupations in addition to farming: factory workers, salesmen, office workers, students, teachers, doctors, carpenters, electricians, and mechanics.

There is some tendency to own less land and to rent land from non-Mennonite owners.

Leadership with vision is needed if some of our communities are to flourish and not dwindle. Leadership in our communities includes both ordained men and laymen.

We must pay attention to our soil and to our farms if our mission program is to prosper.

The church's challenge in such communities as Hopkins Park was presented. The resources of our communities must be used to the good of other communities.

A panel discussion by young people who had worked in Detroit factories revealed such problems as: Loss of reverence for Sunday; pressure is brought on workers to slow down their production to satisfy unions; unions have improved the lot of workers; the worker feels lost and without a voice in large factories; the church must learn what is on the mind and heart of working people.

Effects of industrialization are good and bad. The bad effects include: Concentration of people in crowded cities; monotonizing of life; class distinctions; creation of "factory-mind." Some good effects are: More of the conveniences for living; emancipation of women; new outlook to rural people; new varieties of occupation. The task is to balance the effects and avoid the undesirable results. Industry can be a bane or a blessing.

The strong renter versus the young couple wanting to farm the same land presents an ethical problem and the church should speak out in line with Biblical teachings.

It is no credit to church members when they provide separate farrowing pens for sows but oppose separate rooms for Sunday school.

We must watch lest spiritually depleting activities make us like depleted soil—nonproductive.

The same land which now supports the church congregation must support the church in twenty-five years from now. If we truly love the church we will also love the church of the future and farm accordingly.

Credit systems should be set up for the benefit of young people and not for the benefit of those who already have money.

Would it be in order to establish a new rule? No one can own more than one farm in a community until everyone else who wants a farm has a chance to have one.

In the closing session it was pointed out that a balance is needed in matters spiritual and material. If the whole Gospel is to be preached something will be said about what is right and wrong in the work of our daily lives.

Makkum Pottery

The Tradition of a Dutch Mennonite Family

Irvin B. Horst

". . . in an out-of-the-world village in Friesland a Mennonite family has been making beautiful pottery for almost three centuries."

MENNO SIMONS was once asked, according to a tradition, what he considered the most suitable occupations for nonresistant Christians to engage in. The answer he gave was—cattle raising, pottery making, and weaving. The first two must have pleased his countrymen, while the third was likely a consideration for the Flemish Mennonites, among whom were many weavers.

Whether this tradition is true or not, it is remarkable to discover that a pottery factory operated by a Mennonite family still exists at Makkum, a village only a few miles distant from Menno Simons' home town. The purpose of this article is to introduce and describe this pottery factory at Makkum.

The Old Frisian Village

Makkum is a quaint, old Frisian village of about 2,500 inhabitants. It is nestled behind a high dike which keeps the waters of what was formerly the Zuider Zee from flooding the meadows of the surrounding country. Like so many old villages in Europe, the houses are tightly bunched with little space for streets but vertically graced with towers and stylized public buildings—in this case an old church (1660) and a weighing-house. If one climbs the dike to the small harbor, one sees a combination of old and new: a modern dock for barge repairs and a half-dozen clumsy fishing boats bobbing beside a quay covered with fishing nets spread out to dry.

Near the outskirts of Makkum one finds the factory operated by the Tichelaar family, a "clayware" factory, as it is referred to in Dutch. In appearance it is unpretentious, and it

VILLAGE SCENE

Children are at play in the town square of Makkum, a village of 2,500 inhabitants. Makkum "is nestled behind a high dike which keeps the waters of what was formerly the Zuider Zee from flooding the meadows of the surrounding country."

TOWN SQUARE

On the town square of Makkum is this curious, square-shaped building. It was formerly a weighing house. Note the large amount of window space in the Dutch homes.

Irvin B. Horst lives at Amsterdam, Holland, where he is in his second term as a relief worker. Pictures for the article were taken by another relief worker, A. Lloyd Swartzendruber, who is in charge of a reconstruction unit.

REAR VIEW OF THE POTTERY FACTORY

The Makkum pottery factory is on the outskirts of town. To the right is the wing in which the decorators work. Note the clay beds in the foreground.

is evident that it is a part of the town—old and compact. A newly built salesroom gives a corner of the factory a touch of modernity. Inside the factory, one becomes immediately aware of the old tradition of personalized artisan production. Here are few signs of high-speed manufacture, of mass production, or of assembly-line processes. Makkum pottery is the product of hand labor with the help of the wheel, brush, and oven. About 35 persons are employed, most of whom are painters and decorators.

Pottery making is a tradition in the Tichelaar family. There have been some changes throughout the years, both in method and type of earthenware manufactured, but the skill has remained essentially the same. The trade in the family can be traced with records back to about 1650 when an ancestor whose name was Freerk Jans moved to Makkum from Jorwerd (another village in Friesland). Because his trade was that of tilemaking he was called "tichelaar" ("tichel" is a Dutch word for tile, while the suffix is the equivalent of the English "maker"). Many family names are derived from trades, but how many "Shoemakers" still make shoes, or how many "Zimmermans" are still carpenters?

The Tichelaars are an old Mennonite family in Friesland. Mr. J. P. Tichelaar, the owner of the factory, is active in Dutch Mennonite affairs. In the local congregation he has served as a deacon and is a member of the Algemeene Doopsgezinde Societeit (the over-all conference organization of the Dutch Mennonites), representing the Bolsward district of Friesland.

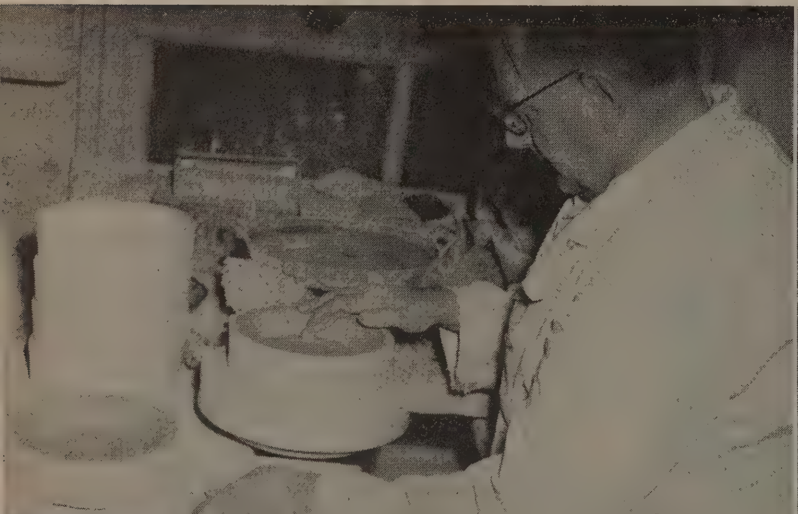
Makkum pottery is decorative earthenware (faience) and not china or porcelain suitable for tableware. Many visitors to the factory do not realize this and inquire why it is not possible to purchase cups and saucers. The utilitarian aspect of Makkum stops at vases, teaboxes, and cooky jars. The typical piece of Makkum is a plate to hang on the wall or a dish to set on a shelf for its artistic worth. Many plates are made for a commemorative occasion or they contain some motto, coat of arms, or symbol.

As decorative earthenware, Makkum is similar to Delft and other brands of Dutch faience. This type of ceramics came into the Netherlands toward the end of the Middle Ages when painters traveled to Italy and learned there the color painting and glazing of earthenware. Especially Delft has become famous and world-renowned because of its pleasing "Delft blue." Delft blue, however, is a later development, a result of the influence of the East India Company and the import of Chinese porcelains. Early Delft is varicolored like the majolica of the Italian Renaissance, and, in fact, is strikingly similar to modern Makkum.

Authorities on chinaware claim, however, that Makkum is not to be

THE POTTER AT HIS WHEEL

Makkum pottery is made in much the same way as earthenware in general. The potter's wheel is foot-operated.



IN THE DRYING ROOM

In a corner of the drying room are plates which were taken from the potter's wheel and will be baked before they are decorated.

considered as an imitation of early Delft, although there are resemblances in motif and color. In regard to technique, Makkum colors are placed on top of the glaze in the same fashion as old Delft; modern Delft is painted before glazing. Makkum first became known for richly colored tile work. Later, the same strong colors and simple designs were carried over to the manufacture of plates and vases. Makkum tends to be coarser in structure than Delft and its designs more extended with little background space.

How It Is Made

The manufacture of Makkum is similar to that of earthenware in general. Selected types of clay are mixed, allowed to mature until all traces of organic life have disappeared, and then shaped into the desired forms. At Makkum the foot-operated potter's wheel is still in use and one can see here the painstaking artisan at creative work. Other pieces are molded in plaster of Paris. As soon as the perfected piece is dry it is fired in an oven after which is it glazed. The painter or decorator takes charge and reproduces a motif made by the head designer. Much experience and skill is required to learn to paint on glazed pottery. Mr. Tichelaar claims it requires three years of apprenticeship to become efficient in this division of his factory. After the pieces are decorated they are placed in the oven for a second firing, at which time the colors and glaze fuse.

Because each piece is individually created and subject to varible factors in glazing, paint substance, and baking, it will, as a finished product, have its own distinctive shape, color, or artistic finish. Some pieces will be damaged or too marred for sale, but even among the marketable pieces, the clever purchaser will find a difference—and possibly even a rare and accomplished creation of art. There are tricks to pottery making, too, and after almost three centuries of experience the Tichelaar family has its own formulas of clay mixtures and paint compounds. Methods of glazing and baking are also important. An interesting experiment is being made with the use of blacks. The deep blacks of Renaissance majolica have never regained public acceptance and it is hoped that they might again become popular.

A Work of Beauty and Art

Coming away from the Makkum pottery factory, the visitor has several impressions. As a commercial enterprise with a modest output of approximately 25,000 pieces a year, there is a good combination of the old traditions with progressive research for new methods. While the typical Makkum piece is many colored, it has also developed its own blue and is doing some interesting combinations with black. One is also aware that for the Tichelaars making pottery is more than a means of livelihood—it is a family tradition, a long experience of painting flower and bird motifs

[Continued on page 27]

MENNONITE CHURCH IN MAKKUM

The Tichelaar family belongs to the local Mennonite Church which is only a few miles from the home town of Menno Simons. J. P. Tichelaar, owner of the pottery factory, is active in this congregation which has 75 members. The janitor's home is combined with the church.

THE DECORATOR AT WORK

A skilled decorator paints a flower motif on a piece of pottery. Careful purchasers of art find a difference in the finished products and are always looking for rare creations of art.

DISPLAY OF MAKKUM POTTERY

Finished pottery is displayed in the upper section of the oven used to bake the pottery. Making pottery has become more than a means of livelihood to the Tichelaar family. It is their tradition to paint flower and bird motifs in rich colors on hand-shaped pottery.

Homemaking

News and Views

Cherry Pie for Dessert

A GOOD MEAL becomes superb when you top it off with a delectable dessert served with a flair. Heading the list of favorite desserts for all ages is a fresh cherry pie, warm from the oven, a bit on the tart side, and featuring a flaky, tender, and digestible pastry. Next time you make one, add just a hint of almond flavoring to the cherries for a delightful flavor treat.

As all good cooks know, the reputation of a pie maker hinges on the pastry she makes, and good pastry is the result of quality ingredients and proper technique. The shortening is especially important, so use one that is recommended for pastry baking. Handle the dough as little as possible. After you've combined the sifted flour, salt, and shortening and added just enough water to make the dough hold together, knead it gently. Three times should do the trick. To make handling easier and to distribute the water evenly, here's a word to the wise. Place the dough in waxed paper, press into a ball, gently again, and let it stand at room temperature for 15 to 20 minutes.

Use a light hand in rolling the dough, too, and sprinkle flour sparingly on board and rolling pin. If you have a pastry cloth and rolling pin cover, use them. It will be easier to roll the dough, and you'll have a tendency to use less flour. Of course, less flour means more tender, flakier pastry.

Be careful not to stretch pastry when you put it in the pie pan. Stretched pastry means a finished pie crust which shrinks down from the side of the pan.

Fanciness is fun for both the folks who will enjoy the dessert and for you. For this lattice top pie, make enough pastry for a 2-crust pie. With dough left after making the bottom crust, cut strips of pastry with a "pinking" pastry wheel. If possible, chill the strips for a few minutes. They will be easier to weave into the attractive design.

Here's a handy pastry chart for various size pie crusts. If your family is a pie-lovin' one, you'll be smart to tack it on the cupboard door for ready reference.

Pastry Chart

Size of Pie		Swift'ning Shortening	Flour (Sifted)	Salt	Water
One crust	8-inch	$\frac{1}{3}$ cup	1 cup	$\frac{1}{2}$ teaspoon	1 to 2 tablespoons
Two crusts	8-inch	$\frac{1}{2}$ cup	$1\frac{1}{2}$ cups	1 teaspoon	2 to 3 tablespoons
One crust	9-inch	$\frac{1}{2}$ cup	$1\frac{1}{2}$ cups	1 teaspoon	2 to 3 tablespoons
Two crusts	9-inch	$\frac{2}{3}$ cup	2 cups	$1\frac{1}{4}$ teaspoons	3 to 4 tablespoons

To make pastry, sift flour with salt into a bowl. Cut in shortening using pastry blender or fork, until the mixture is the consistency of cornmeal and small peas. Sprinkle cold water, a little at a time, over different parts of pastry. Toss together lightly with a fork. Use as little water as possible, just enough to make dough hold together. Place dough on waxed paper. Knead 3 times. Press gently with the waxed paper into a ball. Let stand at room temperature for 15 to 20 minutes. Lightly flour pastry cloth or board and cover rolling pin. Roll dough into circle ⅛-inch thick and about 1¼ inches beyond edge of pan. Fold pastry in half; lay roll in center of pan; unfold. Fit pastry into pan. *Do not stretch pastry.* Press with finger tips from center out to remove air bubbles.

This elegant recipe for cherry pie filling won regional top honors at the recent National Cherry Pie Baking Contest.

Shirley Jean's Cherry Pie

1 cup sugar
5 tablespoons flour
¼ teaspoon salt
⅓ cup cherry juice
Few drops red food coloring
⅛ teaspoon almond extract
3 cups sour cherries, drained
1 teaspoon butter

Mix sugar, flour and salt. Stir while adding the cherry juice, coloring, and almond extract. Mix well, then add the cherries. Let stand while making pastry. Pour cherry filling into pastry-lined pan, and dot with butter. Cover with strips of pastry. Bake pie in very hot oven (450° F.) for 10 minutes; then reduce heat to moderate (350° F.) and bake for another 35 minutes.

—*Martha Logan Test Kitchens.*

Truth About Aluminum

THE QUESTION about the safety of aluminum cooking utensils arises repeatedly. In spite of the fact that both the American Medical Association and the British Medical Association have stated that there is no scientific evidence that the use of aluminum cooking utensils is harmful, salesmen of other types of cooking utensils persist in discrediting aluminum and arousing fears in the minds of many homemakers. Christian homemakers should witness against the type of salesmanship which uses fear psychology to sell its wares. Dr. H. Clair Amstutz's article should help homemakers to make their decision to buy or not to buy stainless steel cooking utensils on a basis other than fear.—O. G. W.

Being Truth About Aluminum

H. Clair Amstutz, M.D.

When I lifted the receiver and heard the anxious voice I thought someone was desperately ill. But it was something else. It seems that a salesman had visited her and persuaded her that she was poisoning her family by cooking in aluminum utensils. He had earnestly advised her to throw away all her kitchen utensils and buy a set of his (at $260!). People out in the country were buying the sets by the "hundreds."

The old aluminum story somehow will not run down in spite of no evidence. Is it a poison? Does it produce cancer as the salesman inferred?

Perhaps we ought to point out that if aluminum is a poison we must be in danger indeed. Aluminum is the most common element on earth making up 8 per cent of the earth's crust, for clay is a mixture of alumina and silica. Aluminum is thus found in all clay pots and pottery including the cup out of which our salesman drinks his morning coffee. When he discovers this he will probably run to the nearest cancer detection center.

Perhaps he lives in a brick house, with tile floor or cement basement. If so, he inhales more alumina in the form of dust whenever he sweeps his basement than anyone does by eating out of aluminum utensils for a year.

And if he ever turns to a chemistry text and learns that the baking powder his wife puts in his birthday cake is aluminum and potassium sulfates so that he undoubtedly eats more aluminum each year on his birthday than is removed by wear in cooking utensils in a decade he is likely to develop stomach ulcer by sheer worry.

If he does, and goes to the doctor, he will be given a suspension of aluminum hydroxide gel in tablespoon doses every few hours for months on end—until the ulcer heals. By that time he will undoubtedly have overcome his fear of aluminum.

Anyway, it appears that there are still people who are buying $260 strainers for gnats who are habitually swallowing camels.

IRRIGATION IN COLORADO

[Continued from page 9]

ten inches deep and ten feet apart in one bank of the ditch so that a strip of land about 150 to 200 feet wide can be covered. He then puts a canvas dam across the ditch and secures it by piling mud on it. The water then flows out of the ditch by way of the trenches and spreads evenly over and down the field. The fields are wide and therefore the dam must be moved and new trenches dug several times in order to cover the whole width of the field. Each time the dam is changed the area to be covered that time is called a set. Some sets take longer than others, depending on the length of the field, the kind of soil, and the kind of water.

Benefits of Irrigation

Irrigation has done two important things to improve the Holbrook Valley. First, it has improved the production of the crops that are grown there. Alfalfa, the main crop, sometimes produces two or more tons to the acre as a result of fertile soil plus enough water. Alfalfa in turn puts material into the soil which is valuable to other crops, such as corn, grains, and sugar beets, as the method of crop rotation is used from year to year. Second, irrigation has promoted a feeling of co-operation in the valley. In order to work out and carry on the system smoothly each farmer has to co-operate with the others. Each farmer feels he is a part of it because he has a chance to discuss problems and make decisions at the regular meetings.

Young Community

Mr. Fix-it Man

Helen Good Brenneman

COULD YOU write us a story about some boy or girl who does simple, interesting things without buying expensive toys?" That is what the editor of *Young Community* asked me to do this summer. And when I began to look around for such a person, where do you think I found him? In my own back yard.

My brother, Alton Good, 12, does not have the advantages of living out in the country, where it is easier to find things to do. In fact, he lives almost in the city of Washington, D.C., the nation's capital, and his parents own a paint and wallpaper store. His main hobby is making and fixing things out of almost nothing in the little basement shop he has rigged up in our home.

"Just what do you make in this shop?" I asked, for you see, now that I live 650 miles away in a home of my own I don't see Alton very often.

"Oh, I've made so much stuff it isn't funny," Alton replied, and began showing me his production line.

First of all, bicycles are his specialty, for the junk dealer in the neighborhood is a friend of his and saves old frames and parts for him. He has now assembled three bicycles which he is painting for sale.

In Alton's shop there is an old cabinet which holds such supplies as paint, brake parts, solder, a soldering iron, wagon wheels, and a tray with bolts and nuts. A fender rack is made of a 4 x 4″ board and two old pieces of a wallpaper rack. His homemade wheel-straightener consists of three cinder blocks piled on top of each other, an old wagon axle, and a bicycle fork turned upside down. Then there is a workbench with a vise and pigeonhole shelves to hold his new supplies: chains, pedals, spokes, seats, and any other necessary items. His only real tools are a few wrenches.

"At any hardware store you can get wall or shelf brackets, put a board across, and have a rack for wheels or something else," Alton suggested.

Some time ago Alton made a little trailer to attach to his bicycle for carrying groceries, laundry, etc., from the shopping center near by. Now, however, he is making something better for that purpose. Alton has made himself a little motor car which he can drive himself, pulling a trailer along behind. The car consists of an old steel jitney frame, a car starter ($2), a 6-inch pulley for the steering wheel, two battery cables, and four wheels. A brother kindly welded it for him. This car, which has no gears and runs only on one speed, will run from 1 to $1\frac{1}{2}$ hours without charging the batteries.

People know that Alton likes to fix things, and instead of throwing their worn-out clocks away, they give them to him. With a duck decoy someone gave him, two old pieces of pipe, an old socket, wire, and a lamp shade Alton recently made himself a lamp. He gained extra experience by wiring it himself.

"Any old jar, any old tin can, just *anything* can make a pretty lamp," he told me.

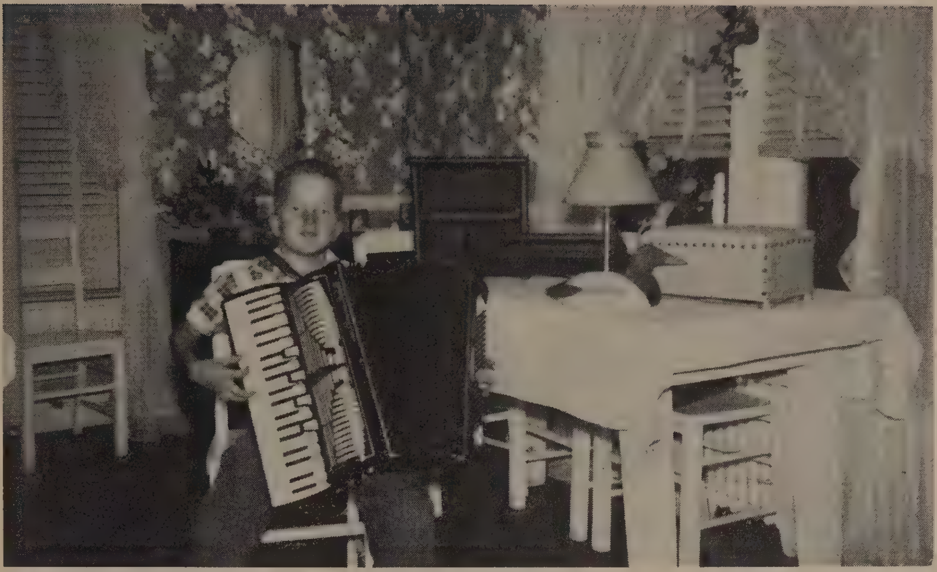
Alton likes to make his Christmas presents. With some scraps of nice wine leather which he secured from a near-by upholstery shop, carpet tacks the upholstery man threw away, and some old boards, Alton constructed his last year's Christmas gift for his dad. One piece of the matching set of end tables has a shelf in it to hold Dad's Sunday-school quarterly and Bible and serves also as a footstool. The other end table stands on the other side of Dad's chair and holds the telephone.

Alton has always enjoyed studying *Popular Mechanics* for ideas. It was in this magazine that he got the idea of making a slide projector out of a

These three bicycles Alton assembled from old parts. He is sitting in his jeep with his bicycle trailer beside him. Alton's address is 4706 Annapolis Road, Bladensburg, Hyattsville, Md.

cigar box, a magnifying glass, and an old flashlight. Someone gave him a strip of film which he enjoyed projecting on the wall. He has also been making model airplanes and ships for some time.

With his other hobbies, photography and playing the accordion, Alton does not find time to get bored.



Here is Alton Good with the accordion he likes to play and some of the things he has made. They are a telephone stand, and footstool set (wine leather), duck decoy lamp, and a yellow plastic leather footstool. He has also made an armchair for his bedroom out of an old dining room chair, some boards and chicken wire, padded with foam rubber for the seat and back, and finished up with yellow plastic.

Do You Want to Buy a Book

To help you identify and recognize birds, wild animals, butterflies, wildflowers, or dogs—try the books of the series by Anna Pistorius. Follett, 1951. $1.50 each. Each book contains colored pictures and descriptions. Then you can guess what it is, because the names appear only on the last page. The wild animal book appeals to three-year-olds, while the wildflowers can even be enjoyed by adults, so really the books are suited to any age.

What Bird Is It?

A book for those beginning to study birds—23 common birds.

What Animal Is It?

A book of wild animals—a question on each page guides you to some fact about common animals.

What Dog Is It?

Facts and pictures and habits of about 50 breeds of dogs.

What Butterfly Is It?

Fifty butterflies—description is short, but gives special features for identification.

What Wildflower Is It?

Describes 50 common wildflowers—excellent for stimulating interest in such a hobby.

The Little Farm, by Lois Lenski. Oxford, 1942. $1.25.

Story of a dog with Farmer Small told with pictures and a short story—two colors.

For a child two, three, or four years old.

The Little Fire Engine, by Lois Lenski. Oxford. $1.25.

The story of Engineer Small makes clear the fundamental working of the small train he drives.

Papa Small, by Lois Lenski. Oxford, 1951. $1.25.

The story of the Small family and what they do all week long.

That will suggest things you can do to get better acquainted with children all over the world.

Here's How and When, by Armilda B. Keiser. Friendship, 1952. $2.75

A book that gives you suggestions for more understanding of children all over the world. And all these suggestions are things that you can do or make—clothespin figures, woven mats, murals, decorated tops, invitations, dioramas, papier-mache, a picture file, collections, parties, trips, playing games, singing, writing prayers, etc.—these are the things you can do to get better acquainted with friends near and far. The book explains how. It would be fine for club work, for MYF groups, or for fun at home. Parents and teachers will get ideas from it too.

Children's Games from Many Lands, by Nina Millen. Friendship, 1951. 214 pp. Paper, $1.50; cloth $2.00.

Games from other lands are fun to try. Nina Millen has included games from Alaska to Argentina, from Korea to the Congo. Playing games of other lands helps us to understand the children of those lands better.

Teachers, parents, and leaders of MYF will find the book a valuable playtime guide. Directions for playing each game are easy to follow.

Order these books from the Mennonite Publishing House, Scottdale, Pa.

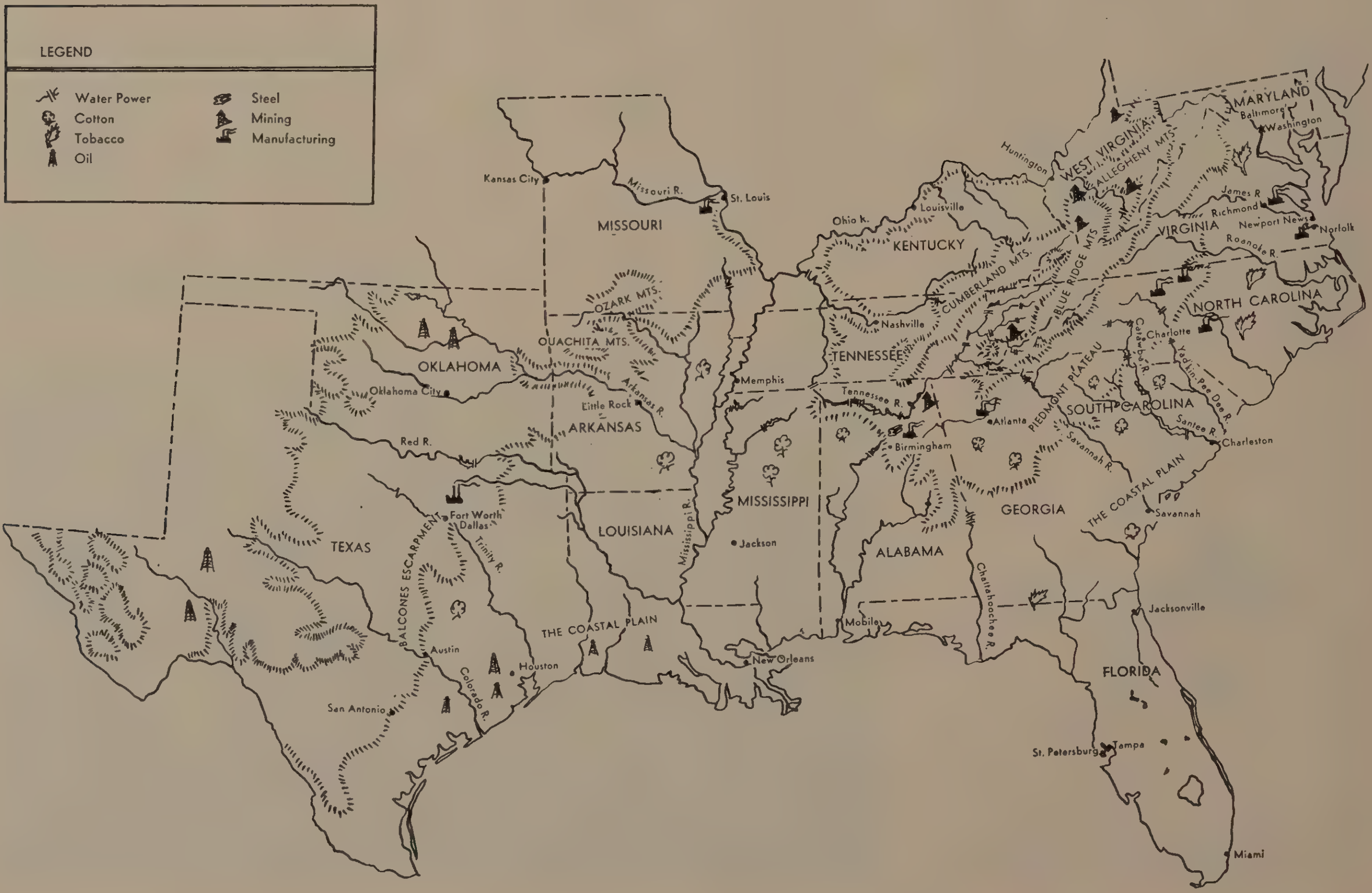
The Challenge of the Changing South

IN RECENT years the Mennonite Church has grown in the South and in interest in the South. Already in the late 18th century congregations were planted in Maryland and Virginia. Today we have scattered congregations in the following Southern states: Texas, Oklahoma, Arkansas, Missouri, Louisiana, Mississippi, Kentucky, Tennessee, Alabama, and Florida. Many of these Mennonite settlements are young and are missionary in purpose.

On these pages we want to call attention to two recent and highly valuable books on the South and its challenge to the Christian Church. Either or both of the books may be ordered from the Mennonite Publishing House at Scottdale, Pennsylvania. Both books are published by the John Knox Press of Richmond, Virginia. Though produced by Presbyterians and in the interests of the Presbyterian Church, their contents are of interest to anyone who wants to get acquainted with this territory of our country which contains 30 per cent of the land and almost a third of the population.

ONE-THIRD OF THE NATION

The South is a land of mountains, plateaus, river valleys, and plains. Its changing rural life, its growing cities, its high birth rate, and its shifting population offer a great opportunity for evangelism and the building of Christian communities.


LEGEND
Water Power
Cotton
Tobacco
Oil
Steel
Mining
Manufacturing
Kansas City
Missouri R.
St. Louis
MISSOURI
OZARK MTS.
OUACHITA MTS.
OKLAHOMA
Oklahoma City
Arkansas R.
Little Rock
ARKANSAS
Red R.
Memphis
TEXAS
Fort Worth
Dallas
Trinity R.
BALCONES ESCARPMENT
Austin
Colorado R.
Houston
San Antonio
THE COASTAL PLAIN
LOUISIANA
Mississippi R.
MISSISSIPPI
Jackson
New Orleans
Ohio R.
Louisville
KENTUCKY
Nashville
TENNESSEE
Tennessee R.
CUMBERLAND MTS.
BLUE RIDGE MTS.
Birmingham
ALABAMA
Mobile
Chattahoochee R.
Atlanta
GEORGIA
PIEDMONT PLATEAU
Savannah R.
Savannah
THE COASTAL PLAIN
FLORIDA
Jacksonville
Tampa
St. Petersburg
Miami
Huntington
WEST VIRGINIA
ALLEGHENY MTS.
MARYLAND
Baltimore
Washington
James R.
Richmond
Newport News
Norfolk
VIRGINIA
Roanoke R.
NORTH CAROLINA
Charlotte
Catawba R.
Yadkin-Pee Dee R.
SOUTH CAROLINA
Santee R.
Charleston

The Changing South and the Presbyterian Church in the United States

ERNEST TRICE THOMPSON

This 221-page volume costs only $1.00. It is quite readable and bristles with facts. It covers a wide scope as the table of contents indicates. Here are the chapter headings:

The South
The Churches of the South
PART I—Changes in the Rural South
The Rural South Today
The Development of Southern Agriculture
The Status of the Rural Church
What Then Shall We Do?
PART II—Changes in the Industrial South
The Industrial Revolution
World War II and After
Industry and the Church
PART III—Changes in the Urban South
The Growth of Southern Cities
How Cities Grow
The Tasks of the Church
The Strategy of the Church
CONCLUSION
A Final Word

Thompson's book is more than a survey and summary. It has a strong prophetic note. The "solid South" is changing, slowly in some places, quite rapidly in others. Herein lies the challenge. "The Church, particularly the Presbyterian church for whom these pages are written, must take cognizance of these changes and adapt its program to meet them, if it is not to fail in its task." This is really the burden of Thompson's book.

In our time in the South "an unprecedented number of people, many of whom have little or no connection with the church, are tearing up their roots and moving to a new environment, which is increasingly secular in its total impact." Who will capture the religious loyalty of uprooted and shifting populations? In the 18th century the Baptist Church faced a great opportunity as people moved to the South and today it is strongly entrenched below the Mason and Dixon line. In the 19th century the Methodist Church made its great gains as the nation moved westward. It is the hope of the author of *The Changing South* that the Presbyterian Church can find its opportunity in the twentieth century.

"Many forthright statements appear in this book and we are quoting them because we feel they apply quite well to our own denomination. In many ways (in too many ways, we fear) Mennonites are becoming comfortable, middle-class churches with all that this means by way of barriers to winning the masses of people to Christ.

The author quotes Bishop Tanner of the A.M.E. Church as saying that Presbyterianism "strove to lift up without coming down, and while the good Presbyterian parson was writing his discourse, rounding off the sentences, the Methodist itinerant had traveled forty miles with his horse and saddlebags; while the parson was adjusting his spectacles to read his manuscript, the itinerant had given hell and damnation to his unrepentant hearer; while the disciple of Calvin was waiting to have his church completed, the disciple of Wesley took to the woods and made them re-echo with the voice of free grace, believing with Bryant, that 'the groves were God's first temples.' "

The section on "Changes in the Rural South" will be of much interest to Mennonites who may consider living and farming in the South. Current trends toward general farming and soil building would be of special interest to prospective Southern farmers. The chapter on "The Status of the Rural Church" will challenge the missionary-minded.

The rise of industries and the growth of cities are told. Just what happens when a community becomes industrialized? This is answered in a ten-page summary of that remarkable work by Liston Pope called *Millhands and Preachers.*

Again comes the question, "Shall we become increasingly a church of the comfortable middle class, appealing to businessmen, professional men, and independent farmers (in a few restricted areas), to executives and engineers and white-collar workers, or shall we seek to win also those in the lower income brackets, sharecroppers as well as independent farmers, laborers as well as industrialists, the less privileged as well as the more privileged, those who labor with their hands as well as those who labor with their minds?"

In suggesting a strategy for the future Thompson says the church should "encourage the colonization of its members to form new churches and should give financial aid to all enterprises."

As a final word the author says the time has come

To evangelize all classes and groups
To plant churches in needy rural areas
To adapt to a changing scene
To co-operate between agencies of the church such as congregation, synod, and General Assembly.

Church and Community in the South

BLACKWELL, BROOKS and HOBBS

This is a solid work that is packed with vital information and should be in the libraries of all our church schools. While its price of $6.00 may seem high it is well worth this amount for anyone who wants to have at hand an unexcelled source of information on Southern population, migration, farm tenancy, health, and education. The implications of all this to the church are emphasized and anyone who wants to inform himself about Southern communities will very likely find some help from the pages of this book.

Among its valuable contents is an appendix which is devoted to a digest of Southern Rural Communities in the Tidewater Piedmont, Eastern Old South, Lower Atlantic Coastal Plains, Southern Florida, Allegheny, Appalachian, Mississippi Delta, Western Old South, Central Oklahoma-Kansas, Southern Louisiana, Central Texas-Oklahoma, and Southern Great Plains.

On pages 243 and 244 is a digest of the study made by Walter M. Kollmorgen, now head of the Geography Department of the University of Kansas. This study of a Tennessee community of Swiss Germans should be of special interest to Mennonites because it describes the success of a diversified farming program in the South. Readers of THE MENNONITE COMMUNITY will also recognize Walter M. Kollmorgen as the author of an important work on Mennonite and Amish Communities which the U.S. Department of Agriculture published ten years ago.

Community Life

A Balanced Rural Community

(Summary of a talk by Dr. Walter Kollmorgen, Dept. of Geography, University of Kansas, at the Men's Fellowship, Hesston, Kansas, March 26.)

In Lancaster County, Pennsylvania, Amish and Mennonites are competing for land with prices of $300 to $600 per acre, and higher, while 100 miles north or south is land with possibilities that is available for only $120 to $150 per acre.

These communities are attempting to expand horizontally, getting farms for all their members, resulting in vigorous competition and high prices for land.

In the olden days, strong communities were maintained by social, religious, and language barriers. The religious leader was also the community leader. These communities were subject to the very stern code of life of amassing wealth (farms) and hard work. The young people may have rebelled against such a system of hard work and long hours but the horse and buggy made it easier for the religious leaders to control their activities. That period of community life is just about over.

Technology has come into every community. The minister is no longer the only leader of the community and consulted before major decisions. Leadership in our present-day communities is very diverse—with specialist leaders in every line. One person cannot expect to be an authority or specialist on farm tractors and machinery, soil conservation, fertilizers, crop and animal breeding, marketing farm products, etc.

Where there is no vision, the people perish. Our communities must recognize the change that technology or scientific knowledge has brought to them.

There is no longer opportunity for great horizontal expansion; it must be vertical. All our young people cannot go into farming; many must find employment in industry and other businesses. In the city, the individual is a lost personality; he has no feeling of responsibility to his fellow man or next door neighbor.

How can we have vertical expansion to provide job opportunities and retain the desirable qualities of the rural community? We just bring job opportunities to our rural communities in small industries and businesses. We need to have a home program for those working in industry—a house with a small amount of land to provide diversion activities in the garden, workshop, etc.

A balanced rural community will not only provide job opportunity for its young people but also provide recreational activities in the community and enough other attractions to hold them. If we do nothing, our rural communities will continue to decline. *Where there is no vision, the people perish.*

From notes taken by LESTER I. CULP

Hints for a Healthy Old Age

Healthy Old Age comes most surely if we plan for it while still some vigor of youth remains. The one who begins to be a philosopher at 40 thereby builds for serenity at 80. The one who frets and worries at every misadventure of middle life is not cultivating health and peace for older years. As we reach the "evening of life" we ought to step into the quiet happiness that one has a right to expect after a day of hard work. But without health there can be little happiness. Among the chief reasons for failing health in old age are the various "strains" upon mind and body. Take off the strain!

Eye Strain, for example. Constantly I find elderly people cutting their efficiency down and adding to their burdens because of failure to have eyes examined and glasses changed. "My old specs are perfectly good. Why should I spend ten dollars for a change!" Because aging eyes need more help and the new glasses will help you do your work without getting tired. I have even seen mature folks struggling along with cataract, perhaps not knowing that cataract can be cured by a really simple operation.

Ear Strain is just as real as eye strain. Some aged people hear well but many others do not. In old people deafness cannot be cured, but nine cases in ten can be much helped by the use of an electrical hearing aid. They are not conspicuous. Their use gives great relief.

Heart Strain is the commonest strain of all. Your heart has reached the condition in which it has its limitations. To try the hard work of younger days is folly. You may pride yourself upon your ability to pitch a load of hay with any young chap. But if you want to live long, comfortably, you won't do it. Especially will you be on guard against any strain that is sudden and unusual.

Arterial Strain is not altogether avoidable. As years increase the arteries grow older. There is a normal increase in blood pressure. There is some hardening of the arteries. These things are natural enough and constitute another reason why you should "live on a level." Diet should incline to less meat, more green vegetables, avoidance of spices and stimulants.

Digestive Strain. As years increase our tissues do not waste as in younger days; we need less fuel. If we persist in eating great, hearty meals we put a great strain upon the digestive system. There is no occasion to do this. As we grow older, our meals should be lighter, leisurely, and regular. Our food supply may be cut one half in many cases. But remember that the "protective foods" with their vitamins must not be stinted.

A form of strain quite harmful to old people is straining at stool. This is definitely dangerous for those with high blood pressure. The bowels should be kept to daily activity by including in the diet such "roughage" as lettuce, chard, cabbage, or other such vegetables. Water drinking is helpful in preventing constipation. Those who must have extra help can take mineral oil, eat bran, or use agar occasionally. When straining at stool has provoked piles it pays to buy of a druggist a hard rubber "pile pipe," and inject into the rectum, before and after bowel action, some lubricant such as cold cream or plain vaseline. The use of enemas, though not desirable, is better than the cathartic habit.

It is true that old age may well expect some aches and pains. But that does not mean that one need give in to them without an effort for relief. Common ailments are rheumatism, disturbances of blood pressure, inability to control the bladder properly, backache, and constipation. I agree that it is seldom worth while to spend money for repeated "treatments" that do not cure. But certainly you owe it to yourself and family to have at least one thorough "going over" by a first-class doctor to find out what can be done. I have known such ailments of old people to be cured in many cases. And the relief is always worth the money not only to you but to those who help bear your complaints.

Old people should give careful attention to the teeth. Old stumps and snags left in the mouth are very dangerous to health. They may provoke cancer. Artificial teeth often give great relief and add much to appearance. Skillful dentists now do this work with wonderful success. It costs money but is a good investment.

As age increases the body does not generate so much heat in cold weather. The bed should be warmed and if necessary the sleeper should wear bedsox as well as comfortable pajamas or gown. The sleep of old people is easily disturbed. It is much more likely to be sound and refreshing if the sleeper is comfortably warm, and this can be accomplished even in cold weather without sacrificing fresh air.

Several have asked me about taking tonics. It is unwise to take medicinal tonics unless prescribed by a doctor to meet your special needs. Tonics are only whips. Old age cannot respond to whipping. The only tonics permissible are rest and nourishing food. If old people can take it cod-liver oil may be helpful, but more because of its food and vitamin content than because it is a medicine.

—Charles H. Lerrigo, M.D., Health Adviser

Funerals and Florists

While we're on the subject of funerals we ran across this story the other day in a midwestern city. Preachers had been suggesting to parishioners that instead of having friends of the family send in hundreds of dollars of flowers when death comes that they might be asked to contribute to worthy purposes of the church. The custom was growing. Death notices frequently asked friends-of-family to contribute to this or that indicated institution instead of providing flowers. The local florists kicked. The newspaper owner then told the ministerial association no more death notices carrying "omit flowers" would be printed. He said he wouldn't carry family's suggestions that gifts be made to some designated purpose—and that would be fair, in his opinion. *Comment*: This is what they call freedom of the press, maybe. But the preachers in the town will soon be getting out, we think, a little dissertation on what constitutes a Christian burial. One of its principal points will be that waste and conspicuous consumption are pagan, not Christian, characteristics. . . .

—Francis McPeek, in *Labor Letter* of February, 1952.

MAKKUM POTTERY

[Continued from page 19]

in rich colors on hand-shaped pottery. One is also impressed with the quiet order of the factory in which the trained artisan labors and creates close to the finished product. It is an insight into manufacturing before industrialization takes over.

The writer is not in a position to estimate the artistic value of Makkum as decorative earthenware (faience). It has not received the fame of Delft, although it is known abroad and praised particularly for its rich colors. At its present stage of development, it no doubt may be classified as a significant type of folk ceramics. If the blacks of the Italian majolica are successfully reproduced at Makkum, it will gain more renown. For the Mennonite world, it is important to know that in an out-of-the-world village in Friesland a Mennonite family has been making beautiful pottery continuously for almost three centuries.

Farm Outlook

When people feel uneasy about the future, there is a tendency for them to slow down spending and increase savings. The present rate of savings is abnormally high. The down tilt in business is being watched with increasing concern. A number of people are saying, "I am saving cash. It will buy more later." Most economists, however, expect this year to compare favorably with 1951.

Our rapid population increase is such that a new town of 7500 people is added each day—365 such towns each year. This trend in population is expected to continue for about two decades. Feeding and clothing these new people means new markets for farm products and emphasizes the importance of Conservation Farming.

According to research studies, the highest labor income for farmers is in the 30 to 39 age bracket. Age brackets upward from 50 years show a steady decline in earnings.

Bulk feed delivery is proving popular with farmers according to a recent USDA survey. Older farmers and those physically handicapped can carry on good-sized feeding operations without extra help if they do not need to handle 100 pound bags. Storage space should be located on the farm so that the feed can be readily moved from the truck to the bin. Convenience and savings in bag costs are sufficient to pay for extra farm storage

The present feed situation may not change much in 1952. Feed grain reserves are being cut and will be at critically low levels even if an average crop is produced this year.

We can look for fewer long-fed cattle and fewer early spring pigs to come to market this summer. The net result will make for a "dry spot" in livestock marketing during the summer months which should reflect in better livestock prices.

The future for family dairy farms is unusually bright compared with many other farm enterprises. Fresh cows should command a premium this fall. If you need replacements this year, buy now.—S. J. S.

Farms and Young People in Bucks County, Pennsylvania

"There are still high-priced farms for sale," comments Mrs. William H. Lewis of Perkasie, Pennsylvania, in a recent report on her community. She goes on to say, "I feel sometimes folks are making the mistake of selling for the high dollar when our own youth would be glad to take up farming as a livelihood if someone would give them a lift. The Lord knows whether or not we are good stewards of what we possess."

PASSING LAND

[Continued from page 15]

to make sure that he got the home place.

Under a method used in *still other communities,* the parents transfer the farm to one of the children in return for a contract of support. Thereby, the son and his wife agree to furnish food, housing, medical care, burial, and other expenses. A mortgage can be used to guarantee performance of the agreement. If the conditions of the contract are not met, the mortgage becomes due. If they are fulfilled, then the mortgage is canceled at the death of the parents except for such payments as might be specified for other brothers or sisters. This provides a retirement income for the old folks from the farm, but still allows the next generation to assume active operation of the unit.

Important Considerations

Such contracts should be written in exact detail. When drawn to avoid misunderstanding, this kind of arrangement has many advantages. The parents have a retirement annuity. The new operator can take over the business without restraint. And it can be arranged to give proper consideration for other members of the family.

Whether the farm be transferred within the family by will, gift, or contract, the plan should provide for several things. It should encourage the improvement and conservation of the farm by the family member who takes over. It should guarantee adequate care for the parents during the period of retirement. And it must provide for satisfactory settlement with other family members. The agreement should be written so that all members of the family understand it.

FARMER AND FLOCKS

Ervin Gingerich feeds his flock of 2500 Barred Rock pullets. The Gingerich family was living on an 80-acre farm near Zurich, Ontario, when this picture was taken. In the last year they moved to a 100-acre farm at Ailsa Craig. Gingerich is active in the teaching and missionary work of the local congregation.

The study of the Mennonite community shows that proper forethought and family planning can do much to cut tenancy and to improve soil conservation.

The most important information that came to light in this study was that the success of any of these or similar plans rests ultimately on the family. Regardless of how poor the children themselves, if they desire to keep the farm in the Mennonite community they can do so by working together in the Christian spirit. On the other hand, if there is no Christian spirit among the members of the family all of the wills, laws, written agreements, etc., will not be able to accomplish the desired ends.

If we are concerned about aiding our Mennonite community, then we must first seek to develop more completely the Christlike way of life in the family and in the church. Second, we must provide information about the various methods which may be used to accomplish land ownership. Third, we must prayerfully put these methods into operation.

The above program will be the concern of all church members. It will be the special concern of the homes with children. But this program can also be used by single people and childless couples who own land. They can aid their neighbors' son or nephew to become a landowner. By such action their valuable "going concern" can be kept alive and another family added to the Mennonite Church. Such action becomes the highest type of stewardship of the resources God has entrusted to us. For we use our resources to aid others to become members of His church.

ROCKY MOUNTAIN CAMP

[Continued from page 7]

our young people of the immediate area, but also a demand from our families for a camping experience. The Rocky Mountain Camp is located in a place where each summer scores of Mennonite families from over the church come for a vacation. At present they must find their fellowship in a commercialized environment that is not conducive to spiritual growth. The Mennonite church needs a "little village" of cabins that can be a haven for those families who desire a vacation in the mountains apart from the sins of the commercialized vacation spots. This is provided in the development of the Rocky Mountain Camp. About a half mile from the camp site for youth an area has been secured from the Forest Service for such a development. Individuals throughout the church can build cabins on this area for their use, for their friends to enjoy, and for other Mennonite families to occupy at times when cabin owners are not using them. Details of this plan can be secured from the association. From this location one is within a couple hours' driving radius from the sight-seeing trips that you would want to take. In fact, one is as conveniently located in that respect as if a cabin were secured in Colorado Springs or Manitou. It is hoped that development of this program can get under way this summer. Families who enjoy outdoor living are welcome to the facilities of the outdoor camp over week ends and other weeks as provided.

Plans for the Summer

The church camping program is filling a large place in the total program of our churches. More and more church leaders are seeing the tremendous influence of camping and are using it as a powerful tool for evangelism and indoctrination. Church camping is not an attempt to replace any other teaching or evangelistic agency of our church. Neither is it an outdoor playground where exercise is the main objective. It is an actual twenty-four-hour-a-day living experience with God in the great outdoors, shared by camper and counselor alike. The church camp becomes a huge laboratory, much better than man can plan or build. The great outdoors is the classroom. The rocks, the trees, the stream, the clouds, the sky, all unite in praising God and in helping the camper understand his proper relationship with his Creator. This then is the real meaning of church camping—to give meaning to the real values of life, to evangelize, to indoctrinate.

This summer, and each succeeding camping season, this is the goal of the Rocky Mountain Camp. The summer schedule calls for eight weeks of camping for children, families, and young people. The development will be only partially completed, and campers will bear that in mind when they come. Sunday services will be provided each Sunday morning during July and August for the benefit of any tourists or campers who are in this area over the week end. The outdoor camping facilities will also be available to families and groups at such times as they are not being used by planned camp programs. All week ends will be open for families and others.

The Sponsoring Agency

The Rocky Mountain Mennonite Camp is controlled by an association incorporated in the state of Colorado as the Rocky Mountain Mennonite Camp Association. This association is made up of persons throughout the church who are interested in the camping program to the extent that they are making financial contributions to its support. The association is built around the selling of memberships rather than shares. Yearly membership requires a contribution of at least $10.00. Life membership is established by a contribution of $500.00 or more. The association is asking for $10,000 in memberships for present development necessary for the summer program.

The Board of Directors controlling the camp program and development are a church-wide representation of seven men. The bylaws of the association provide the following board: Two members are appointed by the executive committee of the South Central Conference district; one appointed by the executive committee of the Colorado Christian Workers' Conference; one appointed by, or elected from, the South Central Conference MYF; and the remaining three elected by the association from the membership. The present board is as follows: W. J. Dye, acting administrator of the Mennonite Hospital, La Junta, Colorado, president; Harold Dyck, sales manager of Hesston Manufacturing Co., Hesston, Kansas, vice-president; Harold Hjelmstad, Maple Crest Hatchery, Denver, Colorado, secretary-treasurer; Allen King, farmer, Hutchinson, Kansas; Isaac Leatherman, youth leader, Cheraw, Colorado; Clarence Ebersole, post office employee, La Junta, Colorado; and Leonard Lichti, director of personnel at Hesston College, Hesston, Kansas.

Membership in the association is open to any persons within the church who are interested in this program and who feel they would like to help. The association recognizes that it has a responsibility to the Mennonite church at large as well as to a local constituency. Pray that the will of the Lord will continue to operate the Rocky Mountain Mennonite Camp and that many souls will find rest and Christian growth as they come to the Rockies to camp.

Coming in future issues

The Planting and Growth of a Community in Northwestern Pennsylvania *Delmar Oswald*

Franconia Mennonite Aid Plan *Ernest R. Clemens*

Your Life and Mine *Lester I. Culp*

The Role of Diet in Mental Health *Denton E. Croyle, D.D.S.*

Aged People and the Church *Clayton Sutter*

Who Gets the Family Farm *John F. Timmons*

Homemaking
Young Community
Viewpoints on World News

Viewpoints on World News

Japan Becomes an Independent Nation

Carl Kreider

> Carl Kreider writes from Tokyo, Japan, where he is serving the International Christian University. This is his first article since his going to Japan and he states, "I do not plan to write on Japanese subjects all the time, but I thought that I could be forgiven if I would use it as the subject of my first article."

The ratification of the Japanese Peace Treaty by the United States Senate late in March meant that Japan would become an independent nation again. As a result, America will restore normal diplomatic and commercial relations with a country whose government and people only a decade ago were being berated by almost all sections of the American press as being inhuman beasts and fanatical fighters with little sense of honor. It will be the purpose of this article to assess the forces which will make for success or failure in American-Japanese relations in the years which lie immediately ahead.

At least two factors presage continued amicable relations between the United States and Japan. The first is the strong majority vote in the Senate approving the ratification of the peace treaty. When the treaty was drafted in San Francisco last September it was clear that it represented significant statesmanship. Although the treaty contained regrettable weaknesses in that it permitted Japanese rearmament and called for the continued American occupation of the Ryukus Islands, the treaty as a whole was a vastly better document than seemed possible so soon after the heat of the conflict. In general, the United States has imposed relatively few punitive measures against Japan; in particular, the United States has not asked for reparations payment which would have crippled the Japanese economy. The treaty was drafted by experts under the capable direction of John Foster Dulles. To be effective, however, it needed the approval of two thirds of the members of the Senate. The heavy majority vote of 66 to 10 was appreciatively received by the Japanese because it was clearly a bipartisan vote of confidence for a treaty which is generally well regarded in Japan.

In the second place, the record of the American occupation forces, though by no means as nearly perfect as it was often painted by certain sections of the American press, was certainly one of the best in history. The improvement in the status of women in Japan, the promotion of a framework within which Japan may gradually develop a truly democratic society, and the significant progress in land reform are three policies of the American occupation forces which may well make a lasting impression on Japanese society.

On the other hand, one should not be blind to the tremendous dangers which currently beset American relations with Japan. The most immediate problem seems to be the question of how long American "security" forces can remain in Japan without impairing the friendship with the Japanese people. The president of Tokyo National University is reported to have said recently that American security forces can do more in the next few years to kill the souls of the Japanese people than the atomic bombs did to kill the bodies of Japanese. Some Japanese feel that American forces are needed in Japan at this time to prevent possible aggression by communist China or Russia. Whether such aggression will seem to be a less desirable alternative than continued presence of American troops on Japanese soil will probably be determined in a large measure by the attitude of both the rank and file of the troops and their commanding officers. Will the officers regard themselves as the invited guests of a free and sovereign nation, or will the occupation attitudes persist?

Some American Ways in Japan

Above all, what will be the attitude of American troops and other Americans living in Japan? For more than six years Americans living in Japan have been a privileged race. At a time when the Japanese were trying in vain to see in the light of electric lamps limited in size to eight watts American troops were profligate in their use of scarce electric current. While the Japanese were hastily rebuilding their small flimsy wooden homes which they could not afford to heat, Americans were living in well-heated homes which were not destroyed or new homes which were built especially for them. How long can poor Japanese people in Tokyo walk without rancor past long rows of good American houses in front of which American cars are parked? As American cars were driven down the narrow Japanese country roads these past few years, the American drivers were entirely too willing to blow their horns at Japanese pedestrians in a way that must have seemed arrogant by Japanese who have never known the joys of car ownership. When the roads are wet (and they often are in this country with its abundant rainfall) American cars have frequently bespattered pedestrians with mud. Each of these items may appear to be small, and a Japanese could probably mention many annoyances they have suffered which are much more significant, but the cumulative impact of even these minor items upon the Japanese will

[Continued on page 33]

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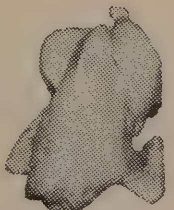

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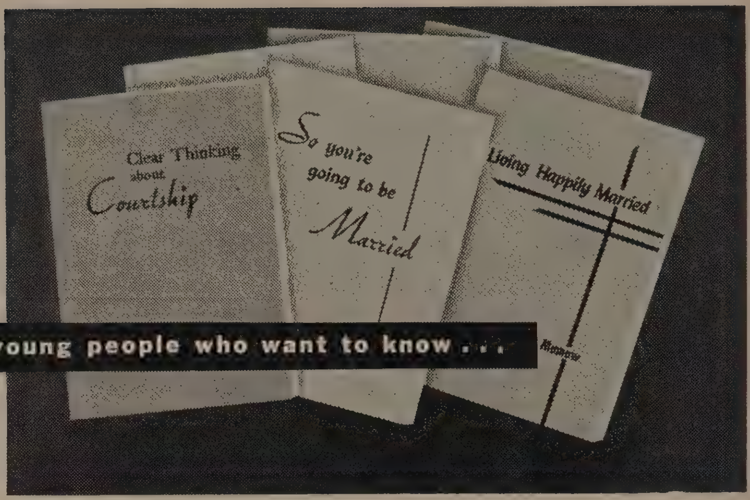

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WORLD NEWS

[Continued from page 30]

be profoundly unpleasant if they are continued after Japan becomes a free nation.

It is clear that American "security" forces must be withdrawn from Japan at the earliest possible date. If this is done, however, it must not be on the condition that Japan rearm in accordance with American specifications. America is living under the delusion that Communism can be stopped by armed might. It is still too early to say whether the American economy is sufficiently strong to permit indulgence in the luxury of this myth. It is abundantly clear, however, that the Japanese economy simply cannot stand the huge expenditures which modern armament seems to require. Japan is a poor country. The homes, the schools, the hospitals, and the roads of Japan all need improvement. From 1937 to 1945 these improvements were deferred in order that Japan might possess a military force unequalled in the East. Behind the shining armor which resulted was untold suffering, not only in Japan but all over the world. America should not ask Japan to repeat this mistake.

Fairness in Trade Is Needed

In addition to the military pitfalls which may easily destroy friendly relations between the United States and Japan there are economic, social, and cultural problems which must be solved. There is sufficient space here to mention only the economic problems of Japanese foreign trade. In recent weeks Japanese newspapers have reported discussions in the United States of the imposition of higher American tariffs on Japanese china and on tuna fish. If tariffs of this sort are imposed, Japan may be forced to trade mainly with communist countries. Before the war Japan was able to live largely by exporting raw silk to the United States. In this way she obtained dollars to buy American raw cotton which Japanese textile factories wove into cloth for home consumption and for export to buy food from many other Asian countries. The development of synthetic fibers (especially nylon) has destroyed this trade. Japan now needs to trade both with America and with communist areas if it is to meet the needs of its large and rapidly expanding population. If the United States takes a selfish attitude on these points, the feeling in Japan may well develop that under the thin veneer of magnanimity the whole base of Japanese-American relationships in the past six years has been a selfish one. Does America really want to be friends with Japan, or is Japan only a pawn in the game of power politics currently being played by Russia and the United States?

Peace Necessary for Spreading the Gospel

Christianity's advance fortunately is not dependent entirely upon the vagaries of international relations. The remarkable opportunities afforded Christianity in Japan during the past six years, however, certainly have arisen in part from the friendly relations between the United States and Japan. Similarly, the virtual cessation of missionary activity from 1941 to 1945 clearly was the result of hostilities between the two countries. May the forces working for peace be strengthened in order that the supremely important task of preaching the Gospel of Jesus Christ may be unimpeded by international strife.

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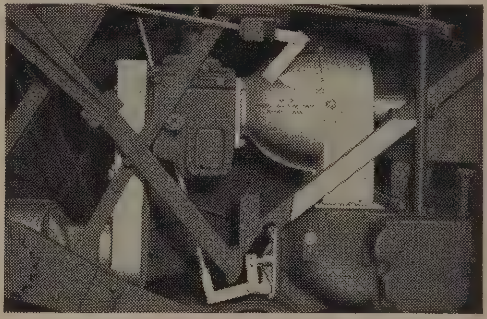

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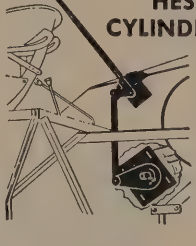

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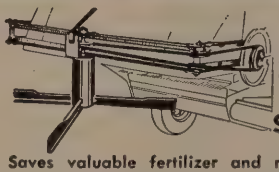

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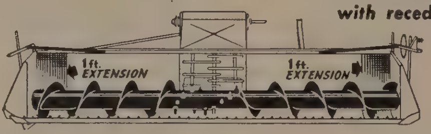

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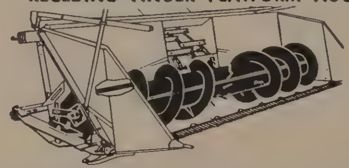

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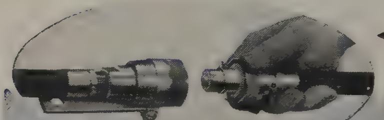

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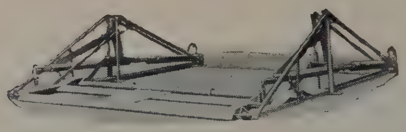

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Our Churches

The **Sunnyside Mennonite Church** is one of the numerous new churches that have been built in new Mennonite communities in the last 10 or 15 years. It is located in the open countryside about six miles from Meadville, Pa., and two and one-half miles from Conneaut Lake. It was built in 1939. Note the attractive shrubbery around the building. Present membership is about 112.

Ministers of this church are Daniel Johns and J. W. Oswald. Robert E. Myers and Joe Miller serve as deacons.

Other congregations in the community are the Britton Run near Spartansburg and the Beaver Dam which is an outgrowth of Erie County.

In these newer, small congregations, it is reported, there are activities for all and each one is responsible to do his part.

Mennonite Community

JULY 1952

Volume 6 Number 7

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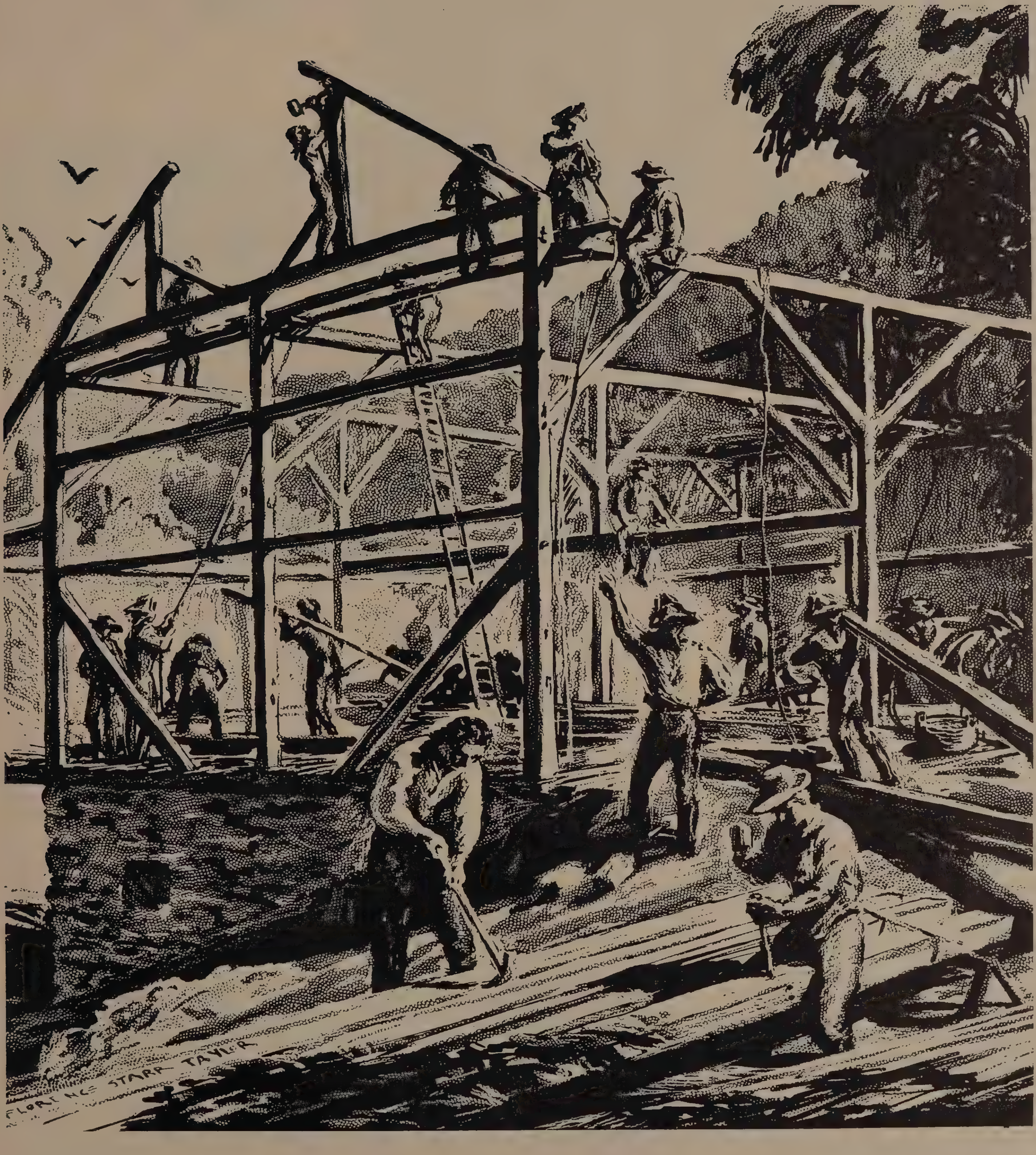
When We Build

"When we build let us build forever. Let it not be for the present delight, nor for the present use alone! let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, See! this our fathers did for us." –John Ruskin


FLORENCE STARR TAYLOR

The Planting and Growth of a Community in
Northwestern Pennsylvania

Delmar Oswald

ALTHOUGH Mennonites in every state can trace their ancestry to Pennsylvania, fifteen years ago there were no Mennonites in the two northwestern Pennsylvania counties. Now there are four flourishing churches in Crawford and Erie counties. The Britton Run congregation near Spartansburg is located in the eastern part of Crawford County. The Beaver Dam congregation, an outgrowth of Britton Run, is in Erie County. The first Mennonite Church, a mission church, gives its witness in Meadville, a city of 25,000 people. The fourth and largest of the churches in this community is Sunnyside, near Conneaut Lake. It is a community settled largely by those coming in from other states.

In 1935 here were several folks actively engaged in city mission work in the city of Meadville. They were serving the Lord in that capacity but still earning their own livelihood in a community some distance from fellow Mennonites. These folks were holding services regularly in an abandoned schoolhouse in the city of Meadville. Feeling the need of more workers, one of them, Nelson King, wrote a letter to the *Gospel Herald*. This letter also told of economic possibilities and opportunities in this farming community. This letter aroused interest in many a household in the Middle West. Ira Miller of Manson, Iowa, was one of the first to become intensely interested. He and his brother, Dan, being farmers at heart and trying to make ends meet under adverse conditions, were willing to try something different. Truly, Manson, Iowa, is in the heart of the corn belt and a prosperous community, but it was difficult to continue renting when so many landowners were farming a section or two. So Ira started to correspond with Nelson King concerning the country, farming possibilities, finances needed, etc. Soon a letter was received which contained many an answer to those perplexing questions. But that was not enough; so in the fall of 1936 Dan Miller with his wife drove their '29 Chevrolet to the East to see for themselves. They spent a few days traveling around the country with Nelson King. When he was ready to return to Manson, Dan had rented two farms, one for himself and one for his son Jess.

FIRST SETTLERS

Dan Miller and his wife were the first Mennonites to settle in the area. They came from Manson, Iowa. Miller is now retired from farming.

Then in February of '37 the great trek began for the Millers. Jess moved out first. The following month Dan left with household belongings in a trailer and his team of western geldings and some of the heavier furniture in a truck. When Jess moved, a brother-in-law, Albert Birky, came along and rented a farm for himself and moved East in March. What was Manson's loss in 1937 was Meadville's gain, for in that year Joe H. Egli and Vernon Hooley also moved in.

These five families moving into this community soon swelled the crowd at the old Reisinger Schoolhouse on Baldwin Street Extension in Meadville. This building had already been condemned, but nothing was done about it until the city authorities demanded them to vacate. Upon the invitation of some friends the United Presbyterian Church in Meadville was opened for services several times. Finally, there was no place to worship; so the Ohio Mission Board came over to investigate the possibilities of putting up a new building. Albert Horrisburger, an emigrant from Ohio and now settled in this community, offered a plot of ground free of charge for the site of the church. This was off the main highway about a mile but only about six miles from Meadville. This the Mission Board accepted.

This new building was to have a main auditorium of about 40 by 60 feet with a complete basement, two

---

Delmar Oswald moved to Meadville, Pa., from Nebraska in 1940. He spent two years in CPS and now serves as manager of Loblaws self-service grocery store in Titusville. He is married and has a four-year-old son.

Fifteen years ago there was no Mennonite community in these parts. Today there are four flourishing churches.

SOWING OATS

Daniel Miller was sowing oats on the farm of his uncle, Orval Miller, when this picture was taken in May of 1952.

anterooms, and a balcony. Finally, in the spring of 1938 the work was started, with much of the labor being donated by the local members. Several carpenters came over from Ohio. The Mission Board financed the building up to a certain point. In the fall of '39 when the framework was up, roof on, and the basement nearly completed, services were held in the basement as work continued on the main floor. When only the subfloor was laid, services were held in the main auditorium. This was the last Sunday in March, 1940. At this time the Mission Board was in debt with the building to the amount of $250.00 and they made the following offer to the congregation. They agreed to pay half of the debt if we would pay the other half and finish the work. To this we readily agreed. It was not until '42 that the main floor was completed. In 1943 the yard around the church was graded. The following year a cement porch in front of the church was built with sidewalks to the rear; the stairway and balcony were also completed this year. On September 17, 1944, the Sunnyside Mennonite Church was dedicated. At this service, S. E. Allgyer, Stanford Mumaw, and D. D. Miller were here with Bro. Allgyer preaching the dedication sermon.

Early Growth and Starting of Churches

During these intervening years the community continued to grow. In '38 Ira Millers and Simon Litwillers moved out from Manson; Orval Millers from Manson in '40; George Shetlers and Joe Millers in '38 from Illinois; Vallie Gerbers from Manson in '39; Simon Griesers and Chris Bechlers from Manson in '38. Roman Yoders moved into the Britton Run community in 1938 and later moved into the Sunnyside community. These drought years had an effect on some Nebraska folks; so J. W. Oswalds, Ray Steiders, Harold Steiders, and Henry Steiders moved out from Cuming and Fillmore counties in 1940. Also the same year brought Robert Myers from North Dakota and Elias Schlabachs from Delaware.

Many tales could be told concerning the journey from the western plains to the eastern hills. At times we had to push or be towed up the hill—that three-mile-long hill—traveling nine in a car—now and then a breakdown or possibly a flat tire were just some of the many things that happened to different ones as they traveled to those greener pastures beyond. In this promised land there were disappointments and trials. Many a tale could be told of hardship, discouragement, and sickness. Those of us who hadn't seen rain for several months experienced four weeks of rainy weather the first month of our stay in this country. It seemed pretty nice at first, but we began to wonder if it was this way all of the time.

SPRING PLOWING

John Oswald plows one of the fields of his 100-acre dairy farm. There are five children in the Oswald family.

Most of us who moved in from the West were farmers; so we took to farming in a new land. There were several exceptions to this. Orval Miller's first occupation in this community was that of a retail milk deliveryman. Now after more than ten years he is still at it. Henry Steider was a carpenter-farmer in Nebraska; so he took up carpentering in this community. He helped to lay the main floor in the church. Farming practices were much different in this land than they were in the West. Everything was on a much smaller scale. Very little tractor farming was done yet at this time. But land and farms were cheap. Many farms were lying idle. One of the greatest drawbacks in getting settled was a shortage of funds. It was much easier to get a start farming here than in the West. Many farms were rented on a 50-50 basis. About all that was needed was the will to work. The profits were divided equally between the renter and the owner; so in just a few years the renter had quite a start in livestock.

In the fall of '37 the group of Mennonites worshiping in the Reisinger

AT THE LOOM

J. W. Oswald and wife, parents of the author, are at work on a loom. They weave rugs, some of which are sold at the farmers' market in Meadville. The Oswalds came from Nebraska to Meadville, Pa., in 1940.

Schoolhouse were not organized into a congregation but felt they should be. So in October of that year, Bro. E. B. Stoltzfus of Hudson, Ohio, a member of the Ohio Mennonite Mission Board and also having bishop oversight of this group, came to hold communion and baptismal services. At this time the church was organized with forty-four charter members. The following brethren were chosen as trustees to serve for one, two, and three years respectively: Albert Birky, Dan H. Miller, and Nelson King. When the first families moved in from Iowa, Nelson King was serving as Sunday-school superintendent with Merle Swavey, Sr., serving as his assistant. Sunday school was held regularly. Cora Baer and Ada Shoup had been sent into this community before this in the interest of mission work. Nelson King had moved in from Ohio and was also actively engaged in mission work. Merle Swaveys, Titus Knights, and Oscar Brawley were among the first converts. In '37 Bro. Eli Kramer, a deacon, was sent in to serve as pastor for this group. In '40 J. W. Oswald, a minister from Nebraska, moved into this community; he served the newly organized church in this capacity. Robert Myers from North Dakota was a deacon. We now had three ministerial brethren. E. B. Stoltzfus was bishop of the congregation for some time and then A. J. Steiner served us for some time. D. D. Miller of Berlin, Ohio, now has bishop oversight of this congregation. James Steiner served the congregation as pastor for a number of years but because of ill health moved back to Ohio again; so in the summer of '49 Daniel Johns with his family moved here from Wayne County, Ohio. This young man felt led to accept the call to serve this community as pastor; so on July 3 of that year he was ordained to the ministry at the Sunnyside Church.

Place of the Weekly Prayer Meeting

Prayer holds a prominent place in the life of a Christian and this community is no exception. The weekly prayer meeting was held while holding services in the old schoolhouse.

A TALK ON INDIA

A returned Mennonite missionary from India, Florence Nofsinger, speaks to the students of Daniel Johns' school and demonstrates the costumes of India. The children of this public school listen closely.

A MISSION CHURCH

In the city of Meadville is a mission church. Its first pastor was Eli Kramer and at present his son, Raymond, is pastor. The mission includes boys and girls special activities in its program.

Weekly prayer meetings are still held at this church. They were discontinued for some time during the war years. One of the greatest drawbacks in this community is the fact that we are so widely scattered. So during the war years and the time of gasoline rationing it was necessary to discontinue the midweek meeting. Evening meetings were held regularly until during the war. Then for some time we had our young people's meeting in the afternoon on Sunday. Members would carry a lunch and thus save one trip.

The four churches in this community are bound together by the ties of fellowship. In the spring and the fall of the year a joint Sunday-school meeting is held at one of the churches. A guest speaker is invited in from some other community and the ties of fellowship are strengthened by these meetings. About 1944 an annual youth conference was organized. In 1948 the annual meeting of the Ohio church conference was held at this place. Evangelistic meetings are held yearly. Wm. G. Detweiler held the first revival meetings at the old schoolhouse in Meadville. Summer Bible school is held annually. The enrollment last year was 111. The young people of the church have a youth missionary project. The project for this year is a field of cabbage. The young sisters of the congregation have organized a junior sewing circle. Just recently a Mennonite Youth Fellowship unit was organized.

One of the advantages of a small congregation is that each one has a work to do. It seems the congregation is well organized and nearly all take an active part. Each one feels his responsibility in serving the Lord for what has been done for him.

Farming and Industry

This new community was largely a farming community with a good bit of dairying. Most of the earlier immigrants thus settled on farms. But it is also an industrial community. The city of Meadville has quite a number of industries. It is the home of the Talon zipper, a rayon plant, several tool factories, iron works, and railroad shops. Those who were able to equip

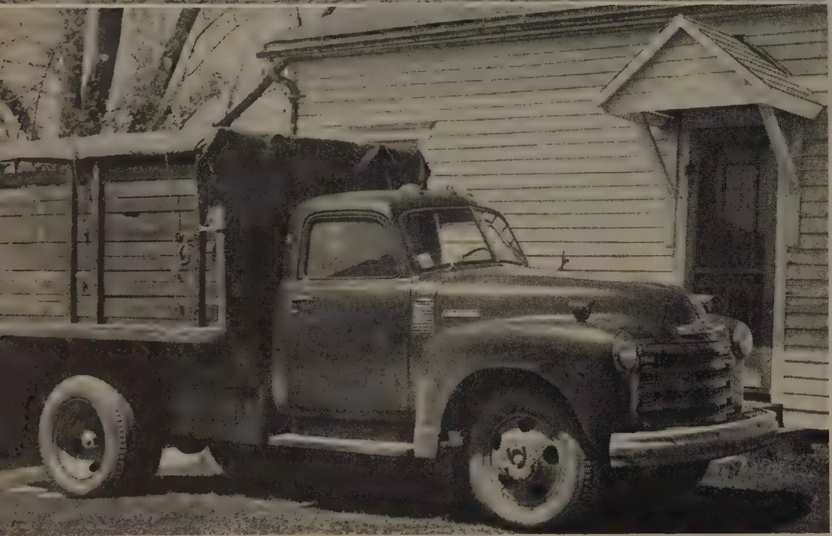
DAIRY FARM

The farm of Mervin Gerber has 120 acres and 24 dairy cows. Besides this one, Mervin and his brother Kenneth farm two others and operate two milk routes.

Upper Left:

FARM AND FACTORY

Irvin Egli, son of Joe H. Egli, operates a dairy farm while his father works in a factory in Girard. The Eglis came to Northwestern Pennsylvania from Manson, Iowa.



Lower Left:

POULTRY AND EGG ROUTE

Ivan Burkey operates a poultry and egg route between his home and Butler, Pa. Here is his truck parked before his father's home.

Upper Right:

ON A PARTNERSHIP FARM

Rollin Shetler is in partnership with his father on a farm that has a herd of Guernsey cows. He is shown here in the pasture with part of the herd. Rollin is a former worker at the Mennonite Publishing House.

Lakeview
DAIRY

Lower Right:

ON THE DELIVERY

Merle Swavey, Jr., is on the job in Meadville with his Lakeview Dairy truck. Each day he delivers about 400 quarts of milk with the help of Willard Myers, an employee.

and make improvements on a farm are now getting well established. However, now there are only about one third of the members living on farms and depending entirely upon them for a livelihood. Another third are employed away from home but still live on farms. The occupations of the remaining third are varied. Two are self employed; one of these has a body shop and another has a milk bottling plant. We have salesmen, a grocer, a railroad employee, carpenters, feed mill workers, and factory workers.

Many Own Their Homes

One of the advantages of this community is the possibility of home ownership. Of the thirty families, twenty-four of them own their own homes. Up until recent years one could buy a farm or home almost on his own terms. Places are much harder to get now, but there are many advantages of owning a farm even though one may be employed in town. It provides a little additional income and is also a much better place to raise a family. There are quite a number of the young folks employed on farms as well as in town. But a goodly number of them are staying out of industry which requires Sunday work, thus taking a lower salary job.

As we consider the outlook of this newly established community we find that the church is well organized, with a pastor, minister, and deacon. The laity is active in promoting Sunday school, summer Bible school, midweek meeting, sisters' sewing circle, young people's Bible meeting, special programs, and joint programs. We are affiliated with the Ohio and Eastern A.M. Joint Conference and with the Ohio Mission Board. The church gives regularly to the Ohio and general mission boards.

The relatively large group of young people and young married couples presents a great challenge. During CPS camps we had twelve young men in civilian public service. There were several who accepted military service and have not been won back to church fellowship.

Challenge of the Future

Out of a Sunday-school enrollment of 140 we have about 65 children sixteen years old and younger. These children of today will be our church of tomorrow. It is our challenge to see that they are brought up in the fear of the Lord. We are challenged in this community also because it is a new settlement and the number of Christians who teach the all things is very small. We don't need to go far to see the need of personal work.

FARMERS' MARKET

Quite a few farmers from the Mennonite community have stalls in the large market place in Meadville. Fresh eggs, poultry, vegetables and baked goods are sold.

Soon after this congregation began to worship at Sunnyside, several members continued the mission work at Meadville. Now with the congregation well established, we should look for other open doors.

On the other side of the outlook our congregation consists largely of two family groups. This is not ideal in a small congregation and presents social problems for our young people. We would welcome further migration to our community.

Materially, the opportunities are not too limited. It is still a farming community and there are still opportunities of getting a start in farming. Farms are not so plentiful as they once were, but for one interested in farming as a vocation there are still plenty of farms and land available. One of the disadvantages, as mentioned before, is the fact that we as Mennonites are quite widely scattered. It is quite difficult to work together as much as we would like to with our daily work, but perhaps this is an advantage in another way. We can be a witness over a greater area than if we were settled closely together.

Those who may not be agriculturally inclined can find employment in the city in some form of industry. It is usually possible to find work in one of Meadville's several industries. Persons thus employed may be able to give of their free time to some form of Christian service. Jesus said in Matt. 24:14 that the time is near; so we must be awake to every opportunity as it presents itself regardless of our occupation, for that should be only secondary in the life of a truly consecrated Christian.

We, as members of this newly established Mennonite settlement, invite you to visit with us at any time, to partake with us in our social activities, our Sunday services, or in our homes. We cannot boast of our "southern hospitality," but we practice the admonition of the Apostle Paul, "given to hospitality."

FARM OF A MEMBER FROM CANADA

Valley Gerber's farm has about 100 acres. On it are 23 dairy cows. He farms it with his two sons. Before moving to the Meadville area Gerber lived in Canada and Iowa.

Aged People

and the

Church

Clayton Sutter

PEELING APPLES
The ladies enjoy peeling apples and helping with this type of work.

THE CHURCH has made much progress in the realm of understanding and help for youth and its problems. This is essential in providing future workers for the church. On the other hand, we must spend part of our resources and talents on the problems confronting old people. A majority of oldsters are presented with difficult problems of economic security and emotional adjustment. Enforced retirement from employment, inadequate financial provision, undeveloped recreational and educational interests, and loss of personal responsibility all contribute to the feelings of loneliness and uselessness experienced by too many old people.

Solomon well describes the fading flower of man with most picturesque and exact words in Eccl. 12:1-7. Shakespeare, less detailed and yet descriptive, puts it, "Sans eyes, sans teeth, sans everything." What is it that we fear as we grow older? Is it not decreasing adequacy, security, and prestige; partial or total economic dependence; a feeling of being rejected by family as well as by society in general? To some extent even the most humble fear losing their good appearance.

A Changing World Brings New Problems for Aged People

There was a time in the history of our church and land in America that many of these problems did not arise. We were a rural people. Grandpa and Grandma worked hard, saved their money, and the unmarried daughter took care of them while they reaped the harvest of their thriftiness. Or perhaps the son or daughter took over the farm and a small house was built for the old couple. They found useful occupations in keeping the farmstead neat and in repair. The aunts and uncles similarly could feel useful in the homes of nephews and nieces. When sickness arose, the unmarried women were called upon to give a helping hand. In most cases, whole families or relationships were within the same church.

Since that day, many factors have changed the tranquil scene of economic security and family loyalty of several generations ago. Fewer people are required to till the soil. This along with the unavailability of land in the established community has forced many to leave the farm. Women are now contributing much in professions as well as clerical and sales positions. This makes it almost impossible to hire help for the home and the care of the sick. People now go into homes for the aged because of need of care or fear of needing care rather than because of poverty. Also, because our church is again awakening to her responsibilities in evangelism, many elderly people are brought into the church, whose families are not Christian and disown them. These converts look to us, their brethren, for help. Then, too, many old people feel that their children need to raise their families unhindered and, by their own choice, want to live with people of their own generation.

We Must Be Realistic in Facing Old Age

When old people can be cared for at home and a happy relationship exists, it is a fine thing. But to say that we do not need homes for the aged, or that everyone can care for their own is not being realistic. Anyone who has had to turn Christian brethren or sisters away with the an-

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Clayton Sutter was born at Hopedale, Illinois, and grew up on a farm near Kouts, Indiana. While in CPS he served as a "human guinea pig" and also as an attendant in a mental hospital. He is now superintendent of the Mennonite Home for the Aged at Eureka, Illinois.

"Let us remember that the aged in our midst need more songs, handshakes, smiles, visits, letters, cards, and more religious services and encouragement."

swer that the home is too full and that it may be years before they can enter, knows the look of despair and frustration on their faces. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The early church appointed seven deacons to take care of the widows. Nothing is said about their age, but it is evident that here was a part of the church that needed help and the church took practical steps to meet the problem. One can hardly read any sizable portion of the Gospels, Acts, or Epistles without noting the compassion of Christ and the spirit of brotherhood in the church. Even in our own Anabaptist history there is multiple evidence of love among the brotherhood. Hans Leopold, a Swiss Brethren martyr of 1528, said of the Brethren: "If they know of anyone who is in need, whether or not he is a member of their church, they believe it their duty, out of love to God, to render help and aid." Heinrich Bullinger, the bitter enemy of the Brethren, states: "They teach that every Christian is under duty before God from motives of love, to use, if need be, all his possessions to supply the necessities of life to any of the brethren who are in need."

Homes for Aged Not the Only Answer

In the period of the Great Awakening and spiritual revival in the American Mennonite Church between 1880 and 1910, three homes for the aged were established. The Welsh Mountain Mission and Good Samaritan Home at New Holland, Pennsylvania, were founded in 1898. The turn of the century saw homes for the aged appear near Rittman, Ohio, in 1901 and near Lancaster, Pennsylvania, in 1903. Between 1916 and 1923, three more homes were added: one at Souderton, Pennsylvania (1916), Eureka, Illinois (1922), and at Maugansville, Maryland (1923). With the exception of rebuilding the Rittman home in 1939 which had been destroyed by fire twenty years previous, there was no activity in providing homes for nearly two more decades.

Each week Mabel Massel reads the Gospel Herald to Amos. He is blind but can read his Braille Reader's Digest and his Braille Sunday-school quarterly.

Since 1942 four homes and one convalescent home were established to help fill the ever-increasing need. The ten existing homes have a capacity of only 411. Superintendents all report long waiting lists. Many of our people have to wait several years in county nursing homes before there is room in their church home. Many more pass on to their heavenly home before a ray of brightness has been added to make their sunset of life happy. Most of our homes have been established as boarding homes for the healthy old couples to spend their declining years in Christian atmosphere.

Tom Albers leads his blind friend to worship each morning.

Yes, it's a beautiful ideal, and has its place; but times and conditions are constantly changing. We are living longer. In the ten years from 1940 to 1950, our life expectancy had lengthened five years. Medical progress has saved many from other killers in earlier life. Increasing chronic and degenerative diseases are sapping the lives of many. Someone aptly called it "death by inches." One third of the chronically ill are old people.

If we adjust our homes to care for these, what of the other two thirds? If anyone needs Christian love and care, is it not those who suffer for years? We cannot possibly care for all the chronically ill in this land, as there are 100,000 in Illinois alone. But we are concerned when we do not have the facilities and personnel to care for our brethren who are crying to us for help. We must go farther than our own people. If our salt is to be salty, we must be able to extend the arms

[Continued on page 19]

THE EUREKA HOME FOR THE AGED

In 1922 the Mennonite Church founded a Home for the Aged at Eureka, Illinois. Today the Home provides for 40 people. It is run by a staff of eight full-time workers.

Most accidents are caused by just plain carelessness.

Your Life and Mine

Lester Culp

DURING THIS very hour, two farm residents will be accidentally killed, 205 persons will only be injured. Every 28 minutes someone dies, usually through a careless accident. Every 18 seconds some person is only injured. That is the price we pay on the farm for our carelessness.

The value of the time lost through accidents cannot be estimated. The lives lost and the suffering cannot be valued. YOU, individually, must stop it. There are few real "accidents." Mostly they are caused by just plain carelessness. An accident will occur to a resident in one out of every four farms in America this year. Will this be you, your family, your farm?

There is almost no chance of an accident if three *simple rules* will be followed:

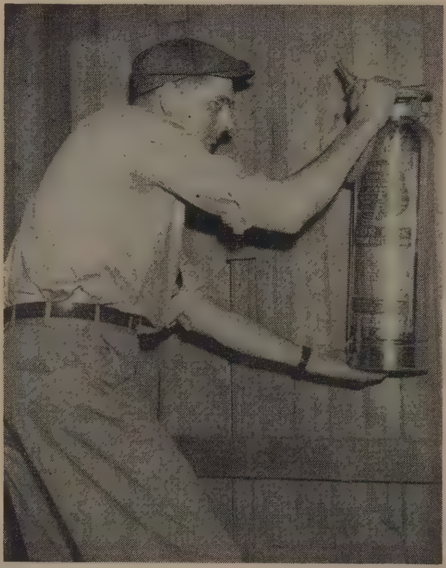
1. Know your job.
2. Know and respect the tools, machinery, and equipment you work with.
3. Give your work your full and undivided attention.

Accident hazards can be divided into about five different areas: home, farm buildings, machinery, livestock, and fire. How safe is your home and farm? As you read over this list of hazards which could cause an injury or death to you or a member of your family, take a mental inventory of your own surroundings.

Home is not Always Safe

The expression "safe at home" does not apply to the average American farm home. There is no one safe at home at any time. Young and old, both day and night, suffer the consequences of carelessness. Falls, burns, cuts, poisoning, shock claim thousands of farm victims every year. What are some of these accident hazards found in our farm homes that should be corrected?

1. Scalding liquids on stove within reach of children.
2. Slippery, waxed, highly polished floors (the pride and joy of the housewife).
3. Scatter rugs or throw rugs (appropriately named).
4. Loose stair carpets.
5. Using stairway for storage space.
6. Using a rocker for a stepladder.
7. Stepladders or kitchen stool in disrepair or weak condition.
8. Knives scattered loose in drawers.
9. Cutting toward one's self with a knife.
10. Tin cans, broken dishes, buttons, etc., used as playthings by children.
11. Dry cleaning in the house.
12. Poison in medicine cabinet or shelf, within easy reach of children or not properly labeled and protected with pins in corks.
13. Careless use of the electric iron and other electric appliances.
14. Frayed extension cords, extension cords under rugs.
15. Too large a fuse in circuits, use of penny in fuse box.
16. No guard rail on cellar stairs.
17. Stairways poorly lighted, bottom step not conspicuously marked.
18. Steep stairways, narrow steps, low clearance.
19. Light switch or electric fixtures within reach of person in bathtub.
20. Gun standing in corner within easy reach of children.



Have fire extinguishers on hand and know how to use them.

Not all the hazards are found in the home. Many others are to be found in and about the buildings on the farmstead.

1. Ladders with poor rungs, broken sides, used carelessly by slanting too much or left standing after use.
2. Old building about to fall down, poor haymow floors, missing steps in haymow ladder, high doorsills, low door clearance.
3. Broken or splintered handles in ax, sledge hammer.
4. Old weakened hay ropes, exposed to the weather.
5. Spikes in boards scattered around farmstead.
6. Improper storage of sickles, binder canvas, lumber, iron shafts overhead.
7. No barrel or covered container for broken dishes and trash.
8. Poor well platform, unprotected stock watering tank.
9. No regular place for hay forks and tools, garden rake left where used last.
10. Swinging doors and gates.
11. Windmill ladders in reach of children.
12. Wagon box or hayrack set on wobbly posts or stilts.
13. Ungrounded fence, shelter under lone trees during electrical storms.
14. Homemade electric fence controllers.
15. Entering silo or well without checking for poison gases.

Danger: Farmers at Work

Time is precious on the farm, but so are human lives. Agriculture has more accidental work deaths than any other industry. In Kansas it is reported that 50 per cent of all industrial deaths were in agriculture. That is a record to be ashamed of. In industry, safety regulations are enforced; shields and guards are kept

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Lester Culp writes from experience on an Illinois farm and as teacher of agriculture at Hesston College. His background also includes a term of service as assistant county agent in Erie County, Pa.

A corn shredder cost this young man several of his fingers.

in place; danger areas are marked; each worker has a job and knows the hazards involved. But the farmer has many different jobs during the day; he is not instructed in the hazards of each; he is not supervised on hazardous work; he is his own boss and he can do this work as carelessly as he wishes. No one makes him keep the shields in place over his power take-off; no one tells him to stop the corn husker to clean the snapping rolls even though the sign is plainly visible; he is his own boss, he will be careful, why waste time stopping the machine!

One farmer dies every two hours because of accidents around farm machinery. That means about 4,500 deaths each year because of carelessness or haste. Machinery accidents are responsible for more farm deaths than any other cause. The farm tractor is the one single worst offender. We become so familiar with the tractor that we become careless with it. Just remember, "Not all Sunday drivers are on the highway; some of them are in fields with powerful tractors." What are some common farm machinery hazards which if not taken care of may cost us a thumb, an arm, a leg, or a life?

1. No shield over power take-off or other exposed revolving parts.

2. Filling tractor with gas while engine is hot or running.

3. Children riding on tractor or machinery.

4. Children playing in field during hay or grain harvest.

5. Hooking tractor to implement while standing on ground between them.

6. Pulling stumps or posts with chain or cable—jerking.

7. Crawling over or reaching through a moving belt.

8. Removing or applying a belt with pulley running.

9. Loose sleeves or floppy clothing around moving machinery.

10. Wagons and racks in poor condition, weak end frames.

11. Road travel at high speeds, turning sharp corners.

12. Coasting downhill with tractor.

13. Cranking tractor while in gear.

14. Poor footing or inattention around buzz saw.

15. Pitch forks, garden tools, etc., not in their proper place.

16. Getting off tractor to adjust tractor or implement while in motion.

17. Tractor wheel dropping into hole, ditch, or striking a large object.

18. Unplugging a machine without stopping it.

19. Danger of tipping, especially with row-crop tractor, on steep hillside farming.

20. Hitching an implement to tractor other than to drawbar.

Watch the Tame Animals

Livestock rank second only to farm machinery as a cause of farm fatalities. One runaway can nullify years of training, ruin a good team of horses, and injure or kill the driver. A horse will kick first and look later. Remember that a horse doesn't know what he will do until it's done. By then it may be too late. It is the quiet horse and the pet bull that is the killer. Even the gentlest bull should be handled with the greatest caution. It is safer to have a "dangerous" bull than to have one of the family type that can be trusted. A bull should always have a ring in his nose and be led with a strong staff by an alert handler. The bull lot fence should be so high he can't jump over it, so strong he can't go through it, with doors, gates, and hinges that are unbreakable. Children should be taught to handle animals safely. When leading a calf or any farm animal, it is a dangerous practice to tie the rope around your waist or wrap it around your wrist or arm. Always speak to animals when you approach them.

Cut Down Chances for a Fire

About 3,500 persons are burned to death in fires on farms and in rural areas each year. About $225,000,000 in farm property will be destroyed, approximately two thirds of the national fire loss. On the average, four farm buildings will be destroyed by fire every hour. Will your farm building or home figure in this year's fire loss? What can you do to reduce the chance of a disastrous fire on your farm?

1. Store gas and fuel away from other buildings.

2. Build a machine shed for storage of machinery and tractors instead of using the barn or hay shed.

3. "No Smoking" in barns by neighbors, friends, or anyone else.

4. Where lightning rods are installed, be sure they are properly grounded.

5. Have good electric wiring, right size fuses, don't overload lines.

6. Don't store improperly cured hay (hot hay).

7. Be careful with pig brooders, heat lamps.

8. Be careful with chick brooders, especially oil brooders.

9. Always keep ladders, ropes, and buckets in place for emergency use.

10. Be careful in use of kerosene in

[Continued on page 29]

Editorial

COVER SCENE

Donnie Miller, son of John Miller at Filer, Idaho, stands by an oxheart cherry tree in their yard.

A Changing World

The Mennonite Church and the Insurance Question

The article on the opposite page is the third one of its kind to appear in The Mennonite Community. After printing two articles we discovered that there is a wide interest in the insurance problem and its meaning for the Mennonite Church. There is a need for an intensive and thorough study of our insurance needs and practices.

A study of conference resolutions since about 1877 shows that an important change has taken place in the official attitude of the Mennonite Church toward fire and property insurance. The following resolution of 1880 in one of our conferences was perhaps typical: "The propriety of members taking a policy in an incorporated insurance company where an annuity is paid was considered and it was decided that it will not be allowed."

However, at the same time the various conferences did encourage a systematic method of caring for those who suffered loss through fire or accident. In 1883 the Franconia Conference, for example, decided "that in case a brother suffered loss by fire, offerings should be lifted in the congregations toward covering his loss. And if the amount raised was not sufficient, offerings should again be lifted, and so on until the brother was cared for."

The coming of the automobile also posed an insurance problem. Many members of the church agreed with such conference resolutions as this: "That it is the sense of this conference that our members should hold aloof from all automobile insurance companies, and that we make the question of our daily travel a matter of prayer for protection and divine direction. Romans 8:28; Ephesians 3:20, 21."

However, not many years after the above resolution was passed the minutes of certain church conferences show that there was a definite move on their part to approve mutual aid through church-established companies. These companies were preceded already by other companies which had been founded by Mennonite leaders (lay and ordained).

Today it is hardly a question for the average Mennonite as to whether or not to carry insurance of one kind or another. The rank and file of the lay members and no doubt the rank and file of ministers and bishops carry some kind of insurance. Much of this insurance, though not all, is in church-established companies.

An officer of a Mennonite insurance company recently informed us that in his area Mennonites "are more insurance-minded than ever before. I believe 95% to 98% of our people carry property insurance and of this number 50% or more insure solely in Mennonite companies while another 25% insure in both Mennonite and non-Mennonite companies. The reremainder insure in non-Mennonite companies. The above covers fire, lightning, and storm. A number of our members are buying purebred stock and are taking out insurance against loss through sickness or death on some of their high priced animals. As to automoble casualty insurance I have no way of getting at figures but more casualty insurance has been placed the last year or two since the state has become more strict along this line."

Insurance for still other purposes is also becoming more and more prevalent among both laity and ministry. At the same time it is desired that the traditional and Biblical principles of brotherhood and the unequal yoke are guarded.

How can these principles be guarded? There are numerous answers to this question. We are listing a few that were passed on to us by a church leader.

1. Encourage our people to insure in our own companies wherever possible.

2. Where this is not possible, guidance should be given to take insurance in companies that are thoroughly ethical.

3. Avoid court litigation.

4. Honesty in making assessments is important. It is unchristian to overinsure.

The Mennonite Church now endorses and sponsors organized insurance. It does not consider all organized insurance as unscriptural. On the contrary, it believes that organized insurance is the systematic way of "bearing one another's burdens." Therefore it would seem in order to see that our insurance program be as inclusive as necessary and as just as possible.

We are still in a changing society. We have adopted insurance to help each other in property and automobile losses. Is it not just as much in order to adopt systematic mutual aid for other losses and needs? Workers at the Mennonite Publishing House, for example, have a mutual aid program whereby a worker can systematically help a fellow worker meet medical and hospital costs. Various congregations are doing the same. Mennonite Aid, Inc., serves the entire church and enables members to help their brethren in other congregations, in other states, and in other conferences.

The more we bear each other's burdens the more we fulfill the law of Christ.

A BARN GOES UP IN SMOKE

On the average four farm buildings are destroyed every hour. Most Mennonite farmers rely on both the generosity of their neighbors and their insurance companies to make up for fire losses.

The Franconia Mennonite Aid Plan

Ernest Clemens

"... the basic principle of mutual aid has remained the same."

THE FIRST Mennonite settlers who came to Philadelphia in 1683 soon spread north along the Skippack Creek, thereby making the Franconia district the oldest Mennonite settlement in America. Here in 1725 was held the first American Mennonite conference, yet this was the last conference district to organize a systematic plan to aid the brotherhood in losses sustained by fire and storm. But this does not indicate indifference toward misfortune of such nature—far from it. In the early days the brethren would come together after a loss and help rebuild the house or barn. Later on church offerings began to be used to defray the cost of the new building. While methods of burden sharing among the Franconia Mennonites have developed and changed, the basic principle of mutual aid has remained the same.

Early Attempts to Organize Insurance

In his *History of the Franconia Mennonites* John C. Wenger presents evidence that as early as 1896 there was an attempt to organize a Men-

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Ernest R. Clemens of Lansdale, Pa., is secretary of the Franconia Mennonite Aid Plan for Mutual Fire Insurance. He is assistant cashier of the Harleysville National Bank and is treasurer of the Plain congregation.

nonite Aid Plan. Bylaws were drafted and two secretaries appointed. However, there evidently was at that time much opposition; when introduced at the Franconia Conference the plan was turned down. Instead, an appraisal committee of three brethren was appointed to arrange for one or more collections in each congregation to pay for a loss. There is no record, however, that aid for any loss was ever received from more than one collection in each congregation.

During these years more and more of the brethren were taking out part coverage in nonreligious insurance companies, depending on church collections to make up the greater part only of the balance. At the same time, church collections began slowly to dwindle. Thus, when collections were held for their losses members who did not believe in commercial insurance fell short. This in turn resulted in members placing full coverage in insurance companies, with a corresponding further drop in collections for losses.

In other conference districts several aid plans or associations were being started in answer to this undesirable trend. But in 1918 the newly organized Franconia Mission Board, which was given charge of fire and storm losses, continued using the method of a three-man appraisal committee and congregational offerings.

Conference Sanctions Insurance Organization

It was not until May, 1935, that a resolution favoring the creation of a Mennonite Aid Plan to assist members who sustain losses by lightning, fire, and storm was passed by the Franconia Conference. The bishops appointed Henry Bechtel, J. C. Clemens, Abram Gross, and Isaiah G. Ruth to study the proposed plan and draw up bylaws. This group met several times and outlined an organization for Mennonite church members to be known as the Franconia Mennonite Mutual Aid Plan. It was provided that after a single initial premium a member would pay an annual assessment based on the loss level of the previous year. A public meeting was then held at the Franconia meetinghouse on August 17, 1935, when the bylaws were read and explained. H. D. Weaver of Harrisonburg was present to explain the operation of the Virginia Mennonite Aid Plan. After some objections were heard and a number of questions were raised and discussed a large majority of the group indicated favor for the organization and urged the procurement of a state charter. The application for the charter made in January, 1936, bore the names of the following officers and directors appointed by the Bishop Board: John Kolb, President; Abram Derstine, Vice-President; Ernest Clemens, Secretary; Henry Bishop, Treasurer; Samuel C. Landis, Samuel D. Landis, John Longacre, William Moyer, Ezra Myers, Norman Reinford, and Jacob Tyson.

Then the necessary negotiations with the state of Pennsylvania began. Because of the difficulty of some mutual insurance companies in paying their claims the Insurance Department at Harrisburg was not favorably inclined to the formation of any new mutual companies at this time. Furthermore, the Department required a paid-up surplus fund of $10,000. Before the charter would be granted this fund was to be made up of premiums paid by the applicants for coverage in the Aid Plan. In an interview with the Insurance Commissioner, when the plan was laid before him, several brethren and their legal adviser attempted to overcome these difficulties. It was explained to the Commissioner that to raise the $10,000 through premiums would take too long; it was requested that the amount might be immediately loaned from individuals. The attorney also stated that the Mennonites had the reputation of meeting their obligations and that since the whole church was backing this venture there was no need for concern about payment of losses. With this assurance, the Insurance Commissioner readily agreed to the surplus fund proposal. The charter was granted on December 2, 1936. The Department did insist that the name of the organization be expanded to read Franconia Mennonite Aid Plan for Mutual Fire Insurance.

AFTER THE STORM

When a rainstorm lashed the northeastern seaboard on November 25, 1950, it caused damage to the amount of 50 million dollars. Hardly a member of the Aid Plan escaped damage. The three-story poultry building of Norman and Dorothy Schantz, East Greenville, Pa., lost the roof and upper story.

One more obstacle remained. The Insurance Department neglected to give the necessary approval for the policy format. In the meantime the members were inquiring when the Aid Plan would start operating. After legal consultation it was decided to begin operations at once, filling out policy forms later as soon as they were approved by the state. On this basis members were notified that the Franconia Mennonite Aid Plan would commence business on April 1, 1937. Encouragingly enough, from the time application for the charter had been made until then, the enlistment had increased from $687,650 to $1,350,000.

The First Loss

The policy format was finally approved in July, 1937. In the meantime the first loss was incurred on June 15, when a large barn was set ablaze by a truck which backfired while carrying hay onto the barn floor. Appraisal for loss by such cause was later ruled subject to 25 per cent deduction, but in this case the full loss, assessed at over $4,000, was paid—before the policy was written. Total losses for the year 1937, amounting to $7,270, were paid out of the surplus fund. The first assessment, levied February 1, 1938, amounted to $4,660, with rates at $2.50 per thousand for farm and other unprotected property and 1.25 for property in towns with ample fire protection. Although the losses for the first year were not thus covered, the rate was kept down in order to encourage others to join the Aid Plan. Next year, it was hoped, would be better, with losses covered. Fortunately, the second year's losses amounted to only $2,200.

Up to this time a maximum of $5,000 was taken on a building and an equal amount on the contents, making a risk of $10,000. Many of the members thought this too great a risk for a small company just starting out, especially since most other similar companies were retaining only between $2,000 and $3,000 on a single risk. Consequently, arrangements were made with the Amish Mutual Fire Insurance Association of Atglen, Pennsylvania, whereby they would accept up to $5,000 on a single risk as reinsurance and the Aid Plan would retain $5,000 on the same risk. A reciprocal agreement accommodated their policies. Later on a similar arrangement was made with the Mennonite Mutual Fire Insurance Association of Lancaster County on amounts up to $3,000. Thus, a loss amounting to $13,000 could be borne by the three companies, while the share per member would not be as high as if one company carried it alone.

After five years of business the enlistments had risen to $3,630,000. The number of policies in force was 639. Enlistments in the following five-year period had grown to $6,300,000 and the policies numbered 990. Risks were now classified as follows: protected town properties; unprotected dwellings; farm properties; and hazardous risks such as feed mills, planing mills, packing plants, and public garages. The respective rates were $1.00, $1.50, $3.00, and $6.00 per thousand. Cash on hand had reached $19,000.

The Aid Plan Meets a Severe Test

After what happened on November 25, 1950, the Franconia Mennonite Aid Plan was under test. On that day a savage wind and rain storm lashed the whole northeastern seaboard, causing an estimated fifty million dollars' damage. Hardly a member of the Aid Plan escaped without some damage, and many suffered considerable loss. Although these losses were first estimated to reach $20,000, some 260 claims were ultimately presented, amounting to $35,000 for the damage of one day's storm. The rates for the 1951 assessment naturally had to be raised. When the members all willingly paid their share it was apparent that the Aid Plan had proved itself a strong and useful organization.

New problems of course continue to arise. For insurance policies connected with real estate loans several of the local banks and federal savings and loan associations have been requesting extended coverage. The Aid Plan now offers extended coverage at a slight extra cost to those who need it. Of more serious proportions are the demands made by inflation. During the past decade the money value of buildings, livestock, and equipment has increased so much that many members have neglected to keep pace with their insurance coverage. Moreover, the value of many risks has gone up way beyond the amount the Aid Plan feels it can handle. The problem is how to carry these larger risks. Members can of course get additional insurance from other companies, but they prefer to stay in the Aid Plan and to keep a single policy.

The internal condition of the Aid Plan continues to improve. Gross enlistments as of January, 1952, totaled $9,400,000; the number of policies, 1,350; surplus, $32,000. Since the Aid Plan was started, $136,000 has been paid to its members for losses sustained. It is hoped that this increase of strength can be fully utilized in helping the brotherhood to aid each other more effectively.

AGED PEOPLE

[Continued from page 13]

of love to those in the communities in which our homes are located.

"Bright and Encouraging Aspects"

There are many bright and encouraging aspects to the picture. The Mennonite Medical Association is giving time and study to the problem. These doctors can help immensely because of their training and Christian love. It seems that a committee composed of some of our medical association, education committee, mission board, and home superintendents on local boards could investigate conditions and give guidance to our efforts. We appreciate the increasing evidence of the willingness of our local people in easing the load of the workers and adding to the happiness of the members. Programs, religious services, and fellowship of Christian friends cannot be evaluated. Service units are a step forward in acquainting the church with the needs of older people. One promising young college man who served on a volunteer unit is planning to give his life in service in one of our institutions. Our educators will need to lend their talents in training personnel. Prospective home operators are beginning to get experience in our established institutions. That is a healthy sign. It would be fine if more of our consecrated individuals would establish nursing homes. That would not relieve the church of her responsibility in establishing and maintaining homes, but it would supplement her efforts. Private operators too need our prayers.

Planning a Home for Aged?

To those who may be contemplating the establishment of an institution, either privately or church-owned, there are several things to be considered in your planning. Be sure to investigate the public health laws of your state so that you can have a license. Meet the standards of the nursing home association of your state. If your state has no association, meet the code of one in a neighboring state. It is a good guide for everyone's health and safety. Also investigate the public assistance requirements as you will be admitting some folks receiving old-age pension.

All will not be accomplished overnight. It would not be healthy for it to be. Much prayer and thought, extra dollars, and many more workers are needed. Until we do meet our needs more adequately, there is work for all to do in every community. Old people are individuals like you and me. When we do not feel well physically, our disposition is affected. Older people are no exception. The weight of the flesh and declining years constantly bear them down. They know far better than we do, how to smile through tears and pain. Loneliness and heaviness of time are ever nipping at their heels. Let us, therefore, in every community, remember that the aged in our midst need more songs, handshakes, smiles, visits, letters, cards, and more religious services and encouragement. Recreation is one of the weakest points in our homes. Groups will find new joy in planning their recreation to include the old folks in our institutions too.

Let us, as God gives us grace and wisdom, remove the fear of old age. Underlying it all, and woven through and through is the truth that perfect love casts out fear.

Your Farm

Who Gets the Family Farm?

John F. Timmons

WHO WOULD own and operate your farm if you died today? Would your surviving wife or husband be provided a living during their remaining years?

How would your son or daughter remaining on the home farm fare? Would your farm property benefit or bring troubles to your family?

It's time to work out answers to these kinds of questions in the best interests of your family's future welfare and happiness.

Sooner or later, all farm-owning parents and their children must face problems of transferring the home farm within the family. These problems arise out of the continuity of rights in farm property beyond the lives of present owners.

Some parents work out a farm property transfer program adapted to the needs and resources of the family. Many more parents fail to plan for the distribution of their property. Quite often this leads to unsatisfactory—and sometimes serious—results for the heirs.

Growing Concern

Fortunately, an increasing number of Iowa farm families are becoming concerned with what will happen to their farm property. Most of them are earnestly searching for ways and means of getting their property transferred to the next generation with the least expense and difficulty in the process. There are several reasons for this.

First, more Iowa farmers than ever before own their farms. Second, Iowa farm owners have larger equities in their farms than ever before. Third, more farm estates are being subjected to higher estate and inheritance taxes as a result of higher taxes and higher farm values. Fourth, increasing income taxes frequently mean that the owner can expect for his family considerable savings by distributing property among members of his family. Fifth, parents are interested in avoiding some of the errors made by their parents which have meant trouble and expense for them.

Divide Farm?

Difficult questions face farm-owning parents in their efforts to plan transfers of their farms to their children. Most Iowa parents have only one farm, but they have two, three, or more children and they want to treat all their children alike. At the same time, they don't want to divide up the farm or leave the child on the farm with an excessive debt. The problem is even more complicated if parents must depend upon their farm for income during old age.

Faced with these kinds of conflicts, parents frequently are confused as to what can be done and as a result do nothing. Or, equally serious, they keep putting off making plans until it is too late. Less than 3 per cent of Iowa's farm owners have transferred land to their children, and less than one owner in three has a will.

The Consequences

Here are examples of problems that arise where parents do nothing about planning for the distribution of their property after death.

One, the son or daughter remaining on the home farm may make expensive improvements on the farm in anticipation of owning it someday. Yet, the value of these improvements may be shared with brothers and sisters according to the state laws if parents make no provision for protecting investments of the child on the farm. Almost one third of Iowa's tenants are related to their landlords, who in most cases are their fathers and mothers.

Two, uncertainties of just who will get the home farm may keep children from farming or prevent them from making needed improvements.

Three, the surviving wife or husband may not be left with sufficient income for her or his remaining years.

Four, expensive and drawn-out estate settlements plus estate and inheritance taxes may seriously reduce the value of property going to your heirs.

Five, in the process of settling the estate, the farm may disintegrate as a going concern and pass out of your family.

Six, the son or daughter remaining on the home farm may be forced hopelessly into debt in paying off other heirs. Present high land prices make their problem particularly serious.

Many of these problems are unnecessary—providing parents decide what they want to do and put these decisions into a concrete plan for transferring their property within the family.

Possible Steps

You can take a number of steps to make sure your farm doesn't cause trouble for your children. Under state property laws, you have a wide range of choice. Here are the two main limitations: (1) the spouse's legal share can't be cut out; and (2) the property can't be entailed into future generations.

The law allows you many choices in transferring your farm within the family. We can divide these choices into three general groups:

John F. Timmons teaches agricultural economics in Iowa and his article is reprinted here by permission of the "Iowa Farm Science."

Now is the time to make sure your farm will keep on as a going concern.

Parents may transfer the farm, during their lifetimes, to their children. If they wish they can reserve interests in the property to assure themselves' an old-age income.

Through wills, trusts, or similar arrangements, parents may provide for transfer of the farm at the time of death.

Parents can let state laws of descent take care of the property distribution problem. One third of the farm property would go to the surviving spouse, two thirds to the children or their heirs in equal shares.

The General Rules

We've discussed these problems with many farm-owning parents and children in Iowa. And from our talks with them and our studies, we've worked out ten general rules that may help you in working out solutions to your farm transfer problems:

1. Parents should make sure they will have enough income and a comfortable home for their remaining years.

2. Provisions should be made to compensate the child who remains on the farm and improves it and to take care of parents during their declining years.

3. Provide for equitable rather than equal treatment of children. If certain children make special contributions to the farm or parents—or if the parents or the farm make special contributions to certain children—they should receive a proportionately larger or smaller share of the property.

4. Avoid arrangements that will saddle children remaining on the farm with excessive debts, especially when land prices are as high as at present.

5. Try to preserve the farm as a productive unit in bridging the farm transfer gap between generations.

6. Build a satisfactory farm property transfer foundation underneath the father-son operating agreement.

7. If you decide to make no transfer arrangements, be sure you are familiar with the state laws that will govern settlement of your estate.

8. Study the different ways in which you can make the transfer arrangements you desire; then select the one that best fits your situation.

9. Consult a lawyer in working out final plans.

10. Get all members of the family together and discuss your plans with them so that they will know what to expect and plan for. Many families are reluctant to talk over transfers made in anticipation of death. This reluctance frequently causes much financial trouble and heartache for remaining members of the family.

In the interests of the entire family, it's better to plan and arrange for the transfer of your farm within your family before it's too late.

HOMESTEAD OF "ROSANNA OF THE AMISH"

In Big Valley, Pennsylvania, it is traditional to pass farms from one generation to the next. Present day transferring of farms must take into account the problems of inheritance taxes and a changing farm economy.

Your Health

We need to know something about the food that prevents and cures diseases of the teeth.

Food and the Health of Your Teeth

Denton E. Croyle, D.D.S.

THE MODERN diet is vastly different from that of our grandfather's day. With the artificial preservation and preparation of foods as in canning and in the processing of flour, etc., essential minerals and vitamins so necessary for health are lost or diminished. Even the manufacturers and processors admit this fact by restoring and enriching foods such as bread with vitamins and minerals.

It is apparent that environment and habits, the latter especially concerning diet, play important roles in the production of disease. We have observed in our office, cases of foreign-born adult patients with well-preserved dentitions, while their children show rampant decay of their teeth as the result of acquired poor food habits.

Man, like all animals, is largely a product of what he eats, plus heredity. Defects in the quality of his food, especially during growth, are important factors in the causation of disease. Many of these dietary insults to the organism during early life go by unnoticed but their end results are found firmly established in later life. These results can be prevented or, when already established, arrested by correction of the diet.

Denton E. Croyle, D.D.S., is a dentist with an office in Johnstown, Pa., which is near the place of his birth and early years. Dr. Croyle is also active as a chorister in his local church.

What Is a Good Diet?

We now wonder, just what is an adequate diet? Let us first consider the difference between an "adequate diet" and an "optimum" diet. An adequate diet will keep the person alive. An optimum diet does this and more. It will allow him to enjoy a vigorous, healthy, prolonged sojourn upon this earth.

A modern favorable diet should include among other things, tough fibrous foods. Vegetables should not be cooked until they are soft and mushy. It is because of the abundant use of refined, overmilled, and overcooked foods that our profession is forced to stress toothbrush massage to take the place of natural massage and stimulation exerted by proper diet. Again we have evidence through historical literature that primitive races existed without benefit of toothbrush yet had apparently excellent teeth. Invariably their diets consisted of raw foods. No refined or overcooked foods were ingested. Patients still come to dentists with good oral hygiene, excellent dentition, and healthy looking gums; yet they have never used a toothbrush. They usually are those who chew stale, hard bread and vegetable foods which serve them better than a toothbrush, and we might add, they accomplish this all-important gum stimulation without the bother of toothbrushing. This is particularly true in our older patients and in patients who were foreign born and reared on this bulk diet and raw foods. Their children, however (and this is alarming), eating refined foods, as candy, white bread, cake, etc., often have serious cavities and periodontal disease. Perhaps we can learn a lesson from this fact.

A Balanced Diet

As we all know, food substances are classified into proteins, carbohydrates, fats, inorganic elements, vitamins, and water. In order to gain any benefit in terms of our prevention and cure of oral disease we need to know something about each of the food elements and determine its special place and value in a balanced nutrition.

First the proteins are necessary for building and maintaining tissue as well as to supply energy to the bodily organisms. More proteins are necessary for young individuals because tissue growth is more rapid. Fortunately, we find that our average American diet contains more of an abundance than a scarcity of this element. The daily average should be as closely observed as possible since an overabundance of protein, among other things, places an extra burden on the excretory organs. The daily protein requirement of the body should be a 1:1 ratio with fats but a 1:4 or 5 ratio by weight with carbohydrates. Abundant amounts of protein are found in peas, beans, fish, milk, cheese, eggs, and meat.

The carbohydrates include the sugars and starches and are derived mainly from plants. Carbohydrates are the chief and perhaps cheapest source of energy. In nutrition, these foods, besides supplying heat and energy, help build and repair tissue. The daily requirement of carbohydrates for an adult doing a moderate amount of work should be half the total caloric intake. The foods containing the greatest amount of carbohydrates are bread, potatoes, beets, carrots, turnips, beans, peas, cereals, bananas, dates, apples, oranges, etc. Except in fresh fish and fresh liver, carbohy-

HEALTHY TEETH FOR CHILDREN

Anna Maria, aged 3, and Nancy, aged 6, eat their breakfast of cereal and milk. They are the children of Daniel and Ruth Johns of Conneaut Lake, Pa.

Children at these ages should already have started to practice good dental hygiene.

drates exist in animal foods only in very small amounts.

Candy and the Teeth of Children

The hard candies, lollypops and chocolates, which are now demanded by the American public average nearly 18 pound per year. Decay acids' most serious damage is done to the teeth of children in the 5- to 14-year-old age bracket. During this time, when deciduous (baby) teeth are being shed and permanent teeth are erupting, and the mouth is generally unclean as a result of inadequate cleansing of the teeth, these decay acids do their greatest damage.

As further evidence of this contention, there is the case of the identical twins; one having an excellent dentition while the other had rampant caries (decay). They supposedly ate the same foods but one would consume a chocolate bar on the way home from school.

Decay of Teeth and Pregnancy

Decay of teeth, so common during pregnancy, has been ascribed to a drain upon the calcium reserve of the body. However, this has yet to be proved. The writer is of the opinion that the breakdown of teeth during pregnancy is mainly due to the fact that the mother-to-be, if she does have her mouth examined by the dentist, does so no later than the sixth month of pregnancy and then does not return to her dentist until the baby is perhaps three or four and sometimes six months old, resulting in a span of almost six to eight months without professional examination and treatment. In the meantime during the period from delivery to the next appointment for examination, the total oral hygiene of the patient is many times neglected and inadequately attended to, and during this time dental disorders tend to take place. However, the other possible reason for the dental breakdown during this period is the acid regurgitation and vomiting in the early months of pregnancy.

Calcium-containing foods include milk, cheese, spinach, oranges, celery, rhubarb, beans, chard, carrots, and lettuce.

Foods containing phosphorus in high concentration are dry beans, milk, egg yolk, cheese, spinach, lettuce, celery, carrots, cauliflower, and almonds.

Foods rich in iron are lean beef, egg yolk, spinach, wheat, dried peas, kale, carrots, cabbage, oranges, dried beans, beets, potatoes, bananas, prunes, and molasses.

Iodine is present in the body largely in the thyroid gland. Regions in which iodine content of the water and soil is low, have a prevalence of goiter. Because of the relationship between the lack of iodine and the prevalence of goiter, it is important to know the foods containing this element. Foods rich in iodine are kelp, oats, carrots, and spinach. Sea food is also a good source of iodine.

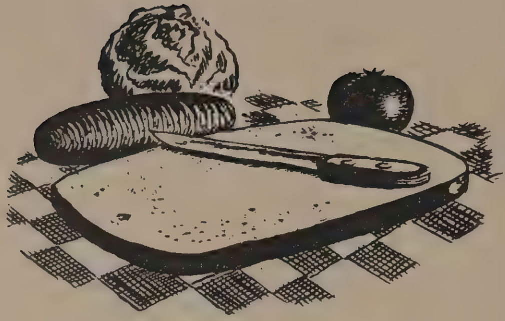
The significance of fluorine in the body is a moot question still unsolved but much research has been done to get to a reasonable understanding of the phenomenon. It may have an important bearing on the structure of bone and teeth where it is always found. Recent studies have shown that where mottling of enamel is present owing to the high fluorine content of the water, this fluorine content has some relationship to the low incidence of caries.

Fluorine is found in drinking water in localities where mottled enamel is prevalent. Mottled enamel will be produced when the amount of fluorine in the water is in excess of two parts per million of water. Leading dental authorities are at this time struggling with officials of many municipalities to permit the fluoridation of the public drinking water supply and thus sharply curb the incidence of dental decay, which is occurring many times faster than the profession can cope with.

Concerning the vitamins, we shall deal with only one and that is the Vitamin C, which is most important in dental tissue health, however, remembering the importance of Vitamin D in tooth formation and development. Perhaps the most common manifestation of Vitamin C or ascorbic acid deficiency is that of bleeding gums. This superficial bleeding is also many times caused by lack of adequate toothbrushing and massage resulting in a lack of tissue tone and vitality. In our examination of patients we frequently find gums which are swollen; they bleed very easily and are frequently ulcerated. Sometimes the teeth have become loosened and very tender and painful. In the more extreme cases necrotic areas are found on the crests of the gingivae. X-ray examination of these extreme cases of long-standing duration would reveal a serious breakdown or atrophy of the supporting bone which invest the teeth.

A careful inquiry into the diet in many of these cases discloses that they rarely eat fresh fruits or vegetables, or, when they are consumed, the vegeta-

[Continued on page 28]



Homemaking
News and Views

Do You Have a Way With Flowers?

Marilyn N. Helmuth

"OH, MOMMY, please give me a vase for these flowers," calls your four-year-old running breathlessly to you, clutching tightly in his hands a mass of golden buttercups. Within several minutes the buttercups have been "arranged" in a glass tumbler and he presents you with a "centerpiece" for the supper table.

An almost instinctive love of flowers found in children and remaining in adults is a manifestation of our love of the beautiful. Most homemakers find a great deal of enjoyment in making floral arrangements to add an accent of color to the living room or a special touch of graciousness to the dinner table.

Like any household art, the art of flower arranging is more than a source of beauty for the home. It is a means of using the creativeness within you. By following a few guides and at the same time using imagination, you can produce arrangements of real beauty and have a good time doing it.

Consider the Place Where the Arrangement Will Be Used

An important consideration in planning your flower arrangement is the setting in which it is to be used. The setting will often indicate the shape of the arrangement. An arrangement to be used as a centerpiece for the dinner table obviously must be low so that people seated on opposite sides can see each other without peering through the masses of foliage and flowers. An arrangement to be placed between two windows or against a paneled background should be of vertical design to harmonize with the vertical lines in its setting. A mass design is suitable for a broad expanse of wall background. Table centerpieces should be pleasing to look at from all sides, but an arrangement to be placed against a wall can be made with attention to only one view.

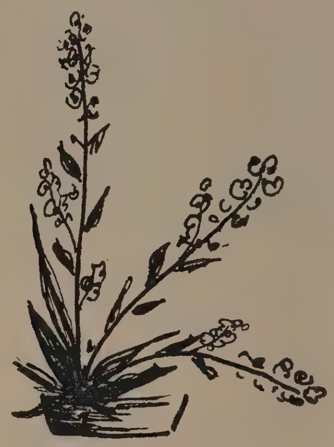
Choose a Suitable Container

When you choose a container for your flowers you have an opportunity to employ a great deal of originality. Do not limit yourself to containers designed specifically for the purpose of holding flowers. Interesting novel effects will result from using an earthenware casserole dish, a copper-bottomed skillet, a glass tumbler or goblet, or a cream pitcher.

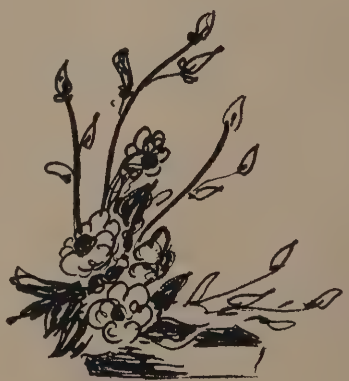
The principle to remember is: coordinate the flowers and the container. The color and texture of the flowers should be considered when choosing a container. Heavy, rough-textured containers are suitable for large, hardy flowers—zinnias, calendulas, or chrysanthemums, while violets and lilies of the valley are more at home in fine glass or porcelain. In general plain containers are better than elaborately decorated ones. If you have a decorative container which you wish to display, use flowers which attract little attention. Never allow the flowers and the container to compete with each other for attention.

Plan the Design

Before cutting the flowers you should have in mind the type of shape or design you want the final arrangement to have. In order to make an interesting design the stems should be cut to varying lengths. Your results will be more satisfying and effective if you begin with a design suggested by your plant materials, the shape of your container, and the location you have chosen for the finished arrangement.

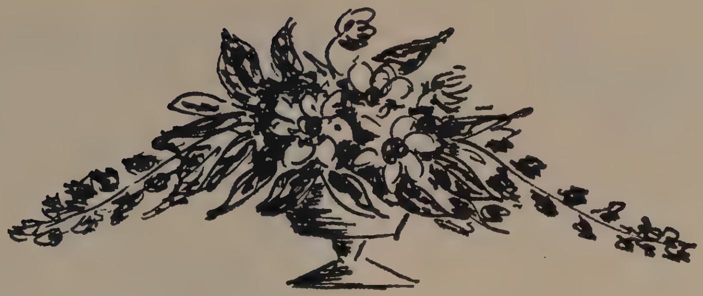


During the history of flower arranging numerous designs have been worked out. The Japanese employ an interesting use of symbolism in their designs. The typical Japanese arrangement consists of three branches, one vertical, one bending toward the earth, and a third at an angle between the other two, and symbolizes the unity of the family with heaven and with earth.

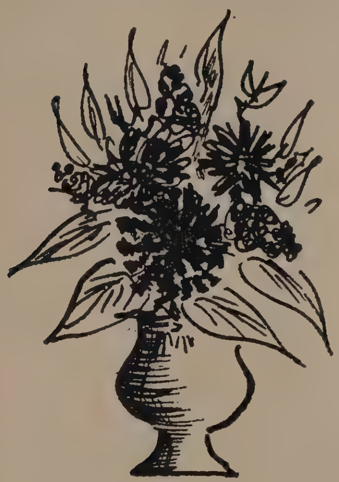


Among the basic designs in common use in our culture, the side triangle is the easiest to arrange. The weight or center of interest is at the base of the vertical line, leaving the outer tips light.

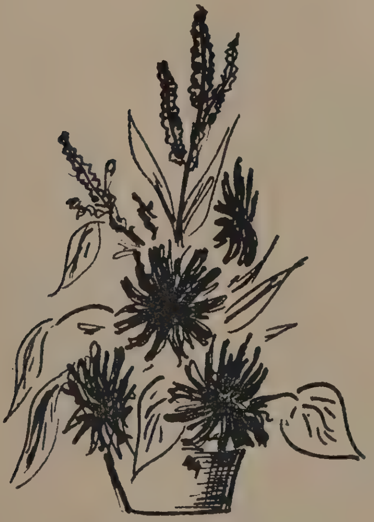
Marilyn N. Helmuth comes from Aurora, Ohio, and graduated this past June from Goshen College where she specialized in Home Economics. She plans to begin teaching in the fall of this year.



A suitable design for a footed container is the *half circle.* The center of interest is in the center of the design.



The *oval* design is frequently used with the classic urn container. All the outer edges are light. The largest and most colorful flowers are placed at the lower center of the oval.



The *triangle* is the basis of many designs. It has a tall center with equally spaced lines on either side. The pattern lines are usually made with foliage and flowers are placed in the center.

In addition to design, there are several other principles to be understood and applied in making floral arrangments.

Proportion. A combination of peonies and small marigolds would be a glaring example of poor proportion. The marigolds could be used to better advantage with calliopsis or calendulas. To achieve pleasing proportion the flowers should be reasonably related in size both to one another and to the container.

Balance is needed to give the arrangement a calm, stable appearance. Plan to have light delicate forms (buds and foliage tips) at the edges of the arrangement and the heavier materials at the center. Sides may be balanced by using similar materials on each side or by using materials which are different but seem to have the same visual weight.

Color should be used in large areas rather than in spots scattered throughout the arrangement.

Center of interest. The arrangement should have an area which stands out as the most important point. Material should be arranged so that the eye is led to a natural center of interest at which point you should place the choicest, most interesting blossom.

Rhythm is that feeling of motion caused by graceful, curving lines, which lead the eye to the center of interest. Plan these lines while building the design.

Accent helps to emphasize the center of interest and is accomplished by contrast in color, size or texture or by using unusual materials. To accent an arrangement of red carnations you could use white carnations, a color contrast, and the wide, glossy foliage from a rhododendron bush which would be a texture contrast.

Flower Cutting and Care of Cut Flowers

In case you are now about to hasten to the garden, cut some of your newly opened gladioli, and try your skill at arranging flowers in the precious thirty minutes between now and the peeling of the supper potatoes, here are some facts about cutting flowers and the care of cut flowers for your consideration. Attention to these facts will mean arrangements that look nicer for a longer period of time.

Flowers should be cut after sundown when the rate of moisture evaporation is very low and the blossoms are preparing to replenish the moisture which evaporated during the day. They may also be gathered early in the morning while the dew is still on them. The cut flowers should be placed in cold water immediately (almost up to their blossoms) and left to soak several hours or overnight.

Flowers should be cut with a sharp tool. If the stems are squeezed or pinched the tube-like cells which draw up moisture will become clogged and fail to function.

It is discouraging to try to force the stiff, straight stems of flowers such as snapdragons into pleasing rhythmical lines. Soaking overnight at an angle will cause the heads of such flowers to turn up and the tips will be gracefully curved; or floating them overnight in a bathtub will also cause the tips to curve.

Tulips present a different problem. They often take on undesirable curves as they lean over the edge of a vase. After cutting decide how many you want to remain straight. Roll these in newspaper and soak in a tall water container overnight. The ones you want to curve may lean over the edge of a pail during their soaking period.

When you are finally ready to arrange your flowers, you need a holder to hold the flowers in the desired positions in the vase. The holder may be of the pin or cage type; also chicken wire crumpled up to fit a vase works well for this purpose. The holder should not show in the final arrangement, and may be hidden with foliage.

Now, with these facts in mind and your equipment at hand you are ready to try your skill at flower arranging. If you observe these principles your arrangement will give you the satisfaction of having created a work of beauty and will add a note of interest to your home.

Young Community

Poetry from Our Readers

Twila Fern Bontrager, age 10, of Haven, Kansas, helps her father when it's milking time. She wrote this poem about it:

MILKING TIME

"When it's time for evening milking
And the Milkers are a-humming
The milk in the can keeps flowing
But it really keeps me jumping."

BEST OF ALL

He doeth well who doeth good
To those of his own brotherhood;
He doeth better who doth bless
The stranger in his wretchedness;
Yet best, oh! best of all doth he
Who helps a fallen enemy.

—Anon.

Have You

Packed a Christmas bundle for the boys and girls overseas? These bundles are due August 1. So if you haven't you still have time. Write to Mennonite Central Committee, Akron, Pennsylvania, for instructions.

Gerald Richard Nolt, age 6, lives on a large farm near Silver Springs, Pa. He is the son of Richard B. Nolt. He attends Chestnut Hill Mennonite Sunday School and Church. The puppy's name is Cotton. This poem is about Gerald and his puppy.

COTTON AND I

By Ruth Nolt

My dog and I,
As here you see,
Are very good friends,
I'm sure you agree.

My "Cotton" and I,
We romp all day.
She tears my clothes,
Oh, it's all just play.

My puppy and I
Help plant the flowers;
She digs the holes
And then Ma halloos.

My "Cotton" and I
Have so many joys,
She unties my shoes
And drags off my toys.

Mothers and Dads,
Your lad needs a pal;
There are no better friends
Then a boy and his "Bow-wow."

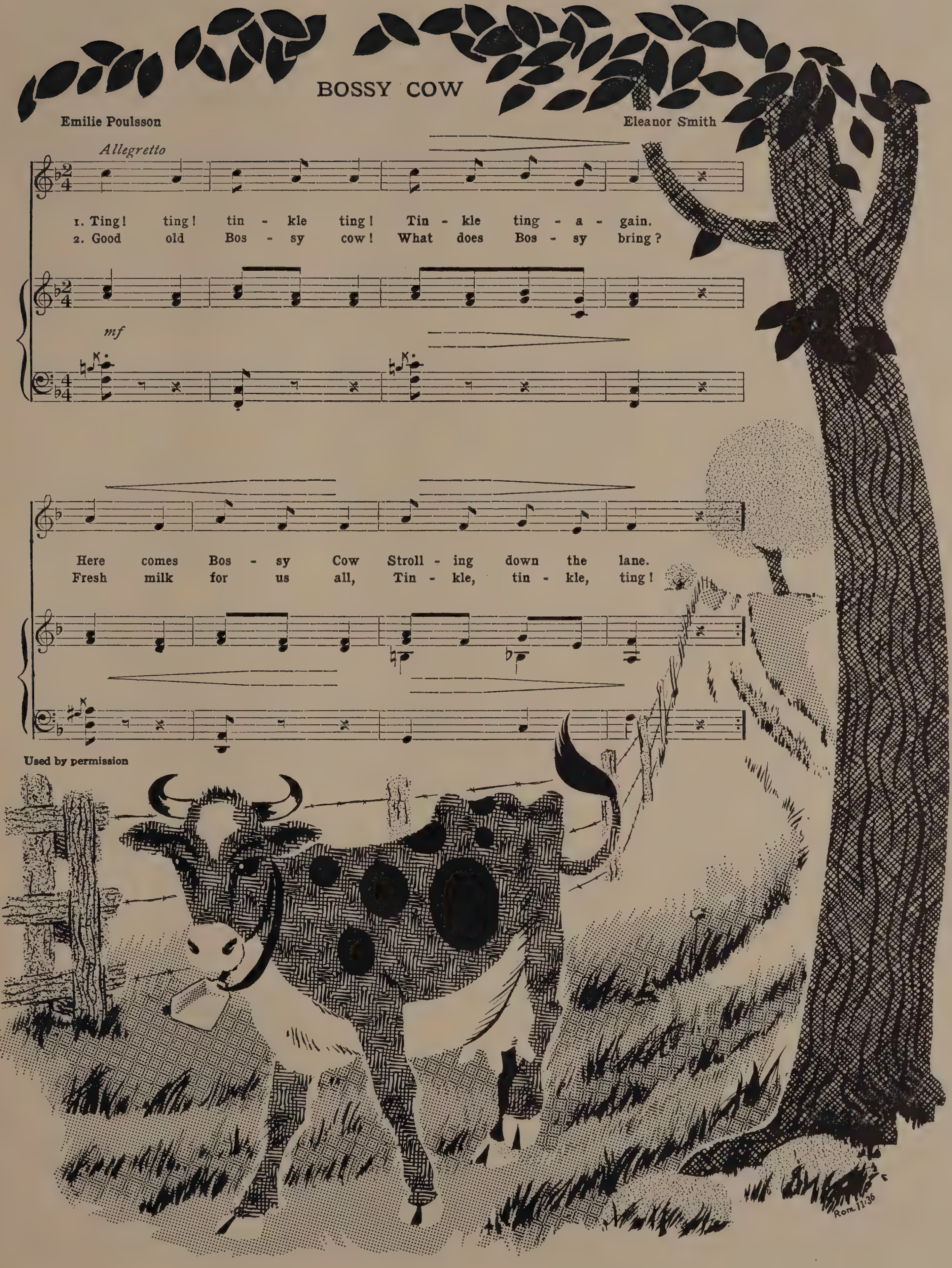
Do you know . . .

. . . that a silver fish is not a fish at all. It doesn't live in water and it can't swim. It would be better to call it a "book worm," but not because it loves to read. It is a wingless insect with a taste for good books. It likes to eat them. By good books I mean the expensive kind, the ones made with the best paper and binding and glue. The glue is really the biggest attraction. It is yummy in its tummy. It also likes to get into our starched clothing and to eat starchy foods. One variety of silver fish always stays close to the furnace or the fireplace. I guess it likes to toast its toes.—RUTH KING DUERKSEN

BOSSY COW

Emilie Poulsson

Eleanor Smith


Allegretto
1. Ting! ting! tin - kle ting! Tin - kle ting - a - gain.
2. Good old Bos - sy cow! What does Bos - sy bring?
mf
Here comes Bos - sy Cow Stroll - ing down the lane.
Fresh milk for us all, Tin - kle, tin - kle, ting!
Rom. 11:36

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A Book on the Church's Responsibility to Old Age

Older People and the Church, by Paul B. Maves and J. Lennart Cedarleaf; Abingdon-Cokesbury Press; 1949; 256 pp.; $2.50; 7 tables; extensive notes; bibliography and index. This book may be ordered through the Mennonite Publishing House, Scottdale, Pa.

Maves and Cedarleaf, both ordained ministers, have approached the problems of the church and old age from the pastor's point of view. They spent the years 1946-48 in research and special work with older people, preparatory to writing this volume.

In the first of the four parts of this study they challenge the reader as to the new frontier of taking the older people off the shelf and considering their resources. Pointing out the rising tide of interest in older people, the development of gerontology, population facts and trends, as well as other background information, they then show the responsibility and opportunity of the church and the minister. The graphs and tables in this section vividly illustrate the population facts and trends. Later figures are now available, but the 1946-48 data is sufficient to show the population trend and background of this study.

In part two, Pastoral Care of Older People, the authors consider the place of pastoral care in a total ministry to older people, and the basic principles and procedures which characterize this aspect of the minister's work. In order to duplicate the situation of any local pastor, Cedarleaf ministered to seventy people over sixty years of age. Thirty-five of these older people were in a local congregation where he acted as associate minister and the others lived in a home for the aged where he served as chaplain. First, they examine the basic function of pastoral care and especially the place of understanding in relation to it. Second, they suggest specific ways in which pastoral care can help many older people to meet their situations creatively. This they do through the presentation and analysis of records of pastoral calls and interviews. These interviews make the study come to life and add interest to the material. From one extended series of calls with one parishioner they attempt to identify and set forth an approach, principles, and procedure in the everyday ministry of pastoral care to older people. A practical program of pastoral care of older people is suggested in the closing of this section.

Since the pastor ministers to older people both in groups and individually they have devoted the third section to the study of group work. In this study Maves observed closely the program for older people as carried out in thirteen representative churches. He endeavored to stimulate and encourage the local minister to plan and carry out whatever was done. The goal was to discover what the ordinary pastor, with the usual limitations of time and energy, could do to work out a ministry to older people. After interesting case studies of each church whereby strong points and weaknesses were pointed out, they list and discuss principles and methods of group work. In the closing chapter of this section they show how worship and special observances can help older people find deeper, positive meanings in life.

In the last section of the book Maves and Cedarleaf turn to the social problems of older people, and the responsibility which the churches bear toward their solution.

The first and last parts of the book will be of interest to the general reader. Although later census figures are available and some changes have been made in the Social Security Act, it does give a good over-all picture and if one is specifically interested in the latest data, he can always secure it from the proper agency.

Ministers, deacons, and administrators of homes for the aged will benefit from the sections on group work and pastoral care of older people. Of course they must bear in mind that the authors are from churches that sanction some things we cannot approve. We have met the social needs of young people without the worldly amusements and it can be done for older people also.

THE HEALTH OF YOUR TEETH

[Continued from page 23]

bles are cooked for so long a time that nearly all the vitamin content is destroyed. Whatever vitamin does escape into the soup is usually discarded.

In these acute cases of definite Vitamin C deficiency, the patient's requirements can be served adequately if the juice of two whole oranges is consumed daily. Personally, we would suggest eating the entire orange, juice, pulp, and if tolerable, the peel. This method of adding Vitamin C to the diet is preferred over the ascorbic acid tablets obtained on prescription by the dentist. In cases where Vitamin C deficiency is accompanied by necrotic gingivitis, otherwise known as trench mouth or Vincent's infection, we now employ the use of the antibiotic drugs such as aureomycin and chloromycetin to great advantage. However, this is a highly infectious disorder and should only be diagnosed and treated under close supervision and co-operation with the dentist.

Dental Health Hints

1. Encourage your children to observe strict oral hygiene and toothbrush habits. Remember that brushing right after meals does much to curb the incidence of decay.

2. Don't let anyone tell you it is not important to have baby teeth filled because they'll be lost anyway. While this is true, the early loss of the baby teeth often causes serious malocclusion, or malalignment of the permanent teeth due to the drifting forward of the six-year molar and resulting closure of the space for permanent bicuspids. We advocate keeping the baby molars filled till the age of nine years.

3. Take your child to the dentist when he is about three years of age for his first appointment. While he may not need treatment, it will go far in establishing a good relationship between dentist and child.

4. Children between the ages of five and fourteen should be examined and if necessary, treated every three or four months. These are the critical years in arch development and formation as well as the greatest cycle of decay, and your dentist needs to observe and sometimes assist nature in that development.

5. Impacted teeth should be extracted early since invariably they do cause nerve impingement and resulting neuralgic pain later on and if done early, their removal will be much less involved.

6. When children are taken to the dentist, parents should always remain in the reception room. Your dentist

will treat your child in the same manner whether parent is in the operating room or not and the unruly child patient is only unruly because he wants sympathy and pity and that situation ceases to exist when there is no such sympathetic person. This plan really works.

7. We see and read much concerning the ammoniated dentifrices. Since they are relatively new, their long-range effect upon decay cannot be known, but the preliminary experiments are gratifying; so we recommend their use.

Plan to Attend

4th Church-wide

S.S. Convention

August 21-24

Goshen College, Goshen, Ind.

1. **Displays of various items by organizations of the Mennonite Church.**
2. **Demonstrations on the effective use of Sunday school aids.**
3. **Program is centered on "The Church at Work Through the Sunday School."**
4. **S.S. leaders, workers, specialists, will participate.**
5. **Editors and writers of S.S. materials will be present.**
6. **Pastors, S.S. teachers, and others are invited.**
7. **Sunday schools will send delegates.**
8. **Sectional meetings will be held.**

Those on the program include

John P. Duerksen
C. F. Derstine
Richard Detweiler
J. Paul Graybill
Stanley C. Shenk
Howard J. Zehr
Harold E. Bauman
Katherine Royer
Eva Carper
Ida B. Bontrager
Elizabeth Showalter
Ford Berg
Alta Mae Erb
Karl Massanari
George R. Brunk
Paul M. Lederach
Millard Lind
Richard Martin
Paul M. Miller
John H. Mosemann
J. J. Hostetler
Mary Royer
Esther Lehman
Russel Krabill
Roy Umble
Paul Roth
C. F. Yake
Noah Good

Write now for information to

Mennonite Commission for Christian
Education & Young People's Work
Mennonite Publishing House
Scottdale, Pa.

YOUR LIFE AND MINE

[Continued from page 15]

starting fire in kitchen range or heating stove.

11. Keep matches out of reach of children.

12. Get rid of and burn wastepaper, boxes, trash, etc.

13. Check electric wiring, switches, extension cords.

14. Be sure that chimney and stovepipes are in good condition, don't overheat in cold weather.

Farmers are at a distinct disadvantage when it comes to fighting fires. Remember, fire is easier to prevent than to put out. If a fire should start, the first few minutes are most important. All fires are little fires when they start. Have fire extinguishers in the house ready for instant use, and know how to use them. A garden hose may be helpful if a water system is available. A near-by fire cistern or farm pond will be of great value for supplying water for fire fighting. The loss of a major building would have more than paid for the construction of a centrally located fire cistern or farm pond.

Farm and home safety is the job of every member of the family. Your safety habits and the safety habits you teach your children may mean the difference between a happy home and sorrow and pain. *Don't ever make your first mistake; you may not be around to get a second chance.*

Coming in future issues

The West Zion Mennonite Community Near Carstairs, Alberta *Mrs. Alvin Steckly*

The Tourist Court, A Witness Opportunity *James C. Hershberger*

Boys Village and Its Program for Young Boys *Lester Glick*

Alaska Awaits You *Ralph Holderman*

Tenancy, Good and Bad *C. R. McBride*

Recovering Fabric Lampshades *Doris Liechty Lehman*

Young Community

Our Vanishing Acres *Ira Hartz*

Community Life

Viewpoints on World News

Farm Outlook

Farm production costs are still rising, and at the same time there is a down drift in price of most products the farmer has to sell. This trend means a decline in net income. This is causing some concern among government officials who have been instrumental in lifting some curbs. Many officials now seem to fear delation more than inflation. Gear your purchases to less buying power as far as your 1952 income is concerned. Federal Reserve Bank officials state that "farmers are having more difficulties meeting current expenses than in any recent years." Defense spending and deficit financing by the government will help hold business up through this year and into 1953.

Hogs. Push all spring pigs. Prices should be profitable into October, the high coming from July to September.

Cattle. Get barren cows and heifers grass-fat and sell. Buy replacements this fall.

Dairy. Steady prices with a stronger trend this fall and winter. Milk prices will become more favorable in relation to beef prices in the years ahead.

Broilers. Stronger price trend.

Turkey. Huge crop will compete for markets. This calls for efficient management.

Feed grains and hay. Buy only enough to meet minimum requirements.

Wheat and soy beans. Sell. Both are in speculative positions.

—S. J. S.

AMERICAN TARIFF

[Continued from page 32]

the need for a discriminatory tax on oleo, and the Japanese fishing industry probably feels about as strongly against the tariff as the Southern producers of cotton seed oil felt against the discriminatory tax. It is important that these attitudes be examined in the light of eternal moral principles rather than in terms of our own selfish interests.

Viewpoints on
World News

Shall the American Tariff Be Raised?

Carl Kreider

From the time of the Civil War until the year 1930 the United States was regarded as having one of the highest tariff barriers of any country in the world. Every ten or fifteen years the basic tariff laws were revised, and with the relatively minor exceptions of 1894 and 1913 the result of each tariff revision was higher rates of duty. In 1934, however, Congress passed the Reciprocal Trade Agreements Act which authorized the president of the United States to enter into agreements with other nations for a mutual reduction of tariff barriers. This method proved particularly popular, not only in reducing the extremely high levels of the American tariff but also in securing reductions of the duties which American exporters had to pay when they sent their goods abroad. As a result of a large number of agreements concuded both before and after World War II the average rates of duty collected fell from the all-time high of 53.2 per cent in 1931 to 13.6 per cent in 1951. In recent months, on the other hand, there has been some evidence that the United States is no longer interested in reducing tariff rates but is actually once again embarking on a policy of increasing the rates. This article will discuss in particular the proposed increased tariff on tuna. Not only is this important as an example of a proposed increase in tariff rates but it is also an illustration of how a change which is of relatively little importance to the United States may adversely affect the entire economy of another nation.

Recent Tariff Increases

In January 1951 as a result of the abrogation of the American-Mexican trade agreement the tariff on tuna fish was increased from 22.5 per cent to 45 per cent. This was a serious blow to Japanese fisheries, but in October of 1951 the United States House of Representatives passed a bill which would increase the duty by three cents per pound, or in other words by approximately an additional 20 per cent. In January 1952 the Japanese sent a "tuna mission" to the United States in an attempt to arrange an informal restriction of Japanese exports. As a result of this mission the Japanese Government, under its expert control regulations, has limited severely the export of both canned and frozen tuna fish. Not satisfied with this voluntary restriction of exports the Finance Committee of the United States Senate by a vote of 8 to 5 recommended to the Senate the passage of the bill increasing the tariff. It is to be hoped that the Senate will refuse to pass the bill, or at least that the President will have the courage to veto the bill should it be passed.

Reaction to the Senate Committee action was sharp in Japan. Although the United States imports only about 10 per cent of its total consumption of tuna from Japan, tuna represents the second largest Japanese export to the United States. Only raw silk exports exceed it in volume, and the amount of such exports in recent years has been severely limited by the competition of synthetic fibers such as nylon.

Reduction Would Benefit Vast Numbers of Consumers

Even if it represented a great sacrifice to the United States to reduce the tariff on tuna fish it would be desirable to do so both from a cold business standpoint and from the effect which such an action would have upon Japanese attitudes toward Americans. Actually, a reduction in the tariff on tuna would benefit millions of American consumers of tuna through a reduction in the price and would be to the disadvantage only of the relatively small number of individuals who are fishing for tuna in American waters. Japan imported from the United States during the last fiscal year $651,000,000 worth of American goods. On the other hand, Japan exported to the United States only $184,000,000 worth of goods. It is obvious that a situation like that can continue only so long as the United States is willing artificially to support the Japanese economy. From a business standpoint, would it not be better to allow the Japanese to pay for their imports from the United States by selling us products such as tuna rather than to have the American taxpayer foot the bill?

The same issue of the newspaper which reported the action of the Senate Finance Committee in approving the imposition of the higher duty on tuna also reported the approval by the Senate Armed Services Committee of a foreign aid bill providing for an expenditure of $6,900,000,000. Just how much of this will be spent in Japan is not stated, but it still will probably be many times the approximate $30,000,000 worth of Japanese tuna which is annually exported to the United States.

The imposition of a law to insure the effectiveness of an agreement voluntarily made is a poor way to improve American-Japanese relations, as history has shown. In 1923 a severe earthquake destroyed much of Tokyo. Americans responded generously in sending relief goods to Japan. The Library of Tokyo Imperial University, for example, was completely rebuilt with a grant of Rockefeller money. The good will which was engendered in this way was nullified a few months later when the United States passed the Oriental Exclusion Act. The Japanese Government had already entered into a voluntary restriction of

[Continued on page 32]

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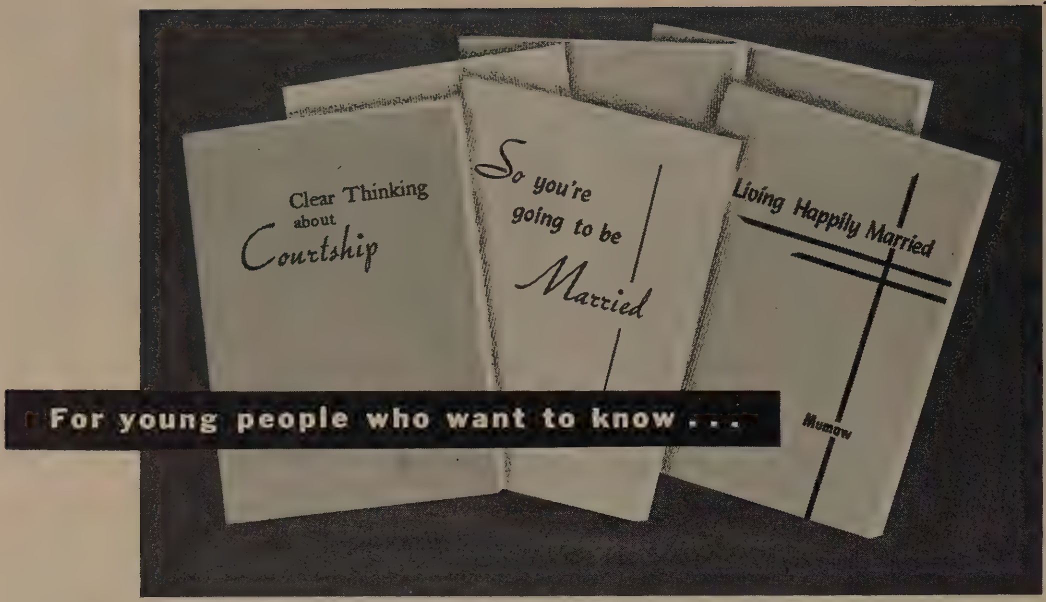
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AMERICAN TARIFF

[Continued from page 30]

the number of Japanese who would be allowed to emigrate to the United States and consequently the American legislation was considered as reflection on the good faith with which the voluntary agreement was concluded. Similarly, the United States through an enlightened policy of military occupation has earned a measure of good will from the Japanese people. This good will may easily be destroyed through selfish policies such as the enactment of higher tariffs on Japanese products.

Differences in Standards of Living

Although the American occupation of Japan has undoubtedly been a pleasant surprise to most thoughtful Japanese, it has also served to emphasize the tremendous difference in standard of living between the average American and the average Japanese. Large cars, well-heated homes and expensive food are not enjoyed by the average Japanese worker. A number of students who are applying for scholarship assistance from the International Christian University come from large families that have monthly incomes of from $20 to $50. One student who had applied for such aid came to my office the other day to ask that his scholarship application be canceled because he had discovered that many other students needed the assistance more than he did. He offered, however, to work on the University farm without pay to demonstrate his good will toward the University. As he stood before me I noticed that the school uniform he was wearing was nearly worn out and that it had been mended in a number of places.

Economists have long been convinced that tariffs not only adversely affect the standard of living of the workers in the countries toward which they are directed but that they likewise adversely affect the standard of living of the workers in the country which levies them. Even if one accepts the popular conception that tariffs in some way "protect" the standard of living of the workers in the country imposing the tariff, it would be a serious mistake for America to impose such tariffs against Japan at the present time. Why should a country which already has a fabulously high standard of living for its workers seek to protect such a standard at the expense of a country with a dangerously low standard of living? Before World War II the United States often went to great efforts to prevent benefits of tariff reductions in American trade agreements from helping Japan. This was one of the factors which led Japan and the United States down the disastrous road that led to militarism and war. This mistake should not be repeated.

Let Us Examine Ourselves

The readers of this paper probably have no direct concern with the tuna fish tariff as producers. It is easy for us to condemn selfishness as found in other people. It is important, however, that as we do we examine our own attitudes to see if there is not similar selfishness present. I still recall with considerable regret the storm of protest that came to this paper as a result of my article suggesting that the discriminatory tax on oleo be repealed. The producers of tuna fish in the United States probably feel about the same need for a tariff on tuna as American dairy farmers feel

[Continued on page 29]

Goodwill

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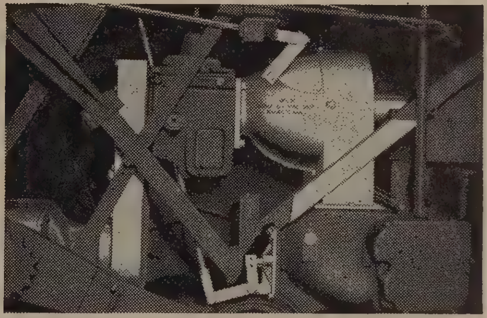

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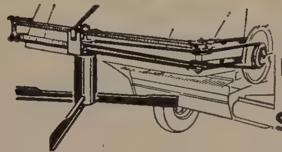

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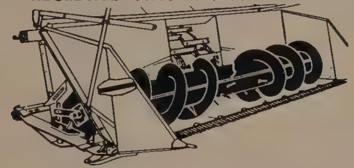

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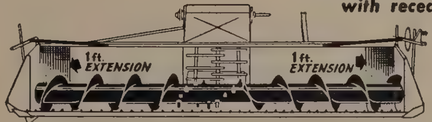

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YOU helped to write this book.

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It began in 1920. In July of that year the Mennonite Central Committee came into being to help needy brethren in Russia.

But desperate needs continued to demand Christian aid. MCC heard and whenever possible answered. Her witness "in the name of Christ" has altered lives in far flung places—Germany, Java, Puerto Rico, wherever MCC has gone.

Services have varied: resettling displaced persons, caring for needy children, rebuilding communities, feeding and clothing refugees, serving in mental hospitals.

If you have canned food, given clothing, packed Christmas bundles, or gone in person to relieve suffering then you helped to write *In the Name of Christ.*

Young people, youth leaders, relief workers, anyone with a deep love for his neighbor will be inspired by J. D. Unruh's book.

Price: $3.75 PUBLICATION DATE: July 15

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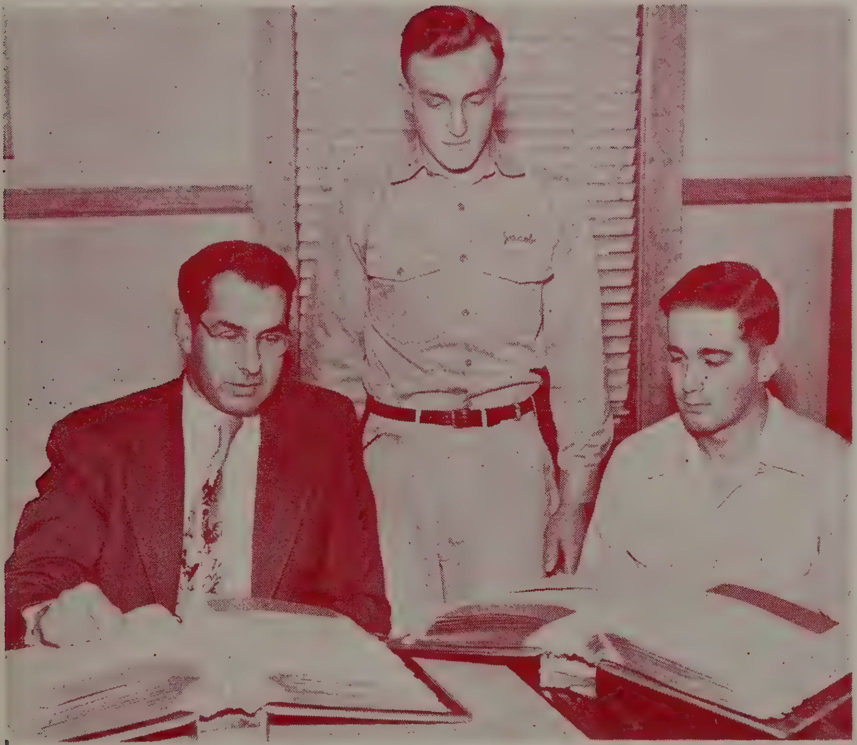

Dr. A. B. Godfrey, Shenk Geneticist, and his assistants, Jacob Stahl and Abram Hershberger, reviewing breeding records for family selection.

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◄ CONNECT UNDER PRESSURE WITHOUT TOOLS. A twist of the wrist locks ULRIX Quick Couplers into place automatically.

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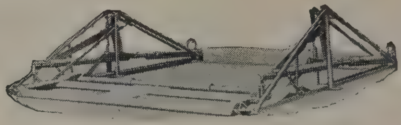

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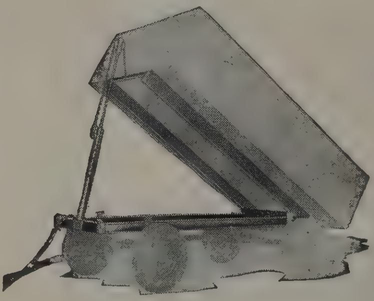

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By John D. Unruh

It began in 1920. In July of that year the Mennonite Central Committee came into being to help needy brethren in Russia.

But desperate needs continued to demand Christian aid. MCC heard and whenever possible answered. Her witness "in the name of Christ" has altered lives in far flung places—Germany, Java, Puerto Rico, wherever MCC has gone.

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Young people, youth leaders, relief workers, anyone with a deep love for his neighbor will be inspired by J. D. Unruh's book.

Price: $3.75

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Our Churches

It is now over fifty years since the first Mennonite settlers moved to the Carstairs community and pioneered in the great plains of Western Canada. The beginnings of the **West Zion Church** date from 1901 when five families arrived from the East.

The present church was built after the old one was torn down in 1929. The congregation is the center of an annual Sunday-school conference and joins in the annual winter Bible school of the Alberta-Saskatchewan Conference. There is an MYF together with kindred activities in the teaching and evangelistic fields. Mission work is carried on by the congregation in the northern part of Alberta. Linford Hackman is in charge.

Pastors of the congregation are H. J. Harder and Gordon Buschert; Alvin Steckley is deacon.

Mennonite Community

AUGUST 1952

Volume 6 Number 8

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Farm Horses

Farm horses! Farm horses!
  Black and brown and white;
Sorrel and bay and dappled—
  They're a handsome sight!
In the springtime going
  Up and down the field,
Making smooth and mellow
  Soil for harvest yield.

Farm horses! Farm horses!
  In the summer heat
Plowing corn and mowing
  Down the hay and wheat.
Straining nerve and sinew
  At some stubborn hill—
Patient and submissive
  To their owner's will.

Farm horses! Farm horses!
  On a frosty morn
In the autumn, drawing
  Wagonloads of corn.
Hauling logs in winter—
  Doing all they can.
Farm horses, farm horses,
  Faithful friends of man!

—MARY ALLREAD BAKER.

NEAR CARSTAIRS, ALBERTA
Maxwell Simpson working summer fallow with a six-horse team.

HORSE SHOEING

The West Zion Mennonite Community Near Carstairs Alberta

Mrs. Alvin Steckley

THE FIRST record of the Mennonite Church near Carstairs, written in 1903, begins—"some nine years ago Andrew Weber came to this place, being the first member of the church here."

Men such as this paved the way for others, and by the turn of the century the lure of the new land brought a number of families from Ontario to the western prairies. Among these earliest settlers were the Isaac Snyder and Noah Weber families, and Norman Buschert, who arrived in 1899.

In the beginning of 1901 five more Mennonite families arrived from the East, settling in what they later called the Waterloo district, among these the Israel Shantz and Amos Weber families. This year also marked the beginning of the Mennonite Church in this district.

For the first years scattered members of differing faiths worshiped in homes, and the last year in a store in Carstairs, when the home conference in Ontario sent S. F. Coffman to Alberta to take charge of the scattered members. During the summer a congregation and Sunday school were organized, adopting the name of the West Zion Mennonite Church.

Israel Shantz and Amos Weber were ordained to the office of minister and deacon respectively.

Despite the inconvenience of distance and new environment a church and school had been built by 1902, establishing a center around which the community grew. The schoolhouse is still the original one, and is serving to capacity today.

For seven years Israel Shantz served this new congregation as minister and bishop until called to his permanent home. One more pioneer, N. R. Weber, filled the vacancy for the following thirteen years.

> ***". . . by the turn of the century the lure of new land brought a number of families from Ontario to the western prairies."***

In 1924 H. J. Harder and wife from Missouri were given charge of the congregation, and under their loyal service began anew the building up of the work, both spiritually and materially.

In the fall of 1929 the old church building was torn down and a new one started. Services were held in the basement for the following three years until the new building was completed. It stands today to all who know and love Bro. Harder as a token of his workmanship and vision.

Since this period the trend in membership has been upward. Although the settlement was primarily from Ontario, today its people are a "cosmopolitan" group, representing seven different states from the country to the south of us, and those from Ontario, England, and Ireland.

During the last few years mission work in the northern part of the province has been opened up, under the supervision of Linford Hackman who serves us as pastor with Gordon Buschert. Alvin Steckley serves as deacon.

Two of these families filling these northern posts are from the West Zion congregation, namely, W. R. Yoder and family of Smith, Alberta, and R. J. Yoder of Culp, Alberta.

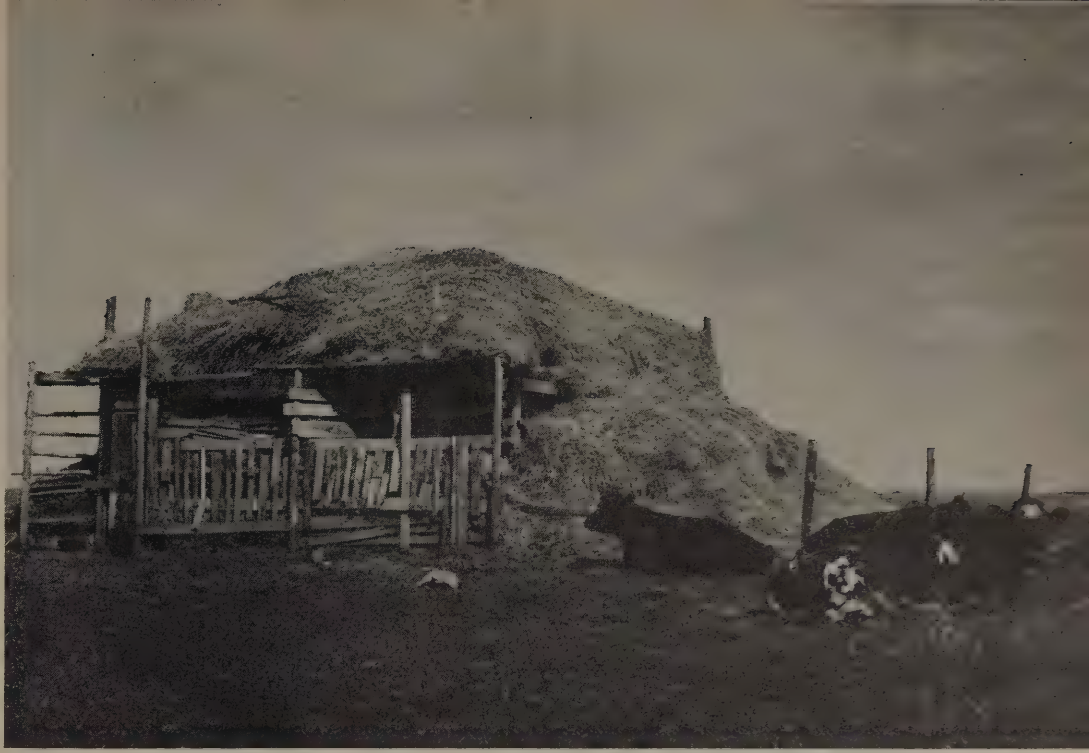
Among our young people in the last two years there have been eight new homes established through marriage.

Mrs. Alvin Steckley of Carstairs, Alberta, was born in Cumberland County, England, not far from Scotland. In 1910 she came to Canada and after moving to Alberta she joined the West Zion congregation. She is mother of five children.

Typical of the Canadian Far West is this picture of grain elevators at Carstairs. Grain is shipped from here to points for export. The first grain elevator at Carstairs was built in 1903.

ALBERTA
POOL
ELEVATORS LD
CARSTAIRS
UNITED

Their interests center in the church and its activities. All are interested members of the MYF and, in an age when most community interest centers around the nearest town or city, are still conservative and rural enough that Saturday night is family night at home.



A straw roof barn is located on the farm of Paul Good.

Crops and Marketing

The first years of pioneer life are usually beset with hardships of various kinds; one was continual wet weather. Although native grass grew in abundance and pasture was plentiful during the summer months, to assure themselves of hay for winter was not always easy. As brush land was cleared and sod broken it was sown to grain, which yielded abundantly, and for the first few years was consumed on the farms. Produce was often taken 60 miles by team and wagon to the nearest city, or 16 miles to towns of smaller size. In 1903 the first grain elevator was built in Carstairs, which today boasts seven with annexes and up-to-date feed mills.

Elta Good and Mrs. Clare Good pick peas in their garden on a summer day in early August. Note the beautiful trees in the background.

Most, in fact almost all, of the Mennonite population is engaged in farming. Farms vary from one-fourth section to one section in size. Wheat, oats, and barley are the grains most commonly grown. Because of its value as a weed eradicator, and an early crop grain, fall rye has been grown more these last years.

The community, being situated only 50 miles from the foothills leading to the Rocky Mountains, is subjected to unpredictable late spring and early fall frosts and lends itself primarily to mixed rather than to straight grain farming.

Over a period of years the yields of grain would average for oats 60 bu., barley 35 bu., wheat 30 bu., rye 35 bu. per acre. Flax is still in the experi-

Baled hay is stacked on Willard Hartzler's farm. Richard Harder is helping.

David Steckley, son of Alvin Steckley, stands in his father's oats field. Over a number of years the average yield for oats is about 60 bushels per acre.

Wayne and Kenneth Spicer, sons of Clarence Spicer, stand beside three of their father's large Tamworth hogs.

Sam Shantz was busy butchering when the photographer paid him a visit.

POULTRY SCENES

Ducks on the Alex Sayer farm make their way to the water.

Dorothy Steckley feeds her flock of chickens.

Helen and Eileen Buschert stand outside a chicken house door after feeding the chickens.

The home of Linford Hackman is located across from the West Zion Church. Formerly from Eastern Pennsylvania, Linford Hackman serves as pastor in mission work in the northern part of the province.

An airplane hangar is located on the farm of Willard Hartzler. Linford Hackman's plane is kept in the hangar and used for church and mission work.

Gordon Buschert, pastor of the congregation, rides his horse without benefit of saddle.

YOUNG PEOPLE AT WORK AND PLAY

A picnic and campfire are enjoyed by the young people at the close of a summer day. The picture was taken on the farm of Maxwell Simpson.

Young people of the congregation are at work on a missionary project of raising potatoes. The crop is on the farm of Willis Yoder. Since this picture was taken, Willis Yoders have taken up mission work at Smith, Alberta.

(Continued on page 11)

The motel business can be "a lighthouse to point the weary traveler to the Way, the Truth, and the Life."

A ROOM FOR THE NIGHT

Owen Hershberger greets a tourist in the courtyard of the Village Motel at Hesston, Kansas. The motel is located by U.S. Highway 81 and is built in an L shape with a circle drive entrance.

The Tourist Court
A Witness Opportunity

James C. Hershberger

THE VILLAGE Motel, owned and operated by O. O. Hershberger and his wife, is located in Hesston, Kansas, home of Hesston College and Bible School. Its location on U.S. Highway 81, main north-south highway through the Midwest, proves very effective for tourist trade, both winter and summer. Location is one of the most important factors to be considered in the building of a tourist court, both in relation to the highway and to surrounding courts. The building must be situated in such a way as to attract tourist trade at an effective vantage point. If you can draw them in you can make your sale, with few exceptions. Consideration must also be given to surrounding courts. How far away is the next motel? Is there any demand for an additional motel at this particular location? The location of the Village Motel to a great extent has proved its most valuable asset. In relation to surrounding motels its closest competitor to the north is 40 miles, to the south 7 miles. As U.S. Highway 81 runs at an angle through Hesston, it seemed logical to build the motel in an L shape using a circle drive entrance. There are no large or defacing structures near by to take away from the pleasant countryside atmosphere. This also proves a great asset and controls to a certain extent the type of trade one gets. Those who desire peace and quiet seek the same.

Before a tourist court can be established it has to be thoroughly planned, giving special attention to location, afore-mentioned. The original idea of the building of the Village Motel was probably expressed by the eldest son, Glenn, who died while teaching at Hesston College, before the idea became reality. Approximately one year after this, in the spring of 1950, the idea gave birth to planning. Plans were drawn up by Mr. and Mrs. Hershberger with the assistance of their sons. The Lord's guidance was sought in all of the planning as it should be in any undertaking of life. The testimony of all those who worked in the planning and building can testify to His leading.

In May a triangular plot was purchased along the highway and immediately construction was begun. The building was constructed of pumis block with steel casement windows, cement tiled floors, and a flat, built-up roof. The greatest percentage of the labor was done by Mr. Hershberger and his sons which proved very economical. A house 36′ x 28′ with an adjoining utility room 20′ x 20′, and a garage were built in the corner of the L with motel units projecting to complete the L. Two single units with individual baths and four double units with individual bedrooms, baths, and cooking facilities comprise the court. The double units are equipped with the capability of being used as apartments during the slack winter months. During the past two winters an average of about two were used in this way, the others being reserved for the tourist trade. The double units have been used considerably by parents of college students who want to stay for a month or two during the winter. Since the units are furnished it has not been difficult to rent them out as apartments. Since highway traffic is the purpose for which the motel was built, a number of people had to be turned down for apartment rentals this past winter. It will depend to a large extent on the community in which a motel is built as to the advisability of making the apartment size unit. In the Village Motel it has worked very satisfactorily because of the college and also the general housing shortage.

A Christian Atmosphere

Each room contains a Bible, a motto supplied by the Woodland Men-

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James C. Hershberger was born in Tofield, Alberta, and is now employed at the Hesston Manufacturing Company, Hesston, Kansas. He attends the Pennsylvania Mennonite Church and has spent a year in a service unit in a Kansas City hospital.

nonite Mission in Wichita, daily devotional booklets, and several miscellaneous tracts. This has proved to be very effective in giving a clear-cut Christian witness to the traveler. Such written testimonies as the following have been left in the motel by some of the customers. "I appreciate very much staying in a room that has Scripture verses here and there that show love for our Saviour." "We enjoyed our good night's rest in your nice clean cabin. May God bless you as you assist Him in caring for the travelers." The spiritual atmosphere in the motel has also controlled to a great extent any roughness or hilarity that is present in some courts.

One question which was asked by people of the community and one which also was a question in the mind of those planning the motel was, "What are you going to do about Sunday business?" The policy of the Village Motel in regard to this has been to accept Sunday business but not to solicit it. A "Closed Sunday" sign is placed in the office window and neon lights are not put on; so very few people inquire. In the event that people do stop before the evening service, they are taken care of, making clear to them the policy of the motel regarding Sunday business and giving them an invitation to attend the evening service. The tourists have been very understanding in this attitude of the motel and some have accepted the invitation to go along to church. Those stopping on Saturday night are charged regular rates for Saturday night with the invitation to stay over Sunday free of charge and to go along to church with the operator or to go to another church in the community.

Pointers on the Motel Business

As in any other business one has to advertise to stimulate trade. In the motel business the greatest advertising medium is its own physical appearance. Careful landscaping does much to attract the traveler. The testimonies of those who stop also help as they tell others of your court. Another item which does much to attract travelers is the use of attractive lighting. Your large neon sign will pay off over a period of time. The Village Motel has a 12-foot neon sign in front of the U drive where it can be seen from about a mile away. Neon tubing is used along the ends of the motel facing the highway. These coupled together have done much to attract tourist trade.

The type of customers you have will largely depend on how you keep your place looking. In a place where everything is always clean and where both exterior and interior conditions are kept up, the customer is much more likely to come back than where the door squeaks, the windows are dirty, and the lawn six inches high.

The motel business can be made a very enterprising and enjoyable business. Not only can it be made a well paying business, but it can also be a lighthouse to point the weary traveler to the Way, the Truth, and the Life.

CARSTAIRS, ALBERTA

(Continued from page 9)

mental stages, usually grown on new land or land previously used for hay.

Harvesting is largely done by swathing, and combining, although there are still those who use the binder and thresher. But the old-time thresher crews have largely given way to family and neighborly help where this method is used.

Almost every farm has its herd of cattle, beef or dairy type as the owner prefers, also poultry and hogs.

Vegetables in abundance are seen in every garden, although the warm climate varieties such as corn and tomatoes are more an exception than the rule. But we do have small varieties of corn fairly sure for table use.

Roads in the community are far from what we hope someday to see. But they are continually being built up and graveled. The main black top highway of the province joining the Alaska highway farther north passes through Carstairs as does also the Canadian Pacific Railway, which serves the towns along its course with three passenger trains daily.

Almost all of the farms are within the range of the Calgary Power Company's newly built lines, although as yet all are not using this privilege.

Drilling for Oil

In the winter and spring of 1951, drilling was commenced on a farm ten miles west of Carstairs, five miles west of the Mennonite Church.

This was a "wild cat" to determine whether there was gas or oil in the community. There were showings of gas at 8,000 feet, but they went lower to 10,500 feet for tests of the formation, and to find out if there might be more. Not finding any, the hole was cemented back to the 8,000-foot level, and the well was put on a 60-day acidizing test, to open up the formation.

The well produced 2,500,000 cubit feet of wet gas per day, yielding approximately 40 barrels of high-grade naphtha gasoline. This gas is said to have very high octane rating. However, there were no signs of crude oil; at present the well is capped until such a time as there is a market for the dry gas after the naphtha is extracted.

During testing the dry gas was allowed to burn in a flare, but the Conservation Board only allows this while an official test of the well is being taken.

So far our own immediate community has felt little effect from this discovery. But what the future holds can only be imagined, as each district and community of the province has been covered by seismograph crews.

PROSPECTING FOR OIL IN CARSTAIRS COMMUNITY

Over a year ago drilling for oil began on a farm 5 miles west of the Carstairs Mennonite Church. No crude oil was discovered but a high grade naphtha gasoline with a high octane rating was found.

A BOY NEEDS FRIENDS

Better for a growing boy than "canned" entertainment is the enjoyment of animals and that friend of all boys—his dog. Boys Village aims to provide a balance of work and play and guidance to the "security and peace that is found in a Christian experience."

Boys Village

and Its Program for Young Boys

Lester Glick

THE JUSTICE Department recently came out with a report that one out of every three arrests in our nation are boys in their teens. It is therefore no wonder that the world was shocked when a prominent youth leader made the statement that there is nothing like a "bad boy."

In the ensuing years various studies have substantiated this statement with statistics. Again and again it has been proved that it is environments, parents, and circumstances that have produced youth who do wrong. If a boy is given proper opportunities he will achieve what is recognized as a "good adjustment."

We have these boys with problems in our schools, in our churches, and in our homes. If we as adults have the proper attitude toward these youth we can do much in helping them to work out their problems and thus achieve good Christian citizenship. In some cases a special school or an institution needs to be provided for these boys with problems.

Boys Village, Inc., of Smithville, Ohio, is such a facility, which was organized in the middle 40's to care for boys who came from backgrounds and environments that were not conducive to giving them a proper start in life. The youth that are admitted into Boys Village are placed there because of one of the three following circumstances:

In the first group parents are deceased and thus the child is a dependent child, or sometimes called an orphan. A dependent child has thus severed all his relations with his parents and under these circumstances is one of the best adjusted boys for an institutional placement.

The second category of boys placed in Boys Village is that of the neglected boy. This youth is generally a product of a broken home and comprises the greatest percentage of boys placed in boys' homes. This boy is always the biggest problem because he is generally quite disturbed about his relationship with his parents who

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Lester Glick is acting administrator of Boys Village at Smithville, Ohio. Since his CPS days he has had an active interest in child welfare and has prepared himself for work with young boys and girls.

A child can go without proper food with less damage than he can go without love and affection.

have either rejected him or have not provided for him adequately.

The third category of placements in Boys Village is the delinquent boy who has actually gotten into trouble and his behavior has come to the attention of a juvenile court. This boy generally has the same problem as the neglected boy except that he is merely more neglected.

A Typical Boy

We will take a brief look at a typical boy, whom we shall call John, who needs the care and therapy that is possible in a program such as is carried on at Boys Village. John had the misfortune at the age of two of losing his mother in an automobile accident. One year later the father deserted his son and has not been heard of during the last eleven years. Thus began a series of five placements with relatives, in foster homes and in institutions. Everywhere he went it was the same situation. No one was particularly interested in him and everyone wanted to get the most out of him. He began to feel that it was a selfish world and if people did not provide him with emotional security and love, the world owed him material things to compensate for his lack of things of the spirit. By the time he was twelve years old he had become extremely selfish, thinking only of his own deprivation and his lack of being understood rather than learning the principles of unselfishness and fairness in each situation. He felt that the possessions of others were a just due to him and he was constantly getting into trouble because of taking things that did not belong to him. He became introverted and very skeptical of older people's motives, even when they wanted to help him.

A boy such as John at the age of twelve is a miserable creature, for he cannot get along with his fellow playmates or with adults. Such a life that cannot be detoured into a healthy personality will likely cost our country's penal institutions thousands of dollars. The boys that come to Boys Village have some of the above characteristics even though their general circumstances may have been different.

The question arises as to what we can do as families and as institutions to help boys like John realize a good emotional adjustment and be a credit to themselves and to society. I shall outline a five-point program which we attempt to carry on at Boys Village and which would be an adaptable standard in a foster or regular home that is caring for children with emotional disturbances.

BOYS NEED A LEADER

Young lads need an ideal—someone to look to as a pattern for their lives. They will rally around an older person who shows a genuine interest in their welfare and future.

An Atmosphere of Love

The most important ingredient in supplying a proper adjustment for any child is the providing of a proper love manifestation by those with whom he lives. A home itself is based on love. This God-given element is probably the prime facet in providing a well-adjusted and happy child. Psychologists agree that it is as important to provide proper love manifestation for every child as it is to provide proper food for his physical body.

(Continued on page 15)

BOYS AT ONE OF THE COTTAGES IN BOYS VILLAGE

Summit Residential Cottage is one of the numerous beautiful cottages that make up Boys Village at Smithville, Ohio. A man and wife (called housefather and housemother) live with a cottageful of boys. Here a housemother is on the porch chatting with some of the boys.

Alaska Awaits You

Ralph Holderman

MANY people think of Alaska the way they have heard one part of it described. This is a grave mistake. Would you describe the United States as a desert? Would you call it a fertile valley, a cold plain, or a hot swamp? Alaska's surface and climate are just as varied as that of the United States. The growing season in Alaska shows a variation from 192 days in Southeastern Alaska to as short as 17 days at Point Barrow. The rainfall varies from 150 inches to 4½ inches. The January average temperature varies from 35 degrees to minus 21 degrees. Think of some city near you that has 150,000 people. This is Alaska's population spread over an area one fifth the size of the United States. Half of these people live in four cities. If you have a bit of the pioneer in you, Alaska's 375,296,000 acres await you.

Let us look at a few of the most attractive opportunities offered in this territory. One of the latest developments is the beginning of a pulp mill at Ketchikan. This $40,000,000.00 mill will result in an increase in population of about 6,000 people in this city in the next four years. Besides the many workers who will be needed to build the mill, it will take many loggers, laborers, and skilled men to supply the raw material when the plant starts operating. A Mennonite-operated business or community could be established in Southeastern Alaska in connection with this lumbering enterprise. These workers could obtain up to five acres of land for $2.50 an acre for a homesite.

There Are Still Homesteads

Some of our farmers may be glad to know that there are still homesteads up to 160 acres to be had by living on them for three years, by building a habitable house, and by bringing at least one sixteenth of the area under cultivation in two years, and a total of one eighth by the end of the third year. Many opportunities are available in the three proved localities, but the prospect of success is offered to only those who carefully study the situation before picking a location. Even then one man would need plenty of capital to get started, or else—and this would be the best—several families need to work together as a co-operative.

The Kenai Peninsula Is Promising

Of the three proved localities—Matanuska Valley, Tanana Valley, and Kenai Peninsula—the one I shall discuss here is Kenai Peninsula; for this seems to me to be the most promising of all. Of the 204,708 acres of bench and bottom land suited to crop production, the 41,415 acres mainly north and northeast of Homer, north and south of Ninilchik, south and southwest of Kasilof, and south and southeast of Kenai village are best for general crop production.

Lack of transportation is the main drawback to this community; but, I believe, a large co-operative could overcome this drawback by providing their own water transportation. This region is from seventy-five to one hundred and fifty miles from Anchorage, the largest city in Alaska. Some 40,000 people live in the Anchorage district. It is very likely that settlers could locate where water power could be used to supply the electricity for the co-operative establishments. A cold storage plant would be a large factor in the colony's success. Salmon from the local rivers and game could be a mainstay in the diet to keep down the high food costs. Other natural resources available in this locality which could be quick frozen along with the crop of first vegetables are other forms of sea food. King crabs and tanner crabs occur in quantities large enough for commercial marketing. Berries, which grow wild, could also be picked and stored by ambitious settlers. If the site chosen for a homestead did not happen to have timber for building, Alaska residents are given the privilege to cut timber from the national forests for their own use free of charge. In case homesteading sounds easy, don't

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Ralph Holderman of Deering, Alaska, was formerly of La Junta, Colorado. In 1951 he graduated from Goshen College and for the past year both he and his wife have been teaching at a government school at Deering.

forget that it costs $200.00 an acre to clear land in Alaska. That means an outlay of $2,000.00 the first two years to clear the land required by the homestead law.

Here are a few more facts about the peninsula. Maximum temperatures range between 55 and 65 degrees in summer. In winter, day temperatures usually range from 5 to 20 degrees. Rainfall at Homer is 32 inches with 98 inches of snow. Toward the northern end of the Kenai Peninsula the rainfall drops to 18 inches. Most of the land in the peninsula has been withdrawn from settlement for intensive research. The results of these studies will be available when this land is again opened to settlement. Anyone interested in homesteading in Alaska should keep careful check on this almost 200,000 acres of land which is under study. When it is released to the public it will probably be a question of the first comers getting the best land. The road network of the Kenai is now connected with Anchorage and the Alaska Highway (you won't find this link mapped), and Alaska's new tax law will allow new and better roads to be built.

The hidden enemy of many Alaska homesteaders is permafrost. Fields may be cleared and used for crops for a few years and then the land becomes water soaked and unsuitable for cultivation because the cleared land allows the sun to warm the ground and causes gradual melting of the ice blocks of the permafrost. The United States geographic survey of the Department of the Interior will make available to interested farmers interpretations of research data on permafrost conditions. Matanuska Valley produces large yields from bush fruits. Oats average 43 bushels and potatoes 6 tons per acre. Cabbage yields as much as 10 tons per acre. Kenai should compare favorably with Matanuska.

For Further Information

Some sources of information for those who want facts about Alaska and homesteading are: *Annual Report of the Governor of Alaska,* fiscal year ended June, 1949, for sale by Superintendent of Documents, U.S. Printing Office, Washington, D.C., price 20 cents; *Mid Century Alaska,* a 150-page booklet, for sale at the above address for 75 cents. The Bureau of Land Management will send a copy of the January issue of *Our Public Lands,* a quarterly publication by this bureau, as well as a pamphlet containing pertinent facts about acquiring land for homestead or homesites; you could try either the Washington office or the Anchorage district land office for these two. The *Alaska Sportsman,* a magazine with articles of general interest which can be obtained at better newsstands and libraries in the States, will also help one get acquainted with Alaska.

BOYS VILLAGE

(Continued from page 13)

The disturbed youth who is unable to return love is more likely to be rejected than one who can provide affection in return for that given. Problem children are often unable to express or demonstrate gratitude because they are so involved in their own personal problems. Therefore, the welfare worker or the parent who wishes to work with the disturbed youth needs to have the kind of love for God and his fellow men that can be found only in the Christian expression of the "second mile" religion. Especially in discipline, love dare not be withheld. The correction that is given the child must be based on the child's need rather than on the needs of the one who metes out the vengeance because the youth has dared to go against this adult's wishes.

Unselfish love is the first lesson in teaching a child about God. A child that has never experienced a loving earthly father can hardly realize a loving heavenly Father inasmuch as a child's thinking is in the concrete rather than the abstract. Therefore the first step in achieving adjustment for a child is to provide an affectual setting for him. If we cannot completely accept a child, no matter how uncouth or unattractive this youngster is, we cannot expect to help him on the road to happy family living.

A Feeling of Security

Closely related to love is the second basic need, that of providing security. Every child needs to feel that he is wanted and it is very unwise to threaten a child with removal from his home or institution. A boy or girl will give up very quickly after he realizes that he is unwanted in a given environment and that the people there are no longer interested in the child's remaining and participating in the activities of their group.

The insecure child is generally what we call nervous and cannot concentrate on one thing for an extended length of time. He is generally a problem in the home and in the school. He may attempt to get attention through misdeeds or through boisterous or antisocial behavior.

Every child needs to have a "we" feeling. This attitude is achieved through the intimate living together in a small group in which the experiences of daily living are shared. In an institutional setting, a maximum number of fourteen children should live in one group. This again approximates the size and type of relationship that is found in a large family. At Boys Village we have twelve in one cottage. Our ideal is to have happily married house parents who supervise the day to day activities of the boys. This small intimate relationship is a big factor in favor of providing adequate security.

A Chance for Self-expression

The third element that is required for a properly adjusted happy youth is that of adequate self-expression. In a study that was made in an adjoining state several years ago it was found that delinquent youth have very few constructive interests and are limited in ability to express themselves positively through work, play, or aesthetic experiences. They are generally content with a "canned" type of entertainment in which they themselves do not participate except as observers. The area of self-expression or achievement is not too important as long as there is adequate opportunity for a real experience of a positive success. This expression needs to be in various areas of life if the child is to achieve good mental health now and in later life.

William Menninger of the Menninger Institute at Topeka, Kansas, recently commented that one of the biggest problems of children and youth today is their inability to do things with their hands or through abilities in which they themselves actively participate. Teachers and recreational directors will generally agree that a mentally disturbed child has difficulty in participating in group

[Continued on page 25]

Editorial

Does Your Community Send Out Healing Rays

Recently we have come across some items that show how different communities translate their faith into works. For the inspiration this might bring to scattered communities we are passing it on.

1. Several neighborhoods are working together to provide a summer camp program for boys and girls from cities. This work has been going on for several years and besides giving a Christian atmosphere to these boys and girls everyone agrees that something happens to the church and community "when we all work together."

2. On our desk is a clipping that tells how the young people of a community are gathering clothing for relief work. Pick-up trucks are used to gather the clothing and every sign is that the whole affair is well planned and systematic. There is a set hour when the clothing collection begins. A local church opens its doors for people to bring their clothing for shipment. Short announcements over a local radio station are arranged for.

3. In this issue is a write-up and picture of Boys Village. People in this community can do something through the village for some of the 70,000 boys between 12 and 18 who are living away from home. Superintendents and workers in such institutions ought to be able to rely on Christian people for understanding and support. Anyone who wants to do missionary work and cannot leave his community should learn to know the life and problems of boys or girls in such institutions. There is always something to be done by way of testimony or helpfulness for the person who wants to. In describing the purpose and program of Boys Village, Lester Glick recently pointed out to a local audience that "You can either make or break the program, the first by giving us help, and the latter by withholding it."—G. M. S.

Discovered

Discovered immediately commands attention. It says something has been uncovered that was not seen or known before.

Under the title *Discovered* in this issue interesting information uncovered by the Mennonite Research Foundation is presented. This feature will be one you will want to read each month. Research has been the key to much of the material prosperity in this nation. This method of discovery can be very helpful to the church if all cooperate and support it. Keep informed, give financial support, and make use of these discoveries in the home, church and community.

—H. R. H.

Thou Shall Not Covet

We do not now remember having ever heard a sermon on this commandment. Nor do we often hear sermons on the teachings of Christ on covetousness. For some strange reasons this topic of covetousness either goes unmentioned or is lumped together with other sins as though it is just another human frailty which, while sinful to be sure, is not quite as bad as some others.

Do not the teachings of Christ on wealth and the warnings He gave deserve much more emphasis in a materialistic day such as ours than they usually receive? It would be revealing to know how this blind spot in our preaching and teaching has come to be. We venture a reason as follows:

Getting wealth and laying up treasure seems to be respectable, though Christ cautioned about "the deceitfulness of riches." Men do not see the danger. They think their wealth is a triumph; Christ saw it as a tragedy. They covet and do not see it as sin. In this connection a careful observer over 40 years ago wrote these sobering and penetrating words:

"The harlot and the drunkard have their hours of remorse and self-abasement; the covetous man does not even know that he is on the downward way. Saint Francis Xavier, the noble Jesuit missionary, said that in the confessional men had confessed to him all sins that he knew and some that he had never imagined, but none of his own accord confessed that he was covetous."—G. M. S.

COVER SCENE

An Alberta, Canada, landscape scene was chosen for this month's cover. The picture was taken in the Carstairs community. On the tractor is Glen West; Neal Good, his stepson, is on the stack.

Coming in future issues

The Minot Community *A. L. Glick*

The Other Side of Hospitality *Hilly Wells*

We Enjoy Our Farm Pond *John W. Harman*

Rotate Crops to Improve Yields and Income *Silas J. Smucker*

Selecting Your Dinnerware *Joyce Mishler Schmucker*

Young Community

Rural Life Week at a Church School

Chicks for Korea

Community Life

Viewpoints on World News

Christian landlords should look beyond personal benefits to the building of wholesome communities for the oncoming generation.

Your Farm

Tenancy

Good and Bad

C. R. McBride

HOW FORTUNATE it is that Paul's letter to Philemon has been preserved! Although written informally and without any intimation that, through the Holy Spirit, it was to become a priceless part of the Christian Scriptures, it displays great sincerity and depth of feeling. It sets forth important Christian truths. The world would be a poorer place indeed if this brief letter had been lost or, worse still, if it had never been written.

When the letter was penned, the apostle was a prisoner in Rome. In some unexplained way he had met a runaway slave. He presented Christ to him in such a winsome manner that he became a Christian. This converted slave, Onesimus by name, remained with Paul for some time, ministering daily to his needs.

Onesimus' future, at the best, was uncertain and dark. To return to the only place he could call home was to face punishment, and possibly death, as a runaway slave. He had no reason to believe that Philemon, his master, would show him any mercy. To remain away from home was to live in terror all his days. As a fugitive he had to be on his guard every minute, day and night. The very next man he met might recognize him as an escaped slave and call the authorities. This would mean punishment, imprisonment, probably death.

Paul, with characteristic love and vigorous action, took his convert's future into his own hands. He decided to send him back to his master, Philemon, who was a professing Christian and a friend of Paul's. He would send him back, but bearing a letter which would inform Philemon that his slave was returning as a Christian. Paul would try to make Philemon understand that while Onesimus had left him as a slave, he was returning as a brother, redeemed by Christ even as Philemon himself had been redeemed. Paul's letter is an earnest exhortation to Philemon to receive back his slave, not to punishment, but as a fellow pilgrim on the Christian highway. Paul shows his sincerity and faith in both men by offering to stand good for any property that Philemon may have lost through Onesimus' running away.

The lessons taught by this letter reach across the centuries and suggest a pattern for our behavior toward one another. We are brethren. Let us then behave as brethren and walk together in the Christian way that lies before us. Let us apply the message of this letter not only in our homes, but also in our business world. And it is hard to imagine any place where this letter could be put to a better test than in the close relationships between landlords and tenants.

Landlords and Tenants

At present about two fifths of the farms of our nation are tenant operated. Three fifths of all tenants in the United States live in the sixteen southern states. Each tenant is bound to his landlord by some kind of contract. The type of contract has much to do with the happiness and prosperity of both the landlord and his tenants. All contracts should conform to the highest ethical teachings of the church and should sanction use of the best agricultural practices known to man.

Who Are the Landlords?

Who are the landlords upon whom so much criticism has been heaped? They fall into several classes.

1. *Farmers Who Own Excess Land.* The landlords sometimes are farmers with more land than they and their families can cultivate. Rather than sell the land, they prefer to lease it for cash, or on shares, to those who will farm it for them.

2. *Retired Farmers.* Landlords may be retired farmers. In the days of their youth they contracted for the purchase of a farm. By virtue of hard work, they paid for it. Later, they found that the years had taken toll of their strength and that they no longer were able to care for the land. It seemed advisable to them to move to town or to another house on the farm, and to lease their land to some responsible farmer who had the youth and strength to care for it properly.

3. *Urban Investors.* A third class of landlords consists of city residents who, having money to invest, have purchased farms not too far from their places of business. They may, or may not, know how to farm. Their interest is in earning a fair return on their investments. In some cases these men consider the farm a hobby and are happy so long as it does not lose them too much money. In either case, these city investors are looking for bona fide farmers to operate their farms.

4. *Corporations.* Sometimes a corporation is formed for the purchase and operation of large areas of farm land. A corporation may buy several family farms and operate them as one large unit. They, too, look for qualified men to operate the farms at a profit. They themselves may not live in the community.

C. R. McBride supplies another article from his experience and conviction as a teacher at Central Baptist Theological Seminary, Kansas City, Kansas. The article is adapted from his work on Rural Christians and Natural Resources.

5. *The Farmer's Widow.* All too frequently—or so it seems—a farmer dies, and the farm is left to his widow. It becomes her only means of support, and she may know little about running it. Her only hope is to find a good tenant and to trust him to operate the farm at a profit both to her and to himself. With her limited knowledge of farming she may insist on farm practices that are not sound, or she may refuse to make, or be financially unable to make, improvements and changes when they are needed. This may prove disastrous to both the tenant and landlord.

Who Are the Tenants?

If we ask, "Who are the tenants?" we find them of four classes.

1. *Young Men.* The first group consists of that fine group of young men who are on the second rung of the agricultural ladder. By working as farm laborers, they have accumulated a small capital. With it they have purchased tools and stock, and have rented a farm. It is their hope that after a few years they will be able to make the down payment on a farm that someday will be their own.

2. *Tenants by Choice.* In the second class are those farmers who feel it is more profitable to rent than to own a farm. Many of these men are excellent farmers, and they are keenly sought after by good landlords.

3. *The Share-croppers.* The third group is composed of share-croppers. For some reason they have never accumulated enough money to buy their own land and stock. Their only capital is their knowledge of farming and their strength. They contract with a landlord to work his acres, as he directs, on shares. For their labor they receive a percentage, or share, of whatever the land yields. The plight of the share-croppers often is severe. Frequently they are in debt to their landlords beyond what they can ever hope to repay. Share-cropping is most prevalent in the South.

4. *The Unfortunates.* In the fourth group of tenants are those who have failed to climb the agricultural ladder. They made the first rung, perhaps, but sickness, drought, floods, or insects claimed too large a share of the harvests. Under such conditions they were not able to accumulate enough money to make a down payment on a farm.

Nearly one fifth of all tenants are blood relatives of the landlords for whom they work. They may be found in any of the four classes listed above, but are least likely to be found as share-croppers.

These, then, are the landlords and the tenants of rural America. Looking at them thus, they are seen to be normal human beings. They are just people, many of them Christians, trying to make a living in one case, and to protect their interests in the other. The question that concerns us in this lesson is whether their relationships will be Christian. And will they care for the land in a Christian fashion?

Evils of Tenancy

There are evils in tenancy of which Christians should be aware. To have a good rural civilization these evils must be corrected. The evils of tenancy, now common in our society, have been listed on several occasions in church and government bulletins. They are repeated here in order that church members may discuss them and correct them, as occasion arises.

1. *Vague, Oral Lease Agreements.* Such agreements are a frequent source of trouble. When Christians make business contracts with each other, they should have a clear understanding of what is expected. The agreement should be reduced to concise writing and signed by both tenant and landlord. Copies should be provided both parties. From then on, landlord and tenant must adhere to the agreement both in the letter and in the spirit.

Rental contracts should be drawn up so as to protect both parties in the event of unusual accidents or calamities (such as tornadoes and floods), erroneously classed as "acts of God." In all circumstances, Christian charity must be exercised by all parties concerned. A clear understanding is essential. This is just another case where "good fences make good neighbors."

2. *Frequent Moving.* One of the most unfortunate traits of tenancy is the frequent moving of the tenants. Too many contracts are drawn on a one- or two-year basis. So short a term makes it impossible for the tenant to farm the land intelligently. He cannot plan a good rotation of crops; neither can he make proper investments in organic and chemical fertilizers unless he expects to remain on the farm over a long period of years. This reduces the amount he can earn on the farm and damages the soil, with the result that the landlord is a heavy loser over the years.

Frequent moving works a distinct hardship upon the tenant's family. His children do not receive the continuous schooling that is their rightful heritage. Available studies indicate that tenant children are definitely retarded in school, and that this retardation is closely associated with their frequent moving from farm to farm. Neither does the tenant's wife make the social contacts necessary to a full development of her personality and a feeling of security in the community.

Good communities cannot be built or long maintained upon a population that is constantly changing. Churches, schools, and other community organizations are at a low ebb in communities where there is annually a heavy shift of population.

3. *Unfair Division of Income.* A common evil of tenancy is the unfair division of the income from the farm. In many sections of the country this division is based on community custom of long standing. It would be far better, economists say, if it were based on the productivity of the farm and on the contributions of the landlord and the tenant.

4. *Protection of Landlords and Tenants.* Outmoded laws often fail to protect the landlord's property. This is as unjust as the laws that fail to protect the tenant's rights. Sometimes the terms fixed by the landlord prevent the tenant from securing the necessary credit at low cost for efficient operation of the farm.

5. *Inadequate Provision for Improvements.* Frequently rental contracts do not provide for the making and maintenance of farm improvements; there are no provisions for increasing soil fertility or for works of conservation. Only 17 per cent of tenant-occupied houses meet acceptable standards, as compared to 45 per cent of owner-occupied homes. Christian contracts must provide for these essentials to good living.

6. *Inadequate Means for Settling Disputes.* Disagreements will arise between the most sincere people. They are disastrous when inadequate procedures for settling them have not been arranged beforehand. Each rental contract should have a clause providing for the settlement of disagreements.

These six evils bring about poor

farming and result in backward communities, poverty, and dissatisfied people in rural areas. For the welfare of all concerned, and for the peace and prosperity of the church, these conditions should be corrected. The federal government has accepted some responsibility for the improving of land tenure conditions. These matters should not be left to the government, but should be the first concern of Christian landlords and their tenants.

Christian Tenure of Land

Having listed the evils of tenure, we may now think in more constructive terms of what is good, or Christian, tenure. These recommendations have also received frequent mention in church and government bulletins.

1. *Equitable Distribution of Farm Income.* "The labourer is worthy of his reward" (I Tim. 5:18). The income of the farm must be distributed with equity for tenant and landlord.

2. *Conservation and Development of Land and Building.* Christians, whether they be tenants or landlords, are stewards of the natural resources. The life and happiness of unborn generations depends upon how they use and care for these resources. In co-operation with such democratic organizations as the United States Soil Conservation Service, rental contracts should be so drawn up as to provide for the maximum conservation and development of the land and the buildings. Good housing and fertile soils are essential to a virile and thrifty farm population.

3. *Efficient Production of Food and Fiber.* Farming is more than a romantic way of living. It must be efficient, also. Some farms are too small for efficient operation. Others are unsuited to the type of farming now used. In other cases proper tools are not in hand. These things should be taken into consideration by landlords and tenants, and the farm should be so used as to produce food and fiber efficiently. Agriculture should not forever be subsidized by the government.

4. *Wide Distribution of Control.* Ownership by many, rather than by a few, is not idealism. It is a sound, practical, common-sense Christian land policy for both the church and the nation. The control of land by a few through their ownership has never worked well for any country. The family farm has been an American ideal from the time of the founding fathers even until now. Good rental contracts frequently make it possible for tenants to become owners of the land they till. This is as it should be. Qualified tenants, now unable to buy farms, could well be assisted by their churches to become farm owners.

5. *Maximum Freedom of Action for the Individual.* A good tenant contract allows for freedom of action by the tenant. It does not bind him so that he has no right of choice in any matter. But there goes with this freedom a definite responsibility for conserving the land for coming generations.

6. *Equality of Opportunity, Dignity, and Self-respect.* There is no stigma attached to being a farm laborer or a tenant. God is no respecter of persons, and neither should Christians be. All men must be assured equal opportunity to earn their living from the soil, if they so desire.

7. *Wholesome, Integrated, and Stable Communities.* Christian people do not willingly live in a community that is "run down." They desire good schools, good churches, and wholesome recreational and cultural opportunities for themselves and for their children. It is not desirable that they should live where such things cannot be made available.

A Christian land policy looks beyond the narrow field of immediate monetary returns to the building of a wholesome, integrated, and stable community. Long-term contracts,

[Continued on page 33]

WHO ARE THE TENANTS?

In 1880 about 26 per cent of farms were operated by tenants. By 1945 the figure was 32 per cent. Tenants have the opportunity to learn how to farm, though it is best if arrangements are such that they can someday become owners of land.

Homemaking News and Views

Recovering Fabric Lampshades

Doris Liechty Lehman

MOST LAMPS outlive their shades! That means that homemakers are constantly faced with the problem of replacing or repairing worn shades. Being faced with that task, it is welcome information for most homemakers to learn how to recover their old wire frames with new fabric. It is a most economical way to solve the problem and of equal importance is the personal satisfaction which follows a job well done.

In this article, I shall try to present that information clearly and briefly for those readers who might wish to attempt a recovering job. Before you begin may I say that your first shade will seem to be a difficult job and it will take a lot of patience, but after one successful attempt the process will be easy.

Materials Needed

In addition to regular sewing equipment, to recover a lamp shade you will need a metal frame, from which the old fabric has been removed, and new fabric. The frame should have at least six down wires and if there is danger of the frame rusting when wet, it should be painted before you begin, so that your finished shade will be washable. The new fabric may be taffeta, crepe, satin, some lightweight cottons, and other similar materials. Fabric for the outside of the shade may be white or colored, but the lining should be almost white for most efficient lighting. For amount of fabric to buy see yardage table.

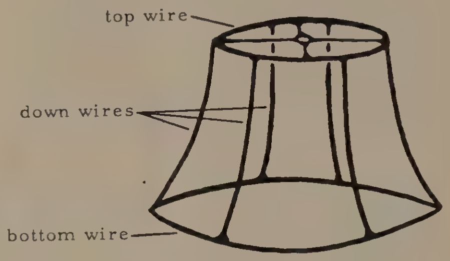


FIGURE 1 Old lampshade frame.

Size of Shade	*Lining*	*Outside*
8″ diameter	$\frac{1}{4}$ yard	$\frac{1}{4}$ yard
12″ diameter	$\frac{2}{3}$ yard	$\frac{2}{3}$ yard
19″ diameter	1 yard	1 yard

Allow more material if you plan to use an elaborate trim.

You will also need 7 to 15 yards of $\frac{1}{2}$-inch-width white cotton twill tape depending on the size of shade, heavy utility pins, strong needle (No. 3 sharp), and heavy glazed thread.

Steps in Construction

When you have these materials you are ready to begin the steps in construction which are listed below.

1. Bind the top and bottom round wires permanently with twill tape so that it will be possible to sew fabric to them. Sew ends to anchor securely. Also wrap two down wires opposite one another temporarily, tying ends so that the tape can be easily removed when no longer needed.

2. Fit material to frame to make pattern.

Pin straight edge of fabric along bottom wire of frame from A to B (Figure 2), allowing one inch extension beyond down wire and one inch seam allowance at A. (Caution: When pinning, insert pins in fabric at outer edge of wire, keeping pin point inserted in twill tape to prevent tearing fabric or leaving unsightly pin holes.) Next, allowing fabric to fall over frame, pin to upper wire at E (Figure 2), keeping grain of material straight between E and F. Then allowing fabric to fall pin to frame from E to C and from E to D. Remove a few pins at A to allow extra fullness between A and C to fall out. Replace pins. Repeat at B. Holding fabric at G and H, pull firmly and pin to tape along wrapped down wires. These pins mark the seam line for the outside covering of shade. Cut fabric along pinned edges leaving one inch margin all around. Remove fabric from frame replacing pins to mark side seam lines. This piece serves as a pattern for the other pieces.

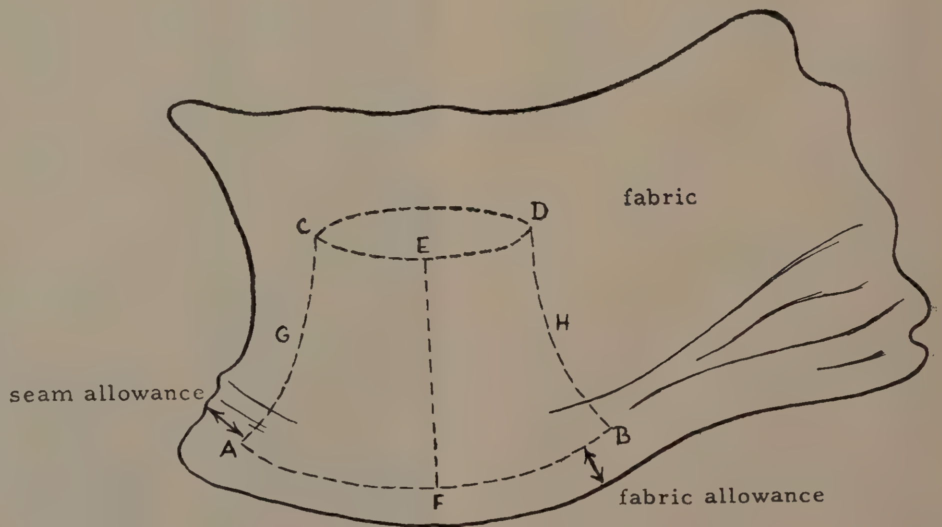


FIGURE 2 Fitting fabric to shade.
For illustration, fabric is transparent.

Mrs. Lehman is from Archbold, Ohio. Her husband, David Lehman, is in dental school at the University of Indiana at Indianapolis.

3. Using the pattern cut out in step two, cut three more pieces from it. (If using taffeta, cut two lining pieces on the crosswise grain and a second outside piece on lengthwise grain to prevent a watered effect on the finished shade.)

4. Machine-stitch outside pieces of shade together on seam line, which is marked by pin holes, with matching silk thread. Place on shade and if it fits snugly, trim seams to 1/16 inch width.

5. Pin fabric to frame after temporary wrap has been removed from down wires. Anchor first at top and bottom of seams. Stretch and pin all around bottom wire, then around top. When all fullness has been stretched out and fabric lies smoothly over frame, sew fabric to tape with heavy needle and thread still stretching as you sew first around the bottom wire, then around the top. (If using taffeta, wet completely with washcloth and keep wet during stretching and sewing process to keep it pliable and to prevent water marking.) When stitched, trim lap off close to stitching as at A in Figure 3.

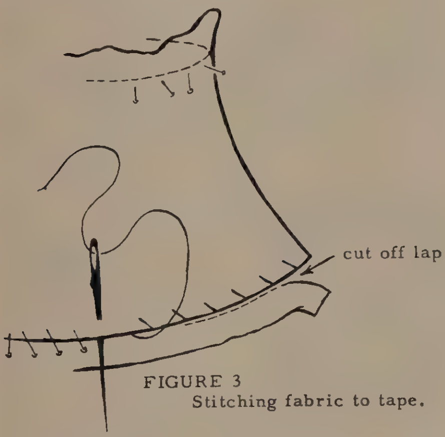
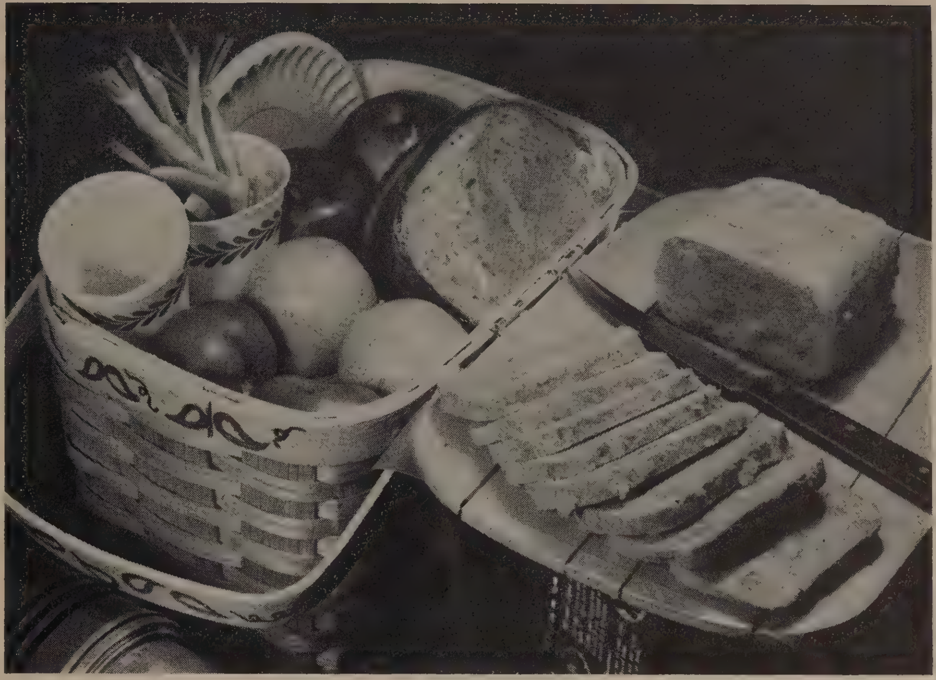


FIGURE 3
Stitching fabric to tape.

6. Put lining in shade next. The seam line of the lining needs to be curved more than the outside seam line in order to make the lining pull away from the down wires of the frame as it should. The amount of increase in curve necessary depends on the amount of curve in the down wires of the frame. When the seam line for the lining is established, machine-stitch seams. Place lining into frame to check fit before trimming seams to 1/16 inch. Then pin lining in place with heavy pins putting lining and outside seams at same down wires. Anchor first at tops and bottoms of seams. Place pins over previous row of stitching since a binding will be

(Continued on page 29)

Quick and Easy Picnic Lunches



PACK A PICNIC and eat outdoors often this year. Be it back yard, beach, or a picturesque spot along the road, its's good for you to get away from the kitchen, and your family is sure to approve of the idea.

Keep the fixin's quick and easy, both in preparation and when you arrive at the picnic spot. Canned meats are the ideal basis for your meal, for they're easily carried, ready to eat, and boast all the flavorful goodness and nourishment that you want and need in your "meat course." Well-known brands made of top quality meat, seasoned the way you like it, are packed fresh to stay fresh.

With over twenty-five canned meat loaves and meat combinations from which to choose, you can have many different picnics-in-a-can with no repeats. Popular brands show the number of servings on the label, and also give suggestions for quickie meals.

Chill the meat, can and all, before you leave. It will stay cold for quite a while, and will slice more easily. Chill fruits, vegetables, and, yes, even bread at the same time. The food will be perky and more tasty when it's time to eat.

Back home again, it's no problem at all to use my leftover canned meats. They combine well with potatoes, macaroni, vegetables, and other foods for tasty casseroles and salads, and are an extra fillip in breakfast eggs.

Ham and Vegetable Salad

Yield: 6 to 8 servings

1 can chopped ham (12 oz.)
1 head lettuce
1 cup slivered carrots
½ cup sliced radishes
½ cup sliced cucumber
½ cup sliced celery
½ cup slivered green pepper

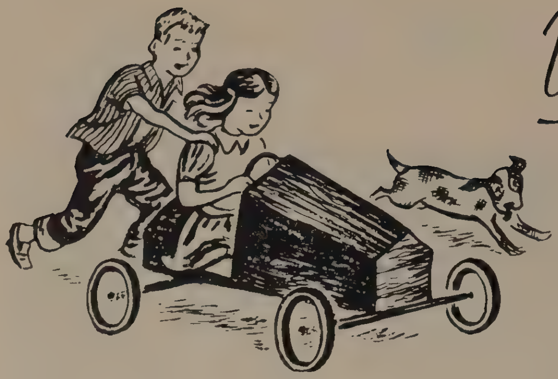
Remove ham from can and cut in julienne style pieces. Line a 12-inch salad bowl with lettuce. Alternate layers of ham and vegetables in the bowl, topping all with luncheon ham. Serve with Thousand Island dressing.

Corned Beef Hash Mounds

Yield: 4 servings

1 can corned beef hash
1 large sweet onion
4 slices bacon

Remove both ends of can. Push out corned beef hash and cut into 4 patties. Cut 4 ¼-inch slices of peeled onion. Place a corned beef patty on a slice of onion. Wrap a bacon slice around the edge of each mound and secure with a toothpick. Bake in a hot oven (400° F.) 20 to 30 minutes or until bacon is crisp and hash is browned.



Young Community

Lots of Leaves

Verna Grisier McCully

Leaves are everywhere in spring, summer, and autumn. But in the autumn they are especially pretty, with red, yellow, and orange colors added to green. When you find a bright autumn leaf, take it home and press it between papers under books or magazines. Soon you will have a fine collection of all sizes, shapes, and colors of leaves. There are lots of things you can do with them besides pasting them in a scrapbook.

If you have some old window glass to cut into squares, you can make a set of coasters. If you cannot do the cutting yourself, ask an older person to do it for you. Small coasters for tumblers should be four inches square, and a big coaster for a pitcher should be six inches square.

After your glass is cut, find some colored paper or cardboard. Wallpaper will do, or shelf paper, or plain or fancy wrapping paper. It can be any color that looks well with your leaves. Even black or brown paper makes a good background color. Cut the paper four inches square for small coasters. See figure C. The pitcher coaster paper is six inches square, as in figure A.

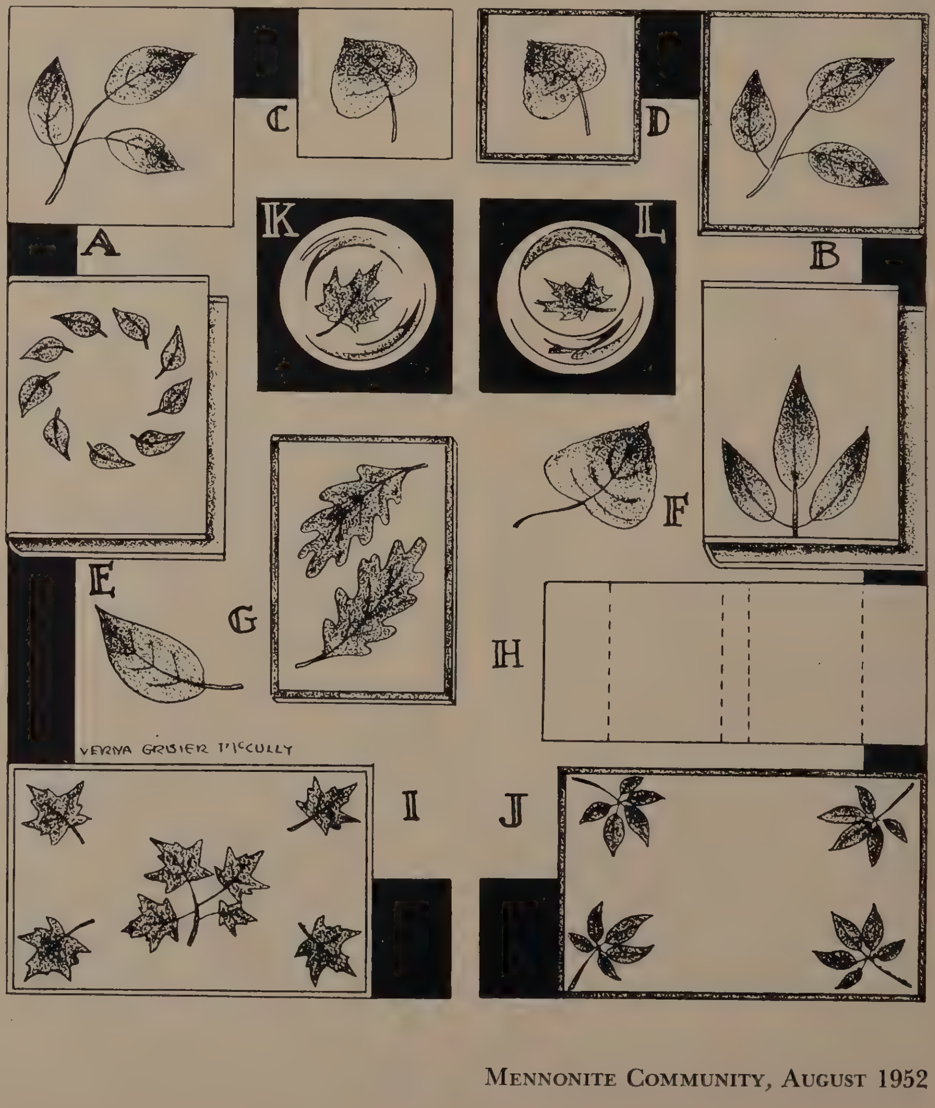
Carefully paste a pressed leaf, or two or three leaves, on each piece of paper. You can use any kind of paste, although transparent household cement is best. Press the leaves down gently. See figures A and C. If you mount your leaves on thin paper, cut heavy cardboard the same size to make a foundation, and paste the paper to the cardboard. If you mount the leaves directly on colored cardboard, another cardboard is not necessary.

Put the glass on top of the mounted leaf. Fasten glass, paper, and cardboard backing together with scotch tape bound around the edge. Or use passe-partout paper or other gummed paper strips. This makes coasters like figures D and B, which are ready to use.

If you have some tiny pressed leaves, you can make a set of useful salt dishes with small glass casters. They cost about five cents each at a dime or hardware store. On the bottom of each caster paste a small leaf, figure K, wrong side up, so that the shiny side shows through the glass. Cut circles of colored paper to fit the bottom of each caster. Paste these over the leaves. Turn the caster over and you have a little salt dish with a pretty leaf showing through the bottom as in figure L.

Pin trays, or trays for thread, salt and pepper, or hairpins are nice if you have a small picture frame and glass. Cut colored paper or cardboard to fit the frame. Mount a leaf or two on this, as in figure G. Slip the paper into the frame, and cut a piece of cardboard to fit into the back before you tack tiny nails to hold it in. Some felt from an old pennant, or woolen cloth cut and glued to the bottom of the tray will protect table tops.

Other useful things to make with pressed leaves are table mats. For these you need colored heavy paper or cardboard, some clear colorless cellophane and cellophane tape for binding. If your colored paper is thin, such as shelf paper, mount it first on plain



cardboard. Shirt cardboards from the laundry are good for this. Cut cardboard and paper nine or ten inches by fourteen.

On the colored paper mount pressed leaves. Arrange them in some kind of design, as a small leaf at each corner, with two or three at the center, as in figure I. Or put one big leaf in each corner, as in figure J. Or you can make a border of small leaves, or a row of small leaves across each end, or along top and bottom.

After the leaves are mounted on colored cardboard or paper, cut clear cellophane the same size. Cellophane can be bought in sheets at most dime stores. Place cellophane over the mounted leaves. Bind all around the edge with cellophane tape. Or use gummed paper.

Book jackets are something else to make with pressed leaves and colored paper. Cut paper to fit each book. Make it as wide as the book is long, and make it long enough to wrap all around the covers, with ends turned under each cover. The shape will be like figure H, where dotted lines show folds. Mount pressed leaves on the outside. You can put small leaves in a circle like figure E. Or make a design with three leaves like figure F, or work out some other arrangement.

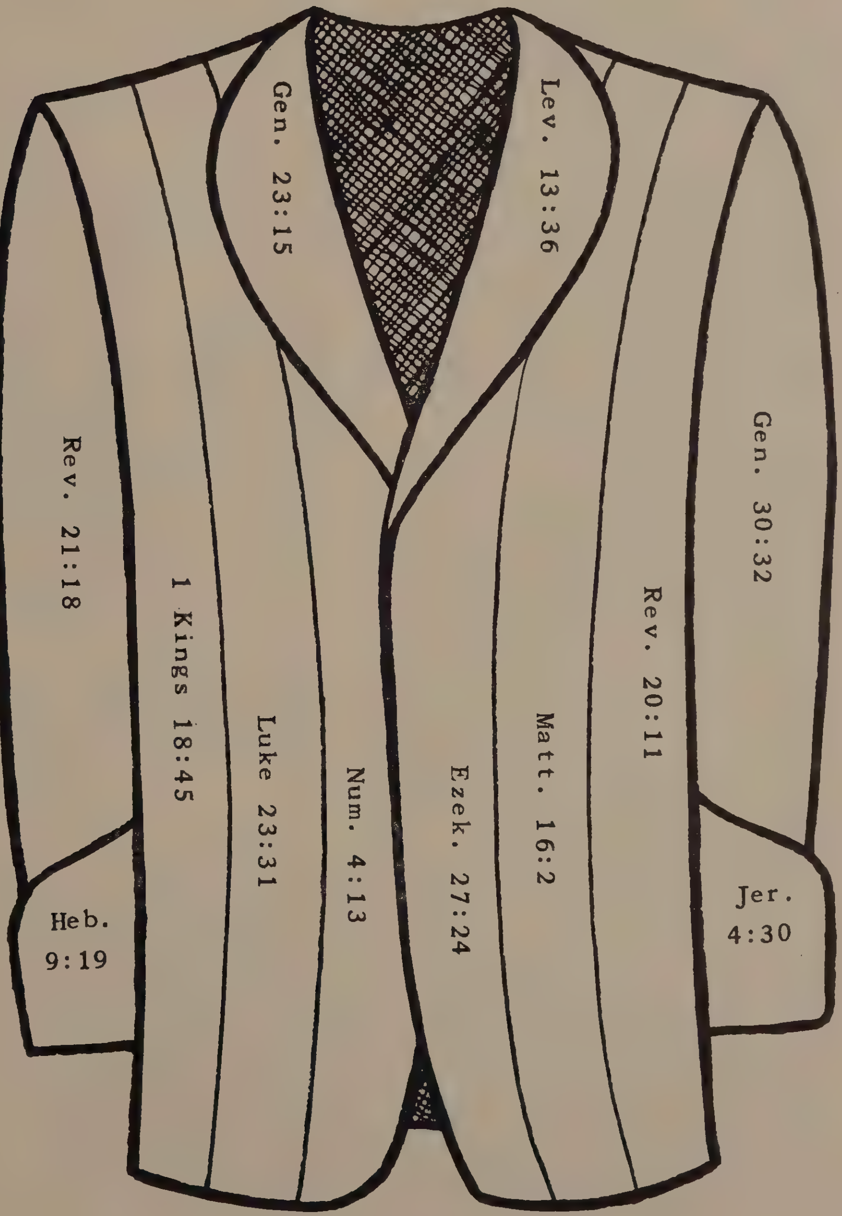
After the leaves are mounted, cut cellophane the same size as the paper. Bind paper and cellophane all around the edge with cellophane tape, or gummed paper strips. Instead of colorless cellophane, you can use light colors such as pink or yellow. This makes the leaves look different colors. You can use colored cellophane on table mats, too, instead of clear cellophane.

A Coat of Many Colors for You to Color

By Esta Schrock, Age 13

Read the reference on each stripe of this coat. Color the stripe the color mentioned in that verse. When finished you will have a coat of many colors, which will be your answer.

Tangent, Oregon.



Do you know . . .

. . . that much of the candy and ice cream that we eat have little or no sugar in them and yet we call them "sweets"? They are sweet, too. Manufacturers are using the corn that you and your daddies raise and sell, to sweeten their products. The corn is made into a syrup. It is sometimes used alone as a sweetener, but more often it is used along with sugar. The combination of the two brings out the natural flavors of the foods and makes them taste better. If you raise corn on your farm, then you know you are having a part in producing our country's leading crop. And when you sell it, part of it may come back to you someday in a piece of candy.

—Ruth King Duerksen

The demand for teachers is increasing. Few callings are more challenging to young Christians.

A Great Community Need

One of the great needs in our country at present is the need for elementary teachers, and particularly for Christian elementary teachers, men as well as women. The people who live closely to young children exercise a strong influence on their attitudes, ideals, and ways of living. These are letters written by college seniors to high-school seniors urging them to consider elementary teaching as an opportunity for Christian service. Perhaps you, too, like one of these college seniors, will be ready to help finance the education of a worthy young person who should prepare for teaching but cannot because of lack of funds.—MARY ROYER, teacher of Elementary Education, Goshen College, Goshen, Indiana.

DEAR FAITH,

Since I have had a sort of motherly interest in you for some time, I am wondering if you have as yet made any definite plans for your future. I feel you have the qualifications necessary for a fine teacher of elementary children. With your Christian background, your experience in teaching Sunday school, and your love of children you should be the kind of teacher that our country needs.

Today, more than ever before, the future of America depends upon the kind and quality of teaching we give our children. The security of many homes has been weakened; and where this is true, the school must not only teach the fundamentals but a way of life. This can only be done by a teacher whose own life is secure and well adjusted according to Christian principles. Knowing you as I do, I feel you can, with proper education and training, fill the need. It is a satisfying kind of service, and although financial considerations are not of first importance, you will find that teaching is a well-paid profession. The future demand for teachers will be even greater in the next few years. So please, Faith, unless your mind is made up otherwise, consider this field of service.

I have found the college a fine teachers' college and near enough to Elkhart that you could live at home if you can manage transportation. So think about it from the standpoint of service to your fellow man, satisfaction in achievement, and from an economic point of view.

Your good friend and counselor,
(MRS.) LETA MALONEY

DEAR DORIS,

When I was at home last Sunday, Mother told me that you are a senior this year. I was really surprised since I thought you weren't nearly old enough yet! I am writing to encourage you to come to college next September, and to persuade you to enter the teacher education curriculum here.

In 1948 when I was a high-school senior I thought I wanted to go to one of our state schools, but I enrolled at one of our church schools; and I must say, I am certainly thankful that I did! It is an excellent place to grow spiritually as you grow intellectually. Then, more especially, I urge you to enter teaching. There are many rewards in teaching; and you can, no doubt, think of them if you only stop to think a minute. One outstanding privilege a teacher has is the opportunity to introduce Christ to some children who may otherwise never meet Him. So you see, teaching is a service to God as well as to society.

Well, so much for that and I do hope you will decide to become a teacher; the profession needs you!

Very sincerely,
MAXINE SCHROCK

DEAR AUDREY,

I can hardly believe that you will be graduating this spring. It certainly is hard to realize that twelve years of schooling has flown so rapidly and graduation is drawing near. Every student in high school looks forward to graduation. After our little chat in the library a few days ago I have been giving serious thought to your plans after graduation.

While I attended college, I always kept up-to-date on the home-town school news. I want to tell you how much I enjoyed reading your articles and poems. You have a very clever style of writing. Keep up the good work!

I am concerned about your plans. I hope I can encourage you to go on to college. Of course, I realize that this decision you must make for yourself.

As we were talking, I felt maybe you were not interested in going to college. I hope you will give prayerful consideration to the matter of going on to college because I feel that you have much to offer in the teaching profession. There is such a great demand for elementary teachers with abilities and qualifications such as you possess. Teaching is really fun because you are doing something useful, not only for yourself, but the community and country as well. The salary in the teaching profession is increasing. Teachers are being recognized as important people in their line of work, too.

Maybe I haven't convinced you to go into the teaching profession, but I hope you will give considerable thought to going to college. There are many types and kinds of work, and each job seems to need a teacher.

If you are not interested in teaching, there are many opportunities in other fields. Since you have had practical experience in writing for different sources, there is a great opportunity for you in the field of writing. Have you ever thought of writing for children?

I am hoping you feel a desire to broaden your education. Oftentimes we feel that we can not because of the lack of sufficient funds. It certainly is true that college is expensive, but you will never regret the money spent for a college education.

As leaflets and materials come from different colleges to your home, I hope you will give consideration to each. But keep in mind we must not only exercise the mind, but also the spirit. We need spiritual food as well as the food we eat. Will you please consider a Christian college!

If your reason for not going on to college is the lack of funds, I would love to help you in any way possible. I am hoping you will consider the important question—"What now?" Make the answer—"A college education!" Remember, we need girls with your talents in the teaching profession.

Sincerely,
Mary Ann Stieglitz

Dear Arrvilla,

It has been suggested in one of my education classes that we encourage friends to enter the teaching field. I thought about you and the conversations we had this summer at London concerning a lifework dedicated to Christ. I know that you had been thinking of entering normal school in preparation for teaching the elementary grades. I don't know whether you have made any definite decisions concerning the matter.

More and more I am being convinced that there is an urgent need for Christian teachers, teachers who not only teach the three R's, but are concerned about the social attitudes and spiritual growth of the child. Last year when I was teaching I was impressed with the lack of character which many of the teachers exhibited. No doubt you have already discovered this for yourself. Arrvilla, you have the personality and Christian zeal which is necessary to cope with such a responsibility.

I just want you to give teaching a prominent place when you begin to select a vocation. We are reminded that we as Christian teachers can be positive forces in helping people in a war-weary world back on their feet. It is not necessarily the big jobs and important places that count, but rather the consecrated and sacrificing spirit that brings recovery and has a great amount of influence. We discovered that this summer in our service unit in the hospital, didn't we?

Enjoy your last year in school and may it help you to come to a worthwhile decision.

Sincerely,
Harriet Amstutz

SCHOOL BUS
STOP

BOYS VILLAGE

(Continued from page 15)

exercises and in group activities that require co-operation and individual skill. Therefore the boy who has problems needs to have adequate opportunity for stimulation to participate in a program of activities where he can achieve success and expression. It is likely that he will find it unnecessary to continue in his socially unacceptable expressions if he has adequate opportunity to express himself positively. Thus, at Boys Village and homes where there are problem youth it is very necessary that we provide many opportunities for our youth to participate in recreation, work, crafts, music, and other worth-while areas of expression.

Each Boy Is Different

The fourth facet of a program geared to helping the problem boy is that of recognizing that every child is an individual in himself. Even identical twins need to be accepted as individuals in themselves rather than duplicates of each other. Children in the same home are often very unsimilar in their needs and in their means of self-expression. On occasion children have created problems in their own homes and have needed institutionalization because of the lack of understanding of the specific needs of each child in the family.

God and the Problems of Youth

The last and certainly one of the most important ingredients of a program geared to help the problem boy is to make available a wholesome religious experience for him. Man and the universe is created and regulated by God. If man does not recognize and obey the laws that his Creator has set up for him, he will be in discord with God and man. Every well-adjusted person must have worked out his reconciliation to God through Christ. Otherwise the pressures of materialism and dissatisfaction will destroy any semblance of personality organization. The basis for morals, for unselfishness, and peaceful living together in an altruistic way is implanted in Christianity.

In the 1951 White House Conference on Child and Youth, the fact finding committee stated, as their number one prime recommendation, that every child of our nation today needs to have a more adequate religious philosophy of life.

Howard Hopkirk, former executive secretary of the Child Welfare League of America, has indicated that the dependent and delinquent child particularly needs the security and peace that is found in a Christian experience. Adults and children alike must have a genuine faith in God as an omnipotent and omniscient heavenly Father if they are going to have any poise and security in our world of chaos and many stresses. It is extremely difficult to interpret Christianity to a boy with emotional problems, but Christ's imperative of "go . . . teach . . . and, lo, I am with you alway" is a must for us today.

Today in America we have more than 70,000 boys between the ages of 12 and 18 who are living away from their own homes. Many of these youth have been classified as "bad boys." We, today, need to realize that our society has to a large degree made them what they are. Therefore, it should be the Christian's challenge to help them have a full life which includes the satisfaction of all their needs, physically, emotionally, and spiritually. This task requires the total contribution of the home, the communities, and the churches if we are going to give these boys the start in life that they need.

Community Life

Rural Life Program at Manchester College

An emphasis on rural life will be instituted at Manchester College beginning this fall, President V. F. Schwalm announced following a meeting of the Rural Life Association at Richmond, Indiana.

A gift of three to four thousand dollars per year for the next five years will finance most of the program. This amount has been donated by Mr. and Mrs. E. E. Weaver of Huntington, Indiana.

During its initial year the emphasis will take the form of nontechnical college courses, lectures by rural leaders, visitation in farm homes, and establishment of library and reference materials, the president stated. Eventually there may be added a rural life department, comparable to other departments of the college.

Good Habits Make Good Farmers

The chief difference between a good farmer and a poor farmer is not that the one is intelligent and industrious while the other is stupid and lazy. The poor farmer is often as industrious and intelligent as the good farmer.

The chief difference is that the good farmer forms the habit of taking advantage of every opportunity to add value to his investment. He eliminates all waste, he takes care of his stock, keeps everything in good repair, and is continually improving his soil. He may not work as hard but he makes every lick count. He does what ought to be done at the time it ought to be done and in the way it ought to be done.

The poor farmer's failure often is not due to ignorance nor to a lack of energy; it is due chiefly to misdirected energy, and this is more due to bad habits formed early in life than it is to ignorance. His timing system is out of fix.

No other education is quite so important for farmers as that training in work habits that enables him to make his work really effective. This training a boy must get at home if he gets it at all.—Virginia Extension News.

Bible Teaching—A Community Enterprise

"How do you plan to help in the Bible school?" Fifty persons replied by serving as teachers and officers, most of them from the local community. Two men, one a farmer, the other a businessman, made their trucks available for hauling children. Numerous other individuals transported children by carloads. Some gave free lodging to out-of-town teachers. Others provided board and laundry. Some kept children, their own or others, to release husbands and wives for morning or evening teaching.

Co-operation on the part of the school board made public school facilities available. Four school and two church buildings were used for classroom space. Another church group co-operated by offering its building for morning commencement exercises, attended by parents and upper-grade pupils at the close of the last day's session. The local paper carried announcements of the community Bible school. Ministers of other denominations co-operated in urging the children of their churches to attend.

Expenses of the school were shared by parents and friends of the children, through a letter of invitation which stated the cost per pupil. In this way more than $660 of the $883.35 expense was raised.

DISCOVERED

The Laymen's Study Committee, a group of Mennonite businessmen organized in the summer of 1951 and headed by Nathan Reiff, of Elkhart, Indiana, has asked the Mennonite Research Foundation to discover certain facts. From the 220 Mennonite congregations co-operating in the search, the following information was received.

1) There are forty-two laymen's organizations within the 220 congregations.

2) Fifty of the congregations have written constitutions, twenty of which have appeared in printed form.

3) Sixty-six of these 220 congregations prepare annual financial reports in mimeographed or printed form for distribution among their members.

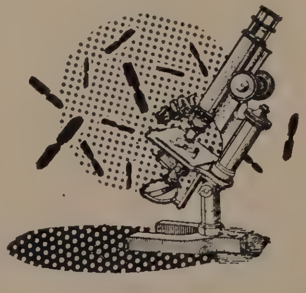
4) More than 190 of the 220 congregations give their ministers financial assistance ranging from less than $100 to more than $2500 annually.

The Laymen's Study Committee plans to investigate (1) the nature of these laymen's organizations, (2) the contents of the church constitutions, and (3) the form of the yearly congregational financial reports. Their study is intended to help their congregations and others who are contemplating the organization of a laymen's group, the writing of a church constitution, or the perfecting of the yearly financial report of the congregation.

Another part of the Committee's study will be to learn what types of ministerial support are being used in Mennonite congregations and how Mennonite businessmen can more effectively help to carry the financial burdens of their ministers and congregations.

They plan to have the first of their reports ready in December. Inquiries may be addressed to the Laymen's Study Committee, c/o N. E. Reiff, First National Bank Building, Elkhart, Indiana.

Melvin Gingerich,
Director of Research



by the
Mennonite Research Foundation

"How did you help in the Bible school?" These are the answers. These are the ways in which one community co-operated to bring God's Word to 575 children. An additional witness was afforded through the Herald Press materials which the children carried to their homes.

Only ninety-two of these 575 pupils came from Mennonite homes; eight were from Catholic homes; the rest represented 23 different denominations from Scottdale and surrounding areas.

Eight Bibles were distributed to Bible-less homes. Seventeen children received diplomas, marking the completion of 4 to 11 years of Bible school attendance; six received certificates for one to 3 years in school; seven who previously received certificates were given red seals for a year in addition; and two tenth-graders received gold seals for two additional years.

But more important than any external marks of success was the opportunity which concerted effort and the blessing of God afforded in sowing the Word. Bible teaching is a worth-while community enterprise. One farmer patron remarked, "I like to send my children to your school. They get so much more than they do in our Sunday school."

In the words of Alta Erb, superintendent of this Mennonite-sponsored school, "Let all Christians pray that the Word sown in this and other schools may bring the children salvation and joy in their daily living."

1952 Farmers Week at Little Eden

August 16-23, 1952

This year's program at Little Eden promises to be an enjoyable one. Following is the program and the leaders for the week:

Theme: THE CHRISTIAN COMMUNITY

Saturday evening	
7:30 The Hospitable Home	Stanley C. Shenk
Get Acquainted	
Sunday morning	
10:00 The Love Chapter	Stanley C. Shenk
11:00 Sunday School	
Sunday evening	
7:30 The Beatitudes	
Monday, August 18	
9:45 Happy Homes	Doris Shenk
10:45 Christian Ethics in Economic Relations	John A. Hostetler
7:30 The Home Where Favoritism Reigned	Stanley C. Shenk
Tuesday, August 19	
9:45 Worship in the Home	Mrs. Walter Yordy
10:45 Leadership in the Community	John A. Hostetler
7:30 The Home of Hosea	Stanley C. Shenk
Wednesday, August 20	
9:45 Children in the Home	Mrs. Walter Yordy
10:45 Building New Communities	John A. Hostetler
7:30 The Home of the Prodigal	Stanley C. Shenk
Thursday, August 21	
9:45 Fellowship in the Home	Mrs. Walter Yordy
10:45 Keeping Livestock Healthy	Maurice L. Weldy
7:30 The Divided Home	Stanley C. Shenk
Friday, August 22	
9:45 Correlating Home & Community Activities	Stanley C. Shenk
10:45 Veterinary Surgery	Maurice L. Weldy
7:30 Great Homes of Church History	Stanley C. Shenk

CAMP PERSONNEL

Program Director: Silas J. Smucker, Soil Conservationist: Rensselaer, Indiana

Lectures and Leaders:
Stanley C. Shenk, Pastor of South Union Mennonite Church: West Liberty, Ohio
John A. Hostetler, Rural Sociologist, Penn State College, State College, Pa.
Maurice L. Weldy, Veterinarian, Wakarusa, Indiana
Mrs. Walter Yordy, Secretary, Women's Missionary Sewing Circle Organization of the Mennonite Board of Missions and Charities
Doris Shenk, Homemaker, Church Worker, West Liberty, Ohio
Marie Yoder, R.N., Missionary to Puerto Rico

GENERAL INFORMATION

Plan to arrive at camp Saturday, August 16, in time for the evening meal at 5:30. Bring sheets, pillows, blankets and towels. Bring your recreational equipment for boating, fishing, hiking, and tennis. Ten-day Michigan fishing license, $2.00. Make all reservations with Harley Nofziger, Camp Manager, Onekama, Michigan.

Farm Outlook

Farm product prices have shown diverse movements lately. The grains have been generally responding to changes in crop prospects as weather developments modify the outlook, but with no clear over-all trend being evident.

While it is too early to conclude that the land boom has reached its peak, it's not too early to suggest caution for prospective buyers with limited capital. This view, reported recently by the University of Minnesota, is based on indications that farm product prices have passed their peak and that farm production costs will continue to rise relative to prices received by farmers.

Interest rates on farm mortgages have risen a little, and most lenders now require purchasers to have larger down payments.

The cost-price squeeze makes farm buyers look longer, think more seriously, and buy slower than a year ago. And it also makes it hard for the tenant and young man to make a down payment on a farm and buy the necessary stock and equipment.

Farming will continue profitable on efficient farms under able operators. Haphazard and speculative farming of the boom years does not fit into the period we are in now. Increase your efficiency wherever possible and figure ahead. Do not wait for losses to force you into greater efficiency. When to sell, what and when to buy and produce will become increasingly important.

Buy what is needed for optimum production and feeding management. For example, feed is expensive. Skimping on feed will not lower but raise production costs of meat and milk. By consulting feeding standards and not wasting any feed (much chicken feed, for example, is wasted in the litter) you will get the maxium pounds of meat, milk, and eggs per feed unit. —S. J. S.

A helpful statement for all who want to apply Bible principles to farming.

The Christian and Farming

A Statement of Ethics

1. The land is God's gift to man, entrusted to him with instructions to subdue it, cultivate it, and conserve it, in order that it may produce food for the race as well as many other of the necessities of life. "Jehovah God took the man and put him in the garden . . . to dress and keep it" (Gen. 2:15).

2. The good earth which God has created is always subject to change. Where forces within nature destroy the prevailing equilibrium other forces of nature offset these and develop a new equilibrium. Man, however, has it in his power to change nature to such an extent that nature is not able to restore the equilibrium. Man is the greatest distributing factor. "He sets mighty changes going, destroying forests, upturning the sleeping prairies, flooding the deserts, deflecting the courses of rivers, building great cities. He operates consciously and increasingly with plan aforethought; and therefore he carries heavy responsibility" (Bailey, "The Holy Earth").

These man-wrought changes may be, and often are in harmony with God's mandate to subdue the earth, but too often they are in conflict with God's purpose and result in the destruction of God-given resources.

It is man's responsibility to conserve the resources of the earth and to pass them on either unimpaired or improved to the generations to come.

3. It is estimated that in America to date careless farm practices have destroyed 50 million acres; nearly destroyed another 50 million; seriously impoverished another 100 million. America cannot live if this waste continues.

4. In its teaching of stewardship the church must not neglect to preach and teach stewardship of the land, which must needs embrace conscientious care of, and conservation, and improvement of the land. The church must impress upon every farmer and every landowner that abuse of the land is a violation of his sacred stewardship obligation.

5. It is in accordance with the divine purpose that the land be owned and cultivated by families. The Mosaic Law provided that land was not to be sold in perpetuity, and also that at the time of the Jubilee (every 50th year), land that had been sold was to be restored to the family whose patrimony it was (Lev. 25). In keeping with this principle, Isaiah utters strong words of censure and condemnation: "Woe unto them that join house to house, that lay field to field, till there be no more room, and ye be made to dwell alone in the midst of the land" (Isa. 5:8).

While we cannot say that these provisions of the Mosaic Law are binding upon us in the exact wording of the Old Testament, the Mosaic Law in this matter does emphasize principles which we of today should recognize in the interest of an equitable distribution of the land, and as a warning against the dangers involved in allowing the land to become owned by a few great landlords, while the majority of those who live on and off the land, can call no part of it their own. It is a principle which encourages the ownership, and cultivation by the owners, of family-size farms.

6. The ideal farming community is one which is made up of family-size farms cultivated by the owners. In so far as absentee landlordism and "sidewalk farming" seek primarily to make the largest possible profits for owners while contributing little or nothing toward the building up of the community, they represent a development to be deplored and discouraged as tending toward the disintegration of the community through the gradual breakdown of churches, schools, welfare programs, and community consciousness in general.

7. The church should encourage the ownership of family-size farms and the cultivation of these farms by the actual owners, or members of their family circle. For in communities of owner-operators the opportunities for better homes, better churches, better health, better conservation of the soil, and general welfare are the greatest. We need to realize that the owner-operated farm is one of the strongest bulwarks of our democracy.

8. The church should help its members, especially those on the farms, to regard agriculture, not merely as a business, but as a way of life. When all the members of a family work together as partners with one another and co-workers with God in His continuing work of creation, agriculture brings spiritual as well as material blessings, and contributes toward the building of integrated and happy communities.

9. When there are tenant farmers in a local parish, the church should interest itself in these tenants, help them to become integrated into the church and community and to share alike in the benefits and responsibilities of community life.

10. The church at large as well as the local congregation should encourage and assist tenants to become farm owners. The church at large especially should give serious consideration to devising ways and means for extending material and financial assistance to worthy farm tenants who desire to become farm owners.

11. The church should encourage its young people, more particularly its farm youth, to choose agriculture as an especially desirable way of life, a vocation in which they have unique opportunities to be co-workers with God in this noble and most fundamental of all occupations.

12. In order further to attain this end the church's junior and senior colleges must continue to offer courses in rural sociology and others contributing to an understanding of rural life in order to encourage a goodly number of their graduates to return to the farms as model farmers and Christian citizens who by their example and influence will raise the standard of farming, help to build

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Further copies of this statement can be secured from the Board for Christian Social Action, American Lutheran Church, 57 East Main St., Columbus 15, Ohio.

churches and schools, and create a rich and faithful community spirit.

13. The church should endorse the words of Walter Clay Lowdermill

"Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds that thy descendants may have abundance forever. If any shall fail in this stewardship of thy land, thy fruitful field shall become sterile stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth."

RECOVERING LAMPSHADES

(Continued from page 21)

used there to cover pin marks and stitches. Fit and pin, first around top, slashing into lining cautiously from the top far enough to let it fit around the bulb clamp wires. Then fit and pin around bottom of shade. When all wrinkles have been stretched out and the lining lies smooth, sew the lining to the frame directly over the previous rows of stitches using same stitching method as before and stretching as you sew. Sew first around the top, then around the bottom. Trim off excess material close to stitching.

Trimming the Shade

1. Rib covering. If seams of outside and lining do not coincide exactly with down wires of frame, you may wish to blind stitch a bias strip over it. To do this, cut a one-inch true bias strip, fold in half lengthwise, then fold the raw edges back about $\frac{2}{3}$ of the way across. Pin securely to the top of frame over seams. Stretch and pin along down wire. Blind stitch in place carefully, fastening securely at the top and bottom where stitches will be covered with binding.

2. Ears. Where lining has been slashed to fit around bulb clamp, there are raw edges which need to be covered. To make an ear, which is used for that purpose, cut a rectangle 2 inches by 3 inches on the straight grain of fabric. Fold in half lengthwise, then fold again, turning raw edges over to $\frac{1}{4}$ inch of previous fold. Fit strip around bulb clamp wire and stitch to outside of shade over previous stitching rows.

3. Tailored binding. To make a strictly tailored lamp shade, a bias binding may be used around the top and bottom of the shade to cover the stitching. For this binding use a true bias strip $1\frac{1}{2}$ to $2\frac{1}{2}$ inches wide depending on the width of binding desired. Fold twice lengthwise as for rib covering. Pin one end of strip to stitches over top or bottom wire. Fold and pull tightly as you pin bias around wires. When pinned all around, join ends with a seam to form a circle. Blind stitch binding in place.

4. Piping. To incorporate a bit of contrasting color on a tailored lamp shade, a bias piping may be inserted between the shade and the binding.

You may wish to use other less tailored trims such as a draped trim around the top in contrasting color. Another very attractive trim is a braid made from bias strips of three blending colors. Or you might like to use bias strips of two blending colors sewed together and turned like a belt, then pleated all around with double box pleats. Commercial edgings, ruffled edgings, or any other trim which you like may be used and will be good when it expresses the idea of its designer—you!

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V11 In Heavenly Love Abiding
Holy, Holy, Holy
V13 O Master, Let Me Walk with Thee
Good News

45 RPM $1.05 ea.
V15 There Is a Green Hill Far Away
Holy Ghost, Dispel Our Sadness
Holy, Holy, Holy
In Heavenly Love Abiding
V16 O Master, Let Me Walk with Thee
Good News
Praise to the Lord
Cherubim Song
V17 My God and I
In Thy Holy Place
Benediction

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Viewpoints on World News

The Steel Strike

Carl Kreider

During the past few months control of the $10 billion American steel industry has changed four times. The manner in which this was accomplished and the issues which are involved deserve careful scrutiny, both from the standpoint of our democratic system of government and of our free economic system. It will be the purpose of this article to analyze some of these issues.

Negotiations between the steel workers union and the steel industry had been underway for five months. The Wage Stabilization Board of the government had recommended a series of benefits to the workers which would have cost the steel industry about 21.6¢ an hour and would have involved the granting of a union shop. (Under this arrangement all workers in steel factories would need to agree to join the steel workers union within a reasonable period after they start to work in a steel factory.) Charles E. Wilson, former president of General Electric, resigned his position as price stabilizer for the government as a result of the Wage Stabilization Board's recommendation. The steel industry stated that they would not agree to the wage increase unless the government would also agree to advance the ceiling price on steel by $12 a ton. The government, on the other hand, was willing to allow an increase of only $2.80 per ton as permitted in the Capehart amendment to the price stabilization law.

As the wage negotiation reached a complete deadlock the steel workers union voted to strike. When the strike deadline was only 90 minutes away, President Truman announced to a nation-wide radio and television audience that he was directing the Secretary of Commerce to take possession of the nation's steel mills. As a result the steel workers called off the strike, but the steel industry prepared to test in the courts the legality of President Truman's seizure of their property. After hearings in the Washington district court early in May, Federal Judge David Pine ruled that the seizure was unconstitutional and the steel mills again were returned to their private owners. The government, however, promptly appealed this decision to the Federal Circuit Court of Appeals. By a 5 to 4 decision this court reinstated the federal seizure provided the government appealed the case to the Supreme Court within two days. On June 2 the Supreme Court, by a 6 to 3 decision, ruled that the seizure was illegal and ordered that the steel mills be returned to their private owners. The steel workers union responded promptly by calling their members out on strike.

The Constitutional Issue

In seizing the steel mills President Truman stated that he was acting "by virtue of the authority vested in me by the Constitution and the laws of the United States." He was not specific, however, concerning which article of the Constitution or which specific act of Congress authorized the seizure. He appealed rather to the national emergency occasioned by a work stoppage in the vital steel industry: "I have to think about our soldiers in Korea . . . the weapons and ammunition they need . . . our soldiers and our allies in Europe . . . our atomic energy program . . . our domestic economy." Solicitor General Perlman in arguing the case before the Supreme Court was equally vague concerning the specific authorization for the seizure: "We think the power is in the Constitution . . . We say that the sources of power must be considered in the light of circumstances."

Immediately after President Truman gave his radio address explaining his seizure of the steel mills he sent a message to Congress suggesting that although he had all of the authority he needed to seize the mills he would be happy if Congress would pass a law confirming his action. The embarrassing question which was raised repeatedly in the courts was why had not the President already used the power vested in him by the Taft Hartley Act. This law had been drafted by a prominent contender for the Republican presidential nomination and had been passed by the Republican Congress of 1947 over the veto of President Truman. Under it the president is authorized to appoint a board of inquiry to study and report, and to petition a district court to enjoin a strike. At the end of 60 days the board reports the status of the dispute, and within the next 15 days the National Labor Relations Board conducts a secret ballot of employees to determine whether they want to accept the final offer of the employer. If the strike is not then settled, the Act requires the President to submit to Congress a full report together with suggestions for further action which Congress may take. Ostensibly the reason the Taft Hartley Act was not invoked was that the steel workers had already voluntarily postponed their strike for a longer period than the Taft Hartley Act could have enforced. To many observers, however, it seemed that the real reason was the possible political effect of using a law in an election year which had been drafted by representatives of a rival party.

On the constitutional question it seems to me to be clear that the President was acting beyond his powers in seizing the steel industry. Our democracy has been based upon the sound principle of checks and balances. The judicial branch of the

(Continued on page 32)

TRADING POST

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THE STEEL STRIKE

(Continued from page 30)

government was established to prevent the arbitrary use of power by either the executive or the legislative branches. The Supreme Court ruled that the President exceeded the authority granted him by the Constitution or by Congress. Congress might pass a law authorizing the President to seize the steel industry; if so, such a law would still be subject to the scrutiny of the Supreme Court. To argue that the emergency justified the action of the President raises the question of what constitutes an emergency. Many presidents of the United States have acted on emergency power, and history often has vindicated their judgment. Future presidents may also wisely use emergency powers provided they are used with the full consciousness that our highest tribunal will carefully review their acts and will invalidate those which are not justified. The emergency clearly did not justify this seizure.

The Economic Issue

In the long negotiations between the steel companies and the union and in the popular discussion of the struggle in the press it would appear that the major economic issue is whether the steel industry could afford to grant the wage increase without at the same time raising steel prices so much as to cause several additional turns in the inflationary spiral. I am not competent to pass judgment on this issue. How high should profits be? How high should wages be? The easy answer that profits should be high enough to make steel production in quantities adequate to meet national needs sufficiently attractive to capital, and that wages should be sufficiently high to encourage maximum productivity of labor, may be convenient in theory but it does not offer too much concrete help in determining wages and prices in individual cases.

The popular discussion of the issue has too often overlooked the most basic problem which has been raised: huge capital versus huge labor. Since the turn of the century American business has been becoming larger and larger. The power over labor represented by the 71 steel companies with their $10 billion investment vitally affects the lives of more than a million workers and their families. Since 1933 big industry has been met by rapidly growing big labor. In other words, we have created two giants. Should we be unduly surprised if they decide to fight? To a large degree their interests coincide, but conflict seems inevitable when either party feels that their interests are diverging. Popular explanations which criticize either the steel companies or the workers usually miss the point that both parties are to blame and that society is to blame permitting the development of huge capital and labor without providing for a concomitant development of safeguards adequate to prevent a misuse of their power.

The fundamental question is how a country can have large scale industry without intolerable governmental regulation on the one hand or the possibility of unwarranted use of power by either labor or management on the other. The Supreme Court decision did not answer this question. Rather, it placed the whole issue back in the area of industrial conflict. The resulting strike like all human conflict will certainly impoverish labor,

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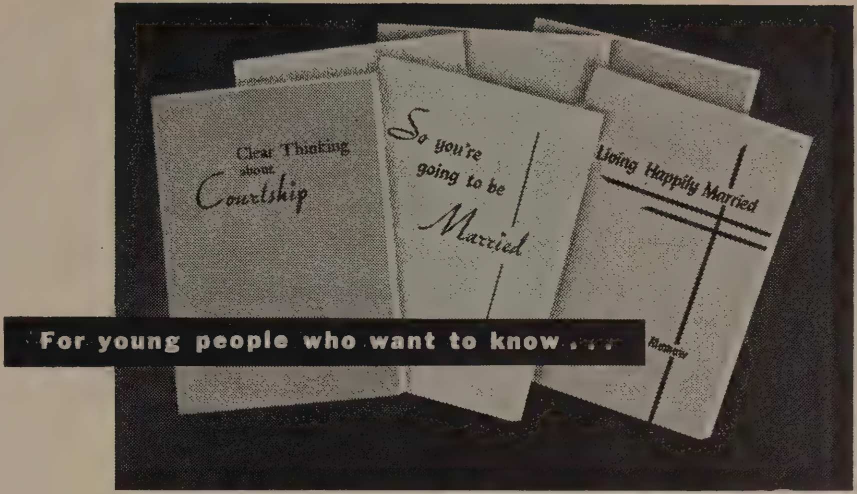
management and consumers of steel all over the world. It will not provide an answer to the most pressing problems.

Beside this fundamental question, the immediate economic issues look puny in comparison, but they may be recited briefly in conclusion. The steel industry expanded during World War II but fearing possible unused capacity it failed to expand in the immediate postwar years. With the developing rearmament program in 1948 and 1949 steel shortages again appeared and the industries planned further expansion. Steel continued to be in short supply during this expansion period for the simple reason that it takes a lot of steel to make additional steel producing facilities. Now that the new facilities are completed and that the rearmament demand for steel is no greater than it was in the past two years the steel shortage has turned into a steel surplus. Whether the steel industry has sufficient profits to pay higher wages is not as potent a question at the present time as the question of whether it has sufficient financial reserves to withstand the effects of a strike. It would appear that the decision here, as in the international scene, will be made in the final analysis on the basis of naked power. Although the use of economic power may not be as destructive of the lives of men as the use of military power it is bound to have a profound effect upon the souls of men. Our modern economic society has a long way to go before it deserves the title of Christian.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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

TENANCY

(Continued from page 19)

with special opportunities for local young people of character and initiative, will go far toward making the right kind of communities.

A Challenge to Christian Landlords

Christian landlords are in a position not wholly unlike that which faced Philemon. By acts of Christian magnanimity they can immeasurably advance the kingdom of Christ. The following suggestions constitute a challenge to serious-minded Christian landlords.

1. Encourage young men who show special talent for farming to become farm owners. Such a movement should start at home, then reach out to the neighbor's children, and then to other young men of the church.

2. Restudy the terms of present rental contracts and then, with the help of competent authorities, rewrite them where necessary, bearing in mind the human values they represent.

3. Widows, and others who are landlords, may well work out with young Christian couples an annuity type of rental contract whereby they will have an income as long as they live, and whereby, at their deaths, the farm will become the property of the young people. There are variations of this form of contract to meet individual needs and unusual situations. The annuity type contract is also used to good effect by a father who desires to pass the family farm on to a son or a son-in-law, with equity to others who might become heirs.

4. Christians with money to invest can do the kingdom much good by interesting themselves in young married people who would like to farm. By investing their money in farms and then renting them on an annuity or a rental-purchase contract basis to the young people, their own investments would be protected and Christian couples would be started on the road to building a stable, satisfactory community life.

5. Christians with farms to sell are challenged to look carefully about for young Christians who would like to farm, and to sell to them on fair, but liberal terms. Christian owners, even though it be at a financial sacrifice to themselves, should refuse to sell to corporations where the chief concern is money-making rather than the welfare of the people. This is no more than the Christian's duty to Christ and his church.

In the last analysis it will be the local people, particularly those who are directly affected, who will determine the success or the failure of the changes proposed in the farm tenure system.

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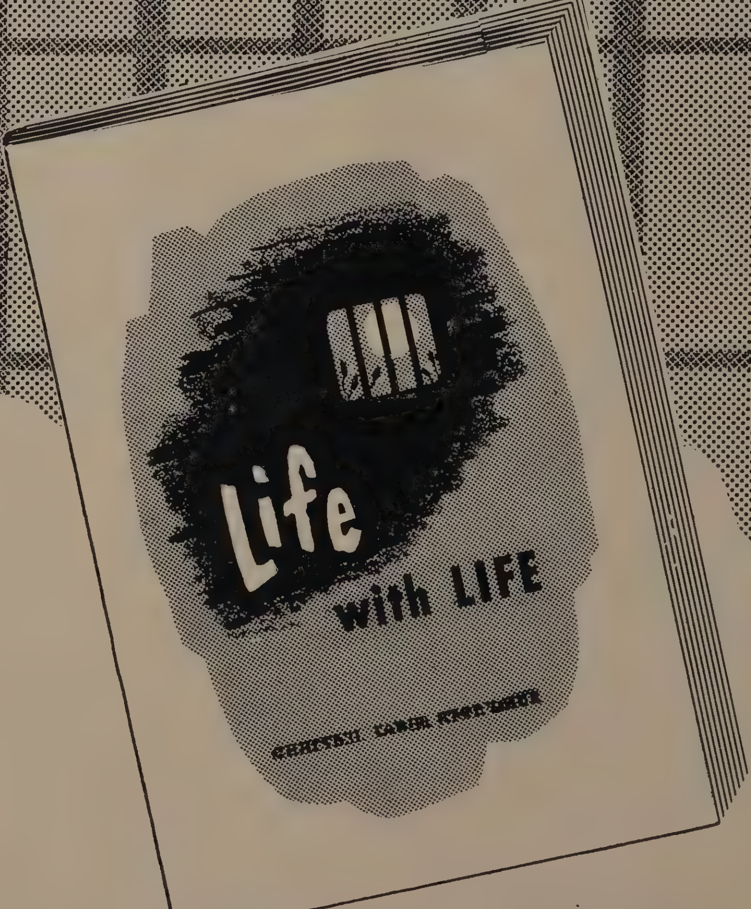

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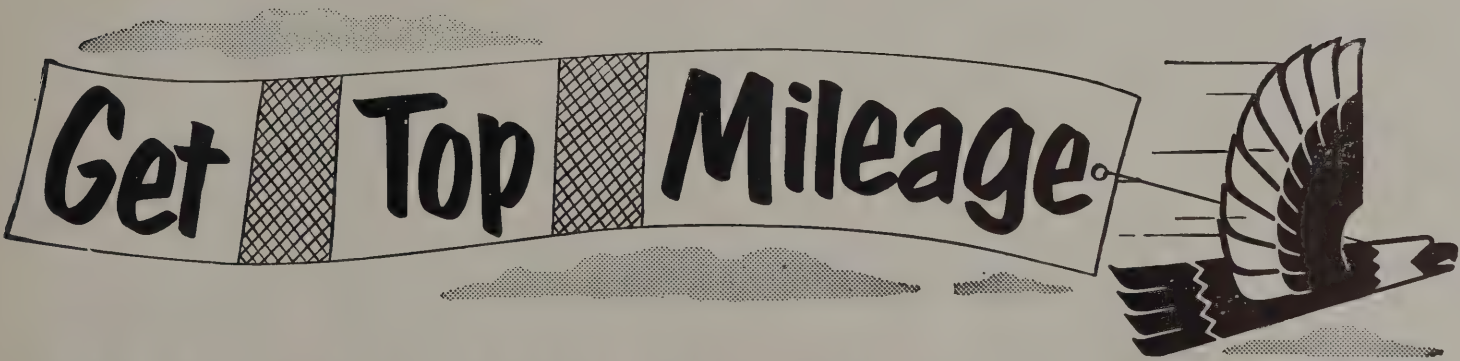
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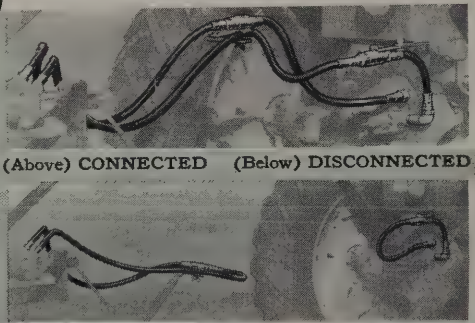

(Above) CONNECTED (Below) DISCONNECTED

Typical installation is shown at right. Note that couplers are hooked up so that plugs and sockets are in reverse. Thus, when disconnected they are protected against dirt. By following this procedure, you seal both the coupler and the lines from dirt, connected or disconnected; also prevent dangling ends.

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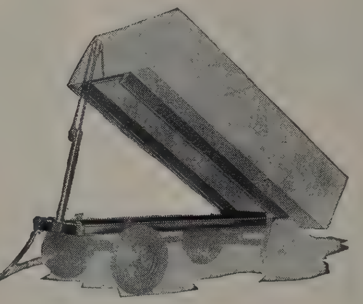

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THE MENNONITE

Community

SEPTEMBER 1952

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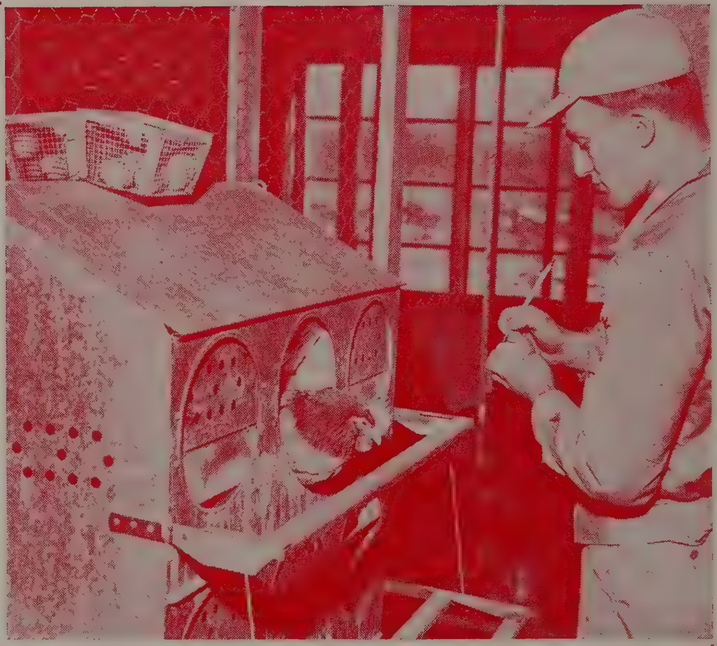

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Our Churches

It was Sunday noon at the **Fairview Mennonite Church** near Minot, North Dakota, when this picture was taken. The building is located seven miles east of Minot near the village of Surrey and was erected in 1905.

About one dozen families make up the congregation today and these families originally came from Big Valley, Pennsylvania, in 1903. I. S. Mast was the first minister. Today Floyd E. Kauffman and Solomon Zook are bishop and deacon respectively.

The Minot congregation is located in a grain-growing territory that is also important for dairying and stock-raising. It is an example of one of the successful community-building projects along the Great Northern Railway. In 1953 the congregation will observe its fiftieth anniversary with a special home-coming program.

Mennonite Community

SEPTEMBER 1952

Volume 6 Number 9

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As the Heart Thinketh

The desert is an alien place.
Its stern and unrelenting face
Keeps its wild secrets close a way.
Horizon hills are bleak and gray,
And all between a scorching breath,
A wasteland indicating death.
A melancholy grim surprise
To blind unsympathetic eyes.

The desert is a lovely place
Of haunting shadows, elfin grace.
Beautiful through the dreamy day,
But best of all at night when gay
Undaunted stars dance overhead.
When desert wine is in the blood
And pulsing heartbeat—ah, to those
The desert blossoms as the rose.

—EDNA BEILER

DESERT SCENE IN IDAHO
Sagebrush is cleared from newly plowed land in the Wood River area near Shoshone, Idaho

The Minot Community

North Dakota

A. L. Glick

MINOT, North Dakota, is a town of twenty-five thousand population, third largest in the state, located on the Souris River about sixty miles from the Canadian border. The Souris, more commonly called the "Mouse River," comes down from Canada forming the "Mouse River Loop" and returns to Canada, finally emptying into Lake Winnipeg. Minot is the county seat of Ward County. It probably owes its importance chiefly to the fact that two main railways pass through it forming a junction. The main line of the Great Northern passes through east and west and maintains a division point here. The Soo line passes through diagonally, and when it enters Canada becomes the Canadian Pacific. Three main hard-surfaced highways pass through the town, carrying traffic from all directions. Cars may be seen carrying licenses from every state in the union, as well as from Canada and sometimes from Alaska.

While the country around the town is principally a wheat-growing country, dairying is also an important business in the area, and mixed farming, stock-raising, ranching, and poultry farming are important. There are a number of large creameries, ice-cream plants, and farm produce plants located in the town. The Farmers' Union has a shipping center, grain terminal, feed mill, creamery, co-operative store, and large warehouses. Harrington's Livestock Market provides a daily cash market for all kinds of livestock. They also hold weekly auction sales in a large sale pavilion the year around where farmers and ranchers can sell their horses, cattle, sheep, and hogs at auction. This sale attracts buyers from a hundred miles or more around and an enormous volume of business is carried on. A veterinary clinic employing three full-time veterinarians furnishes splendid service in this line. A large flour mill is operated by the Russell-Miller Milling Company. Several large feed mills, grain elevators, and shipping concerns for all kinds of farm products are doing an extensive business. There is also a planing mill, several cabinet shops, a ready-mix concrete firm, several building block factories, a foundry, a number of machine shops, garages, implement stores, a factory that builds coal stokers, pickup attachments for combines, and a number of other items.

Three large hospitals and several clinics provide medical care for the people of the area. One of the hospitals is a veteran institution maintained by the federal government. The state has a normal school and college located here. Besides a large city high school and one in connection with the college as a training school, there is also a Lutheran high school and a Catholic high school. The Catholics also maintain an elementary school, nurses' home, academy, and convent. There are many Protestant churches in town, some of which are quite evangelical and very active.

Dry-Farming Methods Are Used

Because of the semiarid conditions prevailing, dry-farming methods are used. Most farmers summer-fallow part of their land each year. This land is sometimes plowed with a moldboard plow as soon as possible after the spring seeding is done and then is cultivated at frequent intervals during the summer with some kind of tilling machine to keep down the weeds and store up moisture for the next growing season. Spring-tooth harrows, duckfoot field cultivators, discs, one-way plows, and various implements are used to cultivate this summer-fallow land. Some farmers plant corn and keep it cultivated in place of summer-fallowing. This has definite advantages where the land is sandy and subject to wind erosion, because it provides plant growth which prevents soil from drifting. Some seasons a crop of corn is realized for which a ready market may be found with the ranchers and stockmen. Some farmers who have light soil follow a method of summer-fal-

FARM BUILDINGS

The white farm buildings of Lawrence Unruh show brightly in the summer's sun. The average farm in the Minot area consists of two to three quarter sections of land or from three hundred and twenty to four hundred and eighty acres.

A. L. Glick was born in Mifflin County, Pa. Since 1930 he has been living on the family farm at Minot, North Dakota. There are seven children in the Glick family. A. L. Glick is active in the Fairview congregation as superintendent of the Sunday school; he also serves as president of the mission board of the North Central Mennonite Conference.

It will soon be fifty years since this church community was planted in wheat-growing country near a division point of the Great Northern Railway.

lowing known as "trashy fallow." This consists of merely working the stubble field from the previous season with an implement that leaves the stubbles and weeds lying on top, forming a mulch. This mulch aids in holding moisture and also prevents blowing. Alfalfa does well and many farmers depend upon it for a hay crop. Some seed is produced. One businessman in town owns a large tract of land and specializes in alfalfa. Recently he installed a dehydrating plant, and now runs all his alfalfa through this.

About ten years ago the government began encouraging the planting of shelter belts. Some of these shelter belts were groves of trees close to the home of the farmers. Others were long rows of trees reaching all the way across the farm. Many of these belts now are making a fine showing. The government furnished the trees at a nominal cost and furnished the planter and the men to operate it. The farmer prepared the ground and cared for the trees after planting until they had established themselves and needed no further care.

The entire country around Minot is electrified by one of the largest Rural Electrification Associations in the United States. Recently the William J. Neal power station was formally dedicated. This station is located near to one of the largest deposits of solid fuel in the entire world and is designed to produce up to 45,000 KW, making this the largest powdered fuel generating plant in the state and possibly in the world. In this plant lignite coal from the near-by Truax-Traer mines is reduced to powder by means of giant pulverizers. This black powder is mixed with heated air and burned like gas to produce steam for the power plant. Three wells furnish the water needed for steam. Each well is capable of producing one thousand gallons of water per minute.

Much interest has been shown in the production of oil since last year when North Dakota's first oil well came in some distance west of Minot. During the last winter a test well was drilled about ten miles east of Minot in the Surrey community causing much speculation until it was announced to be a "dry hole."

North Dakota is a land of clear blue skies and bright sunshine. The climate is invigorating and, while extremes of temperature are not uncommon, the summers are usually pleasantly cool and the winters are not always severe. Sometimes winters are comparatively mild, and when they are long and cold and accompanied with deep snow, nature compensates for it by supplying abundant fuel at a reasonable cost. There are large

CORN AND WHEAT FARMER

Solomon Zook, deacon of the congregation, stands on the line between his corn and wheat field.

deposits of lignite coal which makes excellent fuel. Some people go to a warmer climate for the winter, returning again in the spring to engage in farming or some kind of business, but many more remain here all winter and enjoy themselves. In fact, those who remain often seem more contented than those who leave.

Growth of a Church Community

The Mennonite community comprising the Fairview congregation is located about seven miles east of Minot near the village of Surrey. The church building, which was erected in 1905, is located one and one-half miles south of Surrey. The congregation consists of fifty members—about a dozen families. It had its beginning in 1903 when a group of twenty-two members from the churches of the Big Valley in Pennsylvania organized themselves at Belleville, ordained their minister, I. S. Mast, and moved in a body to the Surrey community. They succeeded in establishing themselves in those pioneer days in pioneer ways upon the land. Some of them took homesteads, while others purchased raw prairie land. The story of this is to be published shortly, and it is not the purpose of this article to give a detailed history of the church here.

GIRL AND KITTENS

Lidice Glick, daughter of Andrew Glick, posed for this picture in the barn with two of her kittens.

SCHOOL AND TEACHER

The schoolhouse in this community is located near the farm of Lawrence King. Mrs. Durbin Zook, right, is the teacher. This picture was taken during the summer months while she was at work on a sewing machine.

HARVEST SCENES

Combining at Minot was in full swing in mid-August of a few years ago when The Mennonite Community photographers paid a visit. To the left is a combine on Harold Kauffman's farm with Harold standing by the combine and his brother Floyd on the tractor. Wayne Kauffman is standing by the truck.

To the right are John and Earl Yoder with their combines ready to go.

Most of the families of the congregation are located on farms. One family lives in town where the father is engaged in excavating and lawn-building. The average farm consists of two to three quarter sections of land. In terms of acres it would be from three hundred and twenty to four hundred and eighty acres. This is the size of the average farm-family home, but there are some farms that are larger. Most farmers in the area milk some cows and raise chickens and hogs besides farming.

Floyd Kauffman is pastor and bishop of the congregation. Besides the regular services at the church, a mission project is carried on in the little village commonly called East Minot. This is a little suburb that sprang up in a pasture field just east of the town of Minot in the last few years. Real estate men and prospectors have moved old houses in here and rent or sell them to people who are looking for cheaper homes. Conditions approached slum proportions until recently when the county health board took an interest and required a cleaning up of premises. The congregation purchased a building and started with Sunday school. Soon occasional preaching services were held and last fall John Stoll from Wolford, North Dakota, held a series of meetings which resulted in several confessions. Indifference, callousness, and ignorance make the work difficult, but there are souls that need to be saved and the Lord is adding His blessings.

The young people of the congregation have a youth project. This year they have planted sweet corn. They have not been affiliated with the Mennonite Youth Fellowship as yet, chiefly because they are few in number and during a large part of the year some of them are away attending school at Hesston or Goshen. A weekly meeting for prayer and Bible study is held regularly. For about fifteen years a growing summer Bible school has been conducted in the church. For several years the enrollment has been well over one hundred, mostly non-Mennonite children from the surrounding country. The Mennonite Relief Committee has been sending for several years a Voluntary Service unit to help in this work. The new material provided by the Publishing House has been used and much interest is taken in the work by the children and the parents. The community has produced several prominent workers in the church. We might mention that the brethren Milo Kauffman, Nelson Kauffman, and Glenn Martin have all gone out from this small congregation. May the Lord continue to use them and bless them in His service.

A fiftieth anniversary and homecoming program is being planned for the summer of 1953. This will probably be held in the month of July. Everyone is cordially invited to attend this program and all former members of the church here are urged to be present.

HOUSE AND BUILDER

Neil Yoder operates a tractor in front of the basement house which he is building.

Slow but Important Changes in Seward County

Corn Belt County of Southern Nebraska

IN THE western part of the great corn-livestock country in the Middle West is Seward County, Nebraska. Recently the College of Agriculture at Lincoln, Nebraska, published Bulletin 405 which describes this county. The bulletin, which can be ordered free of charge, is entitled "A Study of Rural Communities and Organizations in Seward County, Nebraska." The author is A. H. Anderson.

Mennonite readers will be interested in the bulletin since a number of references are made to the Mennonite churches and their community life.

Seward County was organized and settled in the 1860's. Its 1,928 farms (1945) grow corn, alfalfa, clover, timothy, and wheat.

There are more than 40 active churches in the county. It is of interest to note that in 1906 only 32 per cent of the county's population belonged to church while in 1947 this percentage had risen to 63.

The pioneers who first settled in Seward County are described as "hardworking, honest, and thrifty" and came from German, Danish, and Irish backgrounds. In the years since it was first settled Seward County has become a typical corn belt area.

MENNONITE FARMS IN SEWARD COUNTY, NEBRASKA

In the southern part of Seward County Mennonite farmers have gained a reputation for well-kept, productive land. There has been a shift from horses to tractors though not as complete as in wheat belt areas.

Typical farms grow corn, alfalfa, clover, and wheat. The farms in these pictures belong to Arthur Burkey, Arthur Roth, and Clarence Stauffer.

What are some of the changes that Seward County is facing as it nears its first hundred years of settlement? We are listing a few which are to be found in the bulletin.

1. Neighborhood relations are extending far beyond the near-by farm. People choose their friends "by similarity of interest as well as by near-by residence."

2. More young people attend high school than formerly. Rural schools are being closed in favor of the consolidated school.

3. Trade is carried on more and more in the larger towns with the villages "reduced to the role of convenience centers." "There is more contact in town and outside the local neighborhood."

4. Communities that were once independent and self-sufficient "have now become interdependent parts of a complex of communities."

5. Cattle population on the farms has increased considerably in late years.

6. The number of farms is declining. There were 300 fewer farms in Seward County in 1945 than in 1935.

Seen in the Mennonite Communities

The pamphlet dates the first Mennonite families from 1873 and states that they came from Ohio. Below are some statements about the Mennonite farming communities:

"Farmers of the Mennonite group are inclined to put a great deal of the farm income back into land, or upkeep and improvements on their farms."

"In the Milford community, which contains a settlement of Mennonites, a co-operative association amended its articles of incorporation to enable the Mennonite farmers, who otherwise were enjoined from participation by church rules, to participate."

"Mennonites, especially, are given to family gatherings and visiting, perhaps because their traditions discourage commercial forms of entertainment. Several cars, representing as many families, are frequently parked on Sunday afternoons in these neighborhoods."

"A long tradition of nonparticipation in outside groups has somewhat distinguished the Mennonite people."

". . . the Menonites . . . have a strong group loyalty."

The Mennonite churches in Seward County, Nebraska, are the West Fairview at Beaver Crossing and the East Fairview at Milford.

Witness to the Simple Life in Your Home

Elizabeth Hershberger Bauman

Part II

One of the most positive ways of building church loyalty is by participating in church activities and work. Too often outside activities take up our interest and time, leaving little time left for the church. One writer made this observation: " . . . in one community four people came to a meeting of parents of children in the Sunday school's high school department; there are 60 children enrolled in that department. At the public high school 444 parents appeared at a meeting; the high school has an enrollment of 639. . . . One mother called me up to protest: 'He cannot do any work for Sunday school during the week. He has his home work, his clubs, his music lessons, and his radio programs. And he has to have some time to play!' . . . Another teacher, despairing over the lack of enthusiasm in her boys' Sunday-school class, was comforted by a parent's remark that 'no one ever takes Sunday school seriously—that is something extra.' Yes, church loyalty is a part of the simple life. It is a part of glorifying God."

Mrs. Harold Bauman, the author of this article, speaks out of experience as the mother of two small boys, Philip Harold and John Paul. She has additional responsibility as a pastor's wife. Her husband serves the Orrville Mennonite Church, at Orrville, Ohio, where the family resides.

The message of this challenging article was begun in the May issue and is concluded here.

For the Present or for Eternity

This family which lives in simplicity will also live as if they were strangers and pilgrims in this world. A realization of this great truth—that we are strangers and pilgrims—can have a great influence on how we live, or whether we live the simple life. Life is important, yes, but temporary after all. The best is yet to come. Recognizing this will give importance to what we do and what we are. It will make us stop to reconsider what the things are that we think are musts—or those things that can just wait. It will help us realize our life is for service and glorifying God. It will help some meet the problem of being diferent.

Our Material Blessings to Honor God

And fourth, the family that is witnessing to the simple life will use its material blessings to honor God. It is impossible for us to realize how blessed we are until we are separated from it—perhaps by water, sickness, real poverty, or when we see someone whose material blessings have not amounted to as many as have ours. There is a real place in our homes for doing without so others may *live.* Little Carol and her silver dollars have a real lesson for all of us. She and her sister and brother had been given nine silver dollars as a gift. When Carol opened her missionary bank and counted the pennies and nickels and dimes, she found she had a nice pile of money to take to Sunday school on Missionary Day. But she she said to her mother, "I'm giving pennies and nickels and dimes to Jesus and keeping the silver dollars for myself. I want to give the silver dollars too." That is how it happened that one Sunday-school teacher found nine silver dollars in the offering on Missionary Day. Carol and her brother and sister gave up something that they *wanted* very much, but could do without. Is our giving out of our abundance and do we suffer and give up nothing?

[Continued on page 27]

Rural Life Week at a Church School

THAT SCHOOLS and colleges can find "acres of diamonds" near by was demonstrated during the week of May 5 to 9 of this year when Eastern Mennonite College held its first Rural Life Week. The challenge of learning about rural life and serving rural areas was brought before the students in chapel address and a special field day of well-prepared demonstrations for both men and women at farms in Rockingham County.

Chapel addresses were as follows:

The Challenge of Rural Living—Wilmer Landis of E.M.C. faculty

Mennonite Infiltration into New Communities — Dr. Samuel Bucher of Harman, W. Va.

The Soil and the Simple Life—Grant Stoltzfus, Scottdale, Pa.

Growing Up on the Farm—Timothy Showalter, Broadway, Va.

Mission Work in Overalls— Oliver Keener, Harrisonburg, Va.

The high light of the week was the Rural Life Day on May 7 when the students of the college went in a body to the farm of John W. Harman. Here and in the neighbor's orchard everyone got a firsthand acquaintance with science and farming and with crafts and homemaking.

SHEEP RAISING FROM A FARMER'S POINT OF VIEW

After the sheep were herded into a corner of the pasture a number of pictures were taken. This one shows a few of the 50 sheep and 50 lambs that were the topic for a brief discussion by their owner.

A FOREST RANGER SPEAKS

Mr. Richard Elliott, forest ranger of the Dry River District, stood at the edge of a forest on the Harman farm to explain to the students something of the importance of woodland.

Photos at right:

LESSON IN BAKING

Mrs. Ethan Good (left), oldest daughter of the Harmans, kept the house filled with the aroma of baking rolls and loaves of bread while students looked on. On the same floor in the house were a number of women who demonstrated crocheting, tatting, quilt piecing, and the like.

PRIZE IN BUTTERMAKING

Mrs. Homer Mumaw won the prize for making the best looking butter. While Mrs. Mumaw was churning butter in the kitchen Mrs. Alvin Heatwole's sister, Gladys Driver, was busy on the front porch with a demonstration on weaving rugs. Upstairs six women were quilting the pattern "Fifty-four forty or Fight."

SOAPMAKER AND STUDENT

Mrs. John Harman looks on while a student stirs the soap kettle.

In one hour and a half Mrs. Harman had started the fire under the kettle, done the round of stirring, explained to the guests how it was done. and declared it finished. At the same time other students enjoyed seeing the pottery making of Mrs. Lois Messner who molded the clay, glazed, and painted in beautiful colors.

A chemist of the Niagara Chemical Company spoke to the college men on "Diseases of Apple Trees" in the orchard of Mr. Richard Wrenn of Singers Glen. After this the group visited the John Harman farm where a talk was given by Mr. K. C. Peterson, Rockingham County Agricultural Agent, on "The Importance of the Farm Pond." This was followed by a visit to the barnyard and pasture where Merlin Harman and his father, John Harman, spoke on beef cattle raising and sheep raising. From this the men went to the near-by woodland and heard Mr. Richard Elliott, a forest ranger of the Dry River District near Bridgewater, Va., give a talk on "The Importance of the Farm Wood Lot."

Meanwhile, the young women from the college were getting a splendid demonstration of homemaking crafts in the large Harman home. Mrs. Alvin Heatwole had brought her loom 40 miles for the occasion and displayed 8 or 10 model rugs which she had. The house was filled with the tantalizing odor of bread that Mrs. Ethan Good was baking, and prize-winning butter was made by Mrs. Homer Mumaw.

Pottery was made in the front room by Mrs. Lois Messner while in another room a number of women were at work crocheting, piecing quilts, tatting, and afghan stitching. Women faculty members from the college joined in tatting and quilting. Mrs. John Harman was busy making soap in a large black kettle in one of the small buildings near the house.

Around the Harman home is a lawn and large garden. A playground across the drive is used for croquet and badminton. Flowers and shrubs border the lawn and back of the house is a steady flowing spring.

During the afternoon an inspirational talk was given by Mrs. Wade Good on "Why I Enjoy Homemaking on the Farm." The practical side was not overlooked either, for Mrs. Mahlon Blosser spoke on "How to Get the Work Done."

In the late afternoon the entire college group gathered at the foot of the mountain that overlooked the farm and the Shenandoah Valley. In a peaceful and beautiful setting everyone enjoyed an outdoor supper. After this was an informal and entertaining program of songs and rural life reminiscences. Wilmer Landis, agricultural teacher of the college, was in charge. The students showed their appreciation to the Harman family for the delightful day by presenting them with a sturdy armchair. The gift was especially planned since the day was also the Harmans' wedding anniversary.

On the way back to the college the group stopped briefly to watch the operation of a sawmill of Joseph Funk's at Singers Glen.

LOOKING AT THE HEREFORD CATTLE

A few of the 40 head of Herefords got into this barnyard picture. Merlin Harman gave a talk on a cattle-breeding program while his audience was herded on the white board fence.

A farm pond in Lehigh County, Pa., reflects a decorated barn in its placid water.

We Enjoy Our Farm Pond

John W. Harman

"We find our pond to be a great help in creating contentment, joy, and satisfaction in our children."

THE FARM pond cannot be valued in dollars and cents. Can you tell in dollars the value of having your family at home enjoying all that a farm pond has to offer instead of trying to find enjoyment in the commercialized forms of recreation that are often not wholesome? Can you place monetary value on good recreation?

We should never lose sight of our stewardship. The Lord has made us stewards not only of the money and the material possessions He has entrusted us with, but still more serious is the trust He has given us with our children. Man is a responsible being and will someday have to give an account of his stewardship. Of course first we must give account of our own lives. Are we living close to the Lord, in full fellowship with Him? Are we growing in our spiritual life? Then too we are responsible for our children and for helping them to develop balanced lives. Those lives will either be rounded out full, and ready for the Master's use or be warped and dissatisfied and wanting something they do not have.

John W. Harman lives on a poultry and livestock farm, the Mountain Breeze Farm, near Harrisonburg, Va. He is a deacon in Weaver's Mennonite Church and is father of three daughters and one son.

We find our pond to be a great help in creating contentment, joy, and satisfaction in our children. They thrill at the privilege of bringing their mother a string of fish to fry for supper. It is fun for them to watch the tiny tadpoles and fish develop from day to day into the thing the Creator had planned. It is a pleasure to stand by with the binoculars and watch the wild ducks, the heron, kingfisher, or other birds scoop up their food or dive down for their meal. It is interesting to point out to children how wisely the Lord has made each one of His creatures. One has long legs for wading, a long neck and a long beak to snatch his food. Another has to dive for his food.

Some night when the moon is full you might take the family out on the boat and let them watch the moon beams play across the ripples. It is an excellent place for meditation and to help everyone realize the greatness of God and feel His presence. It is an ideal setting to have some friend or family to come to spend an evening picnicking or boating.

We are stewards of our own bodies. God did not intend that we should work so hard that life will be a drudge and our bodies worn out. We need to take time off to rest. With the pond close by we find it quite possible to get some vacation without even getting in the car. It is a bit of rest too to take the fly rod and reel, or just a plain old reed pole and line and try one's skill at tempting a fish. (I might say here that we get more fish with the reed pole and worm than with the more expensive equipment.) No, we do not value our pond in the sense of dollars.

We think our pond has been a big success. It covers about one acre and we think it is one of the most valuable acres on the farm. It is in good view of the house and just by the roadside which makes a nice appearance for the homesite.

Because of this location we use the pond for swimming only at night. During the day the small children can get a lot of pleasure from wading, splashing, and playing in the shallow places. The family as well as the young folks enjoy boating, fishing, and skating. Skating for us is possible only every two or three years.

One of the foremost reasons we had for buying our farm was that we wanted our children to believe in and appreciate real life. So naturally we wanted to make the farm attractive and interesting to them.

We think these are all legitimate, wholesome, and enjoyable recreations; and the fishing at least at times is profitable recreation. Fish are delicious when they have come from a fresh water pond right into the frying pan!

For Conservation Also

How much is a farm pond worth for soil and water conservation? Someone has said, "If every farm had a pond and a wood lot there wouldn't

This pond in Fulton County, Pa., is one-half acre in size and is stocked with bass and bluegills.

be as many floods and droughts as we now have." I believe this is correct. However, we all know that every farm cannot have a pond and maybe everyone could not have a wood lot, but I am sure more could and should have one or both.

There is much information available from Soil Conservation offices on the value of farm ponds from the angle of conservation. They and the County Farm Agents are willing and glad to help anyone with information and expert assistance in the construction of a pond. In this article I am dealing mostly with the value of the pond from the angle of the owner.

We thought of building a pond before we bought our farm but not very seriously. Later I talked to the Soil Conservation Agent and he encouraged it and offered to help pick the site, examine the soil (to see if it would hold water), and survey it for construction—all free of charge. He also said that if I would sign up to use soil conservation practices and recommendations (which he found we were already doing), they would stock the pond with fish for us.

In Case of Fire

In thinking how much we appreciate our pond we often think of how much it might be worth if we were to have a fire in some of the farm buildings. There is a lot of satisfaction in seeing that acre of water so close and handy for fire trucks. Of course not every farm has a site for a pond this near the buildings.

Another value of the fish pond is opportunity it affords to invite someone to spend an evening with you, someone you would like to help in his spiritual life. Often you can make a better contact that way than going to his house to try to help him.

It is also a pleasure to have some friend ask to bring a group of his friends to spend the evening at your pond picnicking and boating.

FARM POND AND VISITORS ON RURAL LIFE DAY

The pond on John Harman's farm covers about one acre. When this picture was taken in May of this year the local county agent, Mr. K. C. Peterson, was giving a talk on farm ponds to students from Eastern Mennonite College.

HOW TO BUILD A FARM POND

An 8-page attractive leaflet on this subject can be yours for 5 cents by requesting a copy from the Superintendent of Documents, Washington 25, D.C. Ask for Leaflet 259 of the U.S. Department of Agriculture entitled *How to Build a Farm Pond.*

FARM PONDS serve as an important supply of water for livestock and fire protection and are an important part of recreation on the farm. During the dry weather last summer many Rockingham County, Va., streams turned dry and the farmers found ponds a reliable source of water. There are also many pasture fields which have no natural streams to supply water, and a pond in these pastures increases the usefulness of the pasture.

On farms where there is not an adequate water supply for fire protection a good farm pond located within reach of the buildings will serve as a good supply of water in case of fire.

In addition, farm ponds will provide recreation in form of boating, fishing, and swimming.

Not every farm is adaptable to a farm pond. First of all, the soil must hold water in order to build one of these ponds. It is not necessary to have a stream to supply a pond with water. In fact, in case a stream is used as a water supply it must be a very small stream or in times of heavy rain there is danger of a dirt dam being washed away. In case the pond is built from runoff water, it will require a drainage of from 10 to 12 acres of pasture and cropland and 30 acres of woodland to maintain a pond of about one acre in this area. Again if too large an area is drained into the pond there is danger of flood waters washing out the dam.

—K. C. Peterson, County Agent
of Rockingham County,
Harrisonburg, Va.

Editorial

Getting Ready to Retire

"People can't change the habits of a working lifetime overnight." This is the main idea back of the publication of a new pamphlet on "Getting Ready to Retire."

It begins with a story about Andy who retired from his work but who found life unhappy; he became sick and even needed a doctor. Andy is one of many people who face old age in a nation that is geared for the young but has an ever increasing proportion of elderly people.

Several practical suggestions on getting ready to retire are:

1. Retire "early." This will give you a chance to make a change while you are still able to adjust.
2. Taper off gradually. One company allows its employees to keep on working after retirement age but requires that they take a one-month leave of absence without pay during the first year, two months the second year and so on.
3. Look for some kind of light work that you can do which is to your liking and ability. You will likely want to do more than just "enjoy your grandchildren."
4. Take an interest in the work of your community.
5. Read some literature on how to make your last years the best years. Your public library can be a help on this point.

In the past we have featured articles and items on old age and retirement since it is a real problem in many communities. We recommend the purchase and reading of this pamphlet which can be gotten for 25¢ from Public Affairs Committee, 22 East 38th St., New York City, N.Y. On the last page of the pamphlet is a list of books to read on old age. Some of them are

How to Retire and Enjoy It by Ray Giles

Aging Successfully by George Lawton

Planning the Older Years by Donahue and Tibbitts

Live Long and Like It by Crampton

G.M.S.

Changes

On page three of this issue you will notice the first major change in the editorial department of The Mennonite Community. Grant Stoltzfus has served as editor since the beginning of this periodical and it is with regret that we see him leave. He is still actively associated with the administration of this paper as a member of the Editorial Committee. In the next issue there will be an article from his pen written since he changed residence. We will look forward to his continued valuable contributions to the magazine.

The former editor left Scottdale to continue his school work. He plans to begin a theological course at the Union Seminary, Richmond, Virginia. The family residence will be at Denbigh, Virginia, where they had lived before coming to this community.

The development of Mennonite religious thinking and its relation to community and family living will continue to be the basis for articles, news, advertising and editorials. Suggestions and letters from our readers about the content of The Mennonite Community will be very much appreciated.

At the Annual Meeting of the Mennonite Publication Board in February, 1952, it was decided to discontinue The Mennonite Community and the *Christian Monitor* as two monthly publications from the Mennonite Publishing House. It was decided that it would be convenient to have all essential features of a good magazine on home and community life in one magazine. Therefore the Publication Board has authorized a new monthly magazine to take the place of the *Monitor* and the Community. Its first appearance has been tentatively set for January, 1954. Our present magazines will continue until the new one is started.

There has been a slight falling off in subscriptions for the *Monitor* and the Community. One cause may be that subscribers are letting subscriptions lapse because they have heard the magazines are being discontinued. This is unnecessary. If you have found these magazines valuable in the past, they will continue to have the same value for you in the next year and a half. You can renew subscriptions with the assurance that any unfulfilled portion will be compensated for month for month in subscriptions for the new magazine. H.R.H.

COVER SCENE

The barn of Earl Martin, Minot, N. Dak., is reflected beautifully in the farm pond. Delvin and Kermit, sons of Earl Martin, stand near the edge of the pond.

Coming in future issues

Facing Old Age *Sophia Moore*

The Other Side of Hospitality *Hilly Wells*

A Farm Community Builds Its Own Industry *Grant M. Stoltzfus*

Tailored to Fit Girls *Winifred Nelson Beechy*

Our Community Changed and So Did Our Church *James Steiner*

Principles in Aquiring Wealth *Edward L. Kauffman*

Your Farm

"The highest yields are attained by the use of proper rotations and the replacement of the needed plant nutrients in the form of commercial fertilizer."

Rotate Crops to Improve Yields and Income

Silas J. Smucker

HISTORICALLY agriculture in this country may be divided into three distinct stages. Stage one consisted of exploitation, recklessness, and wanton waste of soil and soil fertility. Grass, strawstacks, and other plant residues were burned and in order to get rid of it manure was dumped into a ravine or piled out in the field, instead of being incorporated into the soil. Topsoil was permitted to run down the hills into the streams and rivers. When the soil was worn out, the farmer moved to virgin land higher up the hills or farther west.

The second stage may be thought of as the fertilizer stage, in which the farmer tried to maintain yields with commercial fertilizer and better adapted strains of plants and hybrid seed.

The third stage is the conservation stage, in which the positive and negative forces of nature are kept in balance, and the soils managed so as to produce efficiently and permanently.

These three stages naturally overlap. In some communities stage three is much farther along than in other communities.

Conservation farming includes all conservation practices adapted to each individual farm, and will vary from farm to farm. If we are not careful, we may confuse our thinking by believing if we establish one or two practices, such as terraces and contour operations, we are saving the soil and using it efficiently. Actually that may not be true. We should follow all adapted conservation practices; they are interdependent upon one another. One of the most important conservation practices in practically all of our communities is an adapted crop rotation.

What Crop Rotations Will Do

The use of crop rotations affects the management of soils, the farm enterprise, and the income of the farmer. When selected to fit the capability of the land, rotations:

1. Provide a systematic use of cropland.
2. Increase the productivity of the soil through good soil structure or tilth, maintain and improve the amount of soil organic matter and addition of nitrogen to the soil by use of legumes.
3. Decrease soil and water losses.
4. Help control weeds, insects, and plant diseases.
5. Diversify the production of farm crops and the farm income.
6. Help determine the type and size of the livestock enterprise of the farm.
7. Balance work load.

With these and other advantages in mind, it is difficult to understand why all farmers do not follow adapted crop rotations. Some of the reasons most commonly heard are:

1. Limited capital and the desire to attain as much capital as possible in as short a time as possible at the expense of the soil.
2. Renters with short-term leases.
3. The difficulty to maintain the crop sequences especially when meadow seedings fail.
4. The urge to grow corn and small grain crops when the market values are high or to feed livestock.
5. Lack of understanding of crop rotations and how to arrange or rearrange fields to start a rotation. This lack of understanding may be due to custom, habit, inertia, ignorance, closed minds, and procrastination and overgeneralization.

Naturally, if we do not know the facts we cannot make use of them; or if we close our minds and take the attitude that "what was good enough for father is good enough for me," we are not going to advance. If the foregoing phrase were true, then we should still be using the cradle scythe, or we may overgeneralize by thinking that just because something didn't prove successful for me or for my neighbor, it is no good or it is no use for me to try it again. When we have such attitudes, we will not advance very fast agriculturally or in any other field. Those who have been most successful in farming usually are those who have been able to interpret in practical application the experience and results of research studies.

What Is a Crop Rotation?

Crop rotation is simply the growing of different crops in recurring suc-

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Silas J. Smucker of Rensselaer, Indiana, contributes another article from his experience as a conservationist. This article was originally presented as a talk during Farmers' Week at Little Eden in 1950.

cession on the same land. It is an orderly method of crop production—no continuous cropping to corn or to any other crop, and no haphazard change of crops from one year to another due to a lack of definite plan.

Rotations usually consist of a combination of row or cultivated crops, small grain crops, and grass-legume-meadow crops. They may be of any length, usually from 2 to 6 years. Under ordinary farming conditions, it is practically impossible to maintain yields of row crops or grain crops in continuous culture. But when these crops are properly combined with grass-legume-meadow crops to form a well-balanced crop rotation, the soil is improved and crop yields are increased. The highest yields are attained by the use of proper rotations and the replacement of the needed plant nutrients in the form of commercial fertilizer.

A rotation must include at least two crops and is usually understood to require the same number of years as there are crops in the rotation.

A 2-year rotation, corn followed by small grain with sweet clover as a catch crop, is very popular with farmers in the corn belt. It provides for the production of corn on half of the land and requires no haying equipment or roughage-consuming livestock. The sweet clover in this rotation provides some nitrogen, but without the use of a grass-legume sod, soil organic matter can hardly be maintained. The damage done to the sweet clover crop by the sweet clover weevil in the last few years reduces the dependability of the nitrogen supplied by this crop. This rotation ranks very low in its ability to resist erosion and builds very little soil structure. For these reasons it cannot be classified as a soil-building rotation.

Research studies conducted by the Ohio Agriculture Experiment Station since 1936 indicate an average yearly decline in soil productivity of 3 per cent where such a rotation was followed.

On heavy flat land, such as overflow river bottoms, a corn-soybean rotation often is used. Floods often occur so late on this land that not even soybeans can be planted. This rotation is more soil depleting than the corn-grain rotation just described, because of the low nitrogen fixation by soybeans as compared to sweet clover, the lack of a deep-rooted legume to help improve or maintain soil structure, and the destruction of organic matter by two cultivated crops. It includes nothing to contribute to soil maintenance or improvement.

A 3-year rotation of corn-small grain-meadow (R.G.M.) (R means corn or any other row crop; G, any small grain crop; M, grass-legume meadow) probably is in more common use than any other rotation in the corn belt. It is simple, easy to establish, and provides a high percentage of corn and small grain crops. If such a rotation had been used continuously on the corn belt soils since they were first plowed, there is no doubt that the productivity of the soils would be much higher than it is at present. However, it is doubtful that soils that are in poor tilth or structure or low in organic matter can be improved significantly by the use of this 3-year rotation, according to studies. The Morrow Plots in Illinois, established in 1876, provide good evidence.

In the 3-year rotation of corn, oats, meadow, the nitrogen and organic matter have been reduced and the corn yields have hardly been maintained even with the use of hybrid corn. On the plots where manure, lime, and phosphate have been applied, organic matter has been maintained and crop yields have been increased. But more manure is used in these experiments than is available under general farming conditions. Therefore, the results on the Morrow Plots are better than a farm could expect. This rotation cannot be considered a soil-building rotation, but probably is a maintaining rotation.

Longer rotations permit a greater selection and a more flexible arrangement of crops. Some of the more common ones may be listed as follows:

Row, Grain, Meadow, Meadow
Row, Row, Grain, Meadow
Row, Grain, Grain, Meadow
Row, Grain, Meadow, Meadow, Meadow
Row, Row, Grain, Meadow, Meadow
Row, Grain, Grain, Meadow, Meadow
Row, Row, Row, Grain, Meadow

Small grain and meadow are used in grass land farming.

So far, little has been said about the selection of the rotation. Too often the farmer uses a haphazard change in crops, influenced by the market price of corn, instead of a crop rotation. Market prices must be considered, but there are other factors that are more important, such as:

1. Using the soil according to its capability, or good stewardship.
2. Increasing the productivity of the soil.
3. Reducing erosion.
4. Improving soil structure or tilth.
5. Providing a comfortable farm enterprise.

It may seem that the selection of the proper rotation for a farm is rather complicated. It is, to a certain extent, although after considering all of the soil management factors, such as replacing nitrogen and mineral plant nutrients, increasing organic matter, reducing erosion, and improving soil structure or tilth and research studies, fundamental to the problem as a whole, guides and standards have been developed through years of experiments, both in the field and in the laboratory, which measure with considerable accuracy the effect a crop has on the soil.

When soils are low in organic matter, their porosity is poor and much of the rain that should go into the ground runs away. Such soils also do not have a large capacity for holding available moisture so that when mild dry spells come, the crops will suffer for lack of water. They are also quite deficient in available nitrogen, and crops usually starve for this nutrient with the consequence that they will be low in protein content.

To Take the Guesswork Out of Crop Rotation

Experimental work in Iowa on the size and stability of soil particles or aggregates indicates that two years of grass-legume meadow are necessary to maintain a favorable soil tilth, or structure, for optimum plant growth and crop yields. Where soil structure is a problem, research studies at the Ohio Experiment Station confirm the Iowa work.

When soils have poor structure, or tilth, they become hard and compacted so that roots have a difficult time in growing through the soil to pick up plant nutrients. Furthermore, the air space will be so slight that the roots easily starve for the lack of oxygen. When roots starve for oxygen,

CATTLE GRAZE ON ROTATION PASTURE OF SWEET CLOVER

A popular rotation for farmers in the corn belt is the two-year one of corn followed by small grain with sweet clover as a catch crop. "A rotation must include at least two crops and is usually understood to require the same number of years as there are crops in the rotation."

they die, and the crop is correspondingly injured. Neither is the response of crops to added fertilizer as good because it takes a good root system to use applied fertilizers to best advantage.

Crop rotations may also be measured by the amount of feed the different crops produce per acre per year. Also by taking actual yield data from rotations and using the 10-year average (1934-1943) farm prices from "Agricultural Statistics," the average annual income per acre per year per each rotation can be determined for comparing the profitableness of the various rotations. Where the crops are fed to livestock on the farm, greater incomes could be realized. Special studies have also been made by specialists of the Soil Conservation Service concerning the erodibility of the different soils under similar conditions in the corn belt and in the Upper Mississippi Valley region. Also the erodibility of the same soils under comparable conditions under different cropping systems.

Using all of the above information, a number of rotations under North Central Indiana conditions are compared in the accompanying chart.

It has taken a lot of work on the various phases of soil management and a lot of experience in farm planning over a wide range of soil conditions to take the guesswork out of crop rotations and put them on a sound technical and practical basis. The old method of adjusting the crops to be grown to the feed requirements of the livestock enterprise has changed to one adjusting the livestock enterprise to the amount and kinds of feed the soil is capable of producing. The old measure of market supply and demand does not determine the selection of the crops in the rotation. Instead, the needs of the soil to keep it productive and in good physical condition indefinitely are the determining factors, not only for income, but also for Christian stewardship.

WHEN IT'S EVENING TIME ON THE FARM

On farms the sound of feathered choirs
  Adjourns the busy day,
The air is sweet with fragrant mist
  Where cherry blossoms play.
The evening time has hours stored
  With satisfying duty—
And those impassive to its lure
  Have stumbled over beauty.

EDNA HULL MILLER

Homemaking News and Views

Selecting Your Dinnerware

Joyce Mishler Schmucker

WE ARE all interested in learning more about dinnerware and the selection of it, since probably all of us have had or will have an opportunity at some time to select chinaware and we wish to make a wise choice. Really what is meant by the word "dinnerware" or "chinaware"? Dishes made of pottery and used in the service of meals are referred to as dinnerware or chinaware. Terms such as pottery, china, earthenware, and porcelain are frequently confused. Pottery is a term usually limited to those articles which are entirely opaque and have no translucence. Earthenware is synonymous with pottery. All other ware is known as china. China and porcelain refer to all china that is in any degree translucent. Porcelain is usually a blue-white color and china is a cream color, but today the terms "porcelain" and "china" are used interchangeably, because the products are so nearly the same.

Three Types of Dinnerware

In general, there are three types of dinnerware—porcelain or china, earthenware or pottery, and semiporcelain, the difference in the types being due chiefly to the type and mixture of clay used in making them and the methods of firing. First, let us study the earthenware or pottery. It is the least expensive of the dinnerwares and very widely used. It is made from softer clay than the other types, is vitreous, opaque, and heavy but not brittle. It is made of clays which do not fuse nor change the original structure in firing. It is fired at a comparatively low temperature producing a porous body under the glaze. If dinnerware is not baked hard, it is porous and absorbs moisture. Earthenware is of this type. If it is baked hard and doesn't absorb moisture, it is called vitrified. Earthenware is not vitrified. It may be coarse or fine. If fine, it is fired at a high temperature, but is still porous. It may be glazed or unglazed. However, it usually has a deep finish or glaze, which gives great glossiness. It has several advantages. It is very durable and not expensive, and thus very good for everyday ware, which will receive hard wear. However, it chips and cracks easily, and the chips and cracks soon become unclean and discolored, for they absorb grease and stains when chipped. It also crazes easily, which means that cracks often appear in the glaze. To test to see if it is earthenware, hold it to the light with your hand at the back of the plate, fingers extended. If you can see no outline of your fingers even at the edge of the plate, it is quite probable that it is earthenware. Also, if tapped sharply on the edge with a pencil it will give a dull sound.

Semiporcelain is a semivitreous ware, fired at a higher temperature than earthenware. However, the body retains some porosity. It is made of more fusible material and fired to a harder state than the earthenware. There are many qualities of semivitreous ware. Because it is usually made thin like china and is very hard, the cheaper grades tend to chip more easily than either earthenware or china. It is less resistant to blows than china and may be cracked fairly easily. The better qualities, however, are more chip resistant than the cheaper grades and do withstand hard wear. This type of china is sometimes called semiporcelain, but often the "semi" is omitted, and the shopper may think she is buying true porcelain or china. It is usually fine in texture and has a white or ivory-colored body. It is moderate in price and practical for everyday use, and some of the better qualities appear to the observer almost as fine as true china. Many lovely designs and patterns are available. If tapped on the edge with a pencil it does not ring clearly, but does not sound as dull as the earthenware. It is usually opaque, but sometimes when held to the light, a faint outline of the fingers behind the plate can be seen.

Then there are the porcelain or true china dishes. They are the best and the most expensive types of dinnerware. The glaze and the body have been merged completely, making a very hard material. It is fired to the highest degree possible without melting. The body becomes nonporous and translucent. The rich color and luster due to translucency has made china beloved for generations. There is a wide range of quality from that which is hard and brittle and easily chipped to that which is tougher and more durable. It has many advantages. It has greater strength than other types. It is not absorbent, and cracks and chips remain white and don't stain. It will not absorb moisture or food and is thus very sanitary. It is hard, vitrified, hard to chip, and resistant to blows. The hardest china is very durable, and resistant to cracking and chipping. If broken, it leaves a clear fracture like glass. It does not develop small surface cracks in the glaze, for it is guaranteed against crazing. If tapped with a pencil, it has a clear bell-like tone and rings clearly and resonantly. If you hold it to the light with your hand at the back of the plate, you can see the outline of your fingers clearly silhouetted through the plate. These are the signs of the true china. It usually has a brilliantly glazed, hard surface highly resistant to scratching and marring. It is light in weight and delicate in appearance.

You may be wondering about bone china. It is made with bone ash as

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Joyce Mishler Schmucker is from Eureka, Illinois. She was married during the past summer and looks forward to completing her home economics studies at Goshen College in the next school year.

a part of the body formula. The purpose of the added bone is to increase the translucency and to aid in the fusion of the parts of the mixture. It is tough and durable. It is made almost exclusively in England. It never crackles or absorbs grease and is very beautiful and expensive.

Perhaps we should discuss the glaze of dinnerware. It is a glasslike coating put over the surface to add to the beauty and resistance to moisture. Glazes may be clear, allowing the body or underglaze decoration to show through them, or it may be colored, which then produces a colored ware. When the colors of the body and the glaze are not the same, a chipped spot will show the natural color of the body and will be quite noticeable. Decoration put on before the glaze is known as underglaze and that put on top is known as overglaze. It may be painted on by hand. Colored glaze ware is usually inexpensive because it is the only decoration. Underglaze decorations are usually the most durable.

About Plastic Dishes

Now we shall consider the new plastic dishes being made. Their virtue is toughness, but they are not unbreakable. They are much more easily damaged by heat and weakened by sudden and severe changes in temperature, and fairly easily scratched and often stained by common food, among them, tea, coffee, ketchup, etc. However, they are much harder to break than other types of dishes. They lack the hard glaze of ceramics. They are sold at the present time only in mottled or solid color, undecorated designs. The most durable types are quite expensive. If your problem is the much breaking of dishes because of small children, plastic dishes may solve your problem. Modern and simple designs are used. They are lighter in weight than china, and cause much less clatter, which, however, is probably not a very important factor. Two design features—thickness and the type of edge—turned out to be important in durability. The thicker the piece, the better it will withstand rough treatment. Rolled or plain round edges are the most resistant to chipping. Tapered or other thin edges tend to chip easily. Some will melt if left in boiling water for five minutes (which would be necessary to sterilize it). Better than ceramics for serving small children, it is not so good if you worry about scratches and stains. Dry heat causes crazing and cracking. They can't be cleaned with steel wool or scouring powder. They shouldn't be used to store foods and can't be left dirty for long periods, because they will stain or suffer loss of luster. Regular soaps often leave a dull film on plastic, so detergents have to be used in washing them.

Practical Suggestions for Buying

Whether you select china, semiporcelain, earthenware, or plastic will depend on the size of your budget, the type of home you have, and the use and purpose of the dishes. There are a large variety of shapes, patterns, and colors ranging from elaborate to simple. One must consider factors such as style, color, shape, etc., as well as the type when buying dinnerware. Some of the desirable qualities to look for when buying for general home use are:

First, it must be durable and of sufficient weight to wear well. The degree of hardness also affects the wearing quality and the cost. The china must be strong enough to withstand the use it will get.

Second, the shape is also important. Some shapes of knobs and handles are more easily knocked off than others. Some are very irregular and hard to keep clean. Undecorated chinaware may be very beautiful or ugly. This depends largely on the structural design or contour. It should be satisfying, possessing strong graceful lines and have good proportion in its parts. Handles and knobs must not appear as if they had been stuck on or merely fallen there. It should present a unified whole. Prices of inartistic articles often exceed those of articles having good structural design and beautiful contour. So price does not assure high quality design.

Third, it must not craze, which means that small surface cracks will not appear. Porcelain or true china doesn't because the body and glaze are of the same substance. Earthenware and semiporcelain often do, unless of high quality. Then the food discolors the cracks and mars the beauty.

Fourth, you must consider the design and color. Underglaze design is more durable. Cheap gold often wears off, especially if it is on an edge. Avoid extremes in color and design. Good taste demands that decoration of chinaware be of a strictly decorative conventionalized type. To eat from a plate covered with birds, butterflies,

[Continued on page 28]

Young
Community

Collecting Bird Feathers!

Nena Palmer

YOU probably know some boys who collect birds' eggs, and I'll admit they make a pretty collection, but did you ever stop and think what a really awful thing this is to do? Every egg that is put into the nest by the mother bird will hatch out, if she cares for it as she is trained to, and if you take one egg from the nest, not only is that egg destroyed, but the others as well, as the mother bird will not go back after you have been there! And you will feel ashamed about it after it is done, when it is too late.

But just the same, you *would* like to collect eggs! What are you going to do about it?

My suggestion is that you collect feathers, that the birds shed or "molt" from time to time. Often you will see the birds themselves darting in the trees when the feather falls. That will make it very easy to know what the bird is. And if you make a really nice collection, and learn all you can about birds, you will find many people who are willing to help you find out what your feathers are. Your parents will know some of them, and your teachers at school and at Church.

Once you start studying birds, you

Do you know . . .

. . . . . that it is only the female mosquito that bites? We'll have to blame it onto the girls when we find ourselves pestered by mosquitoes. The male mosquitoes do not have the needlelike organs that are found in the tiny snout of the females. So they have no way of sucking blood. Instead, he feeds upon nectar and fruit juices. He spends his time in the garden or around the bushes and trees. Unlike man he is the weaker of the two and is usually the first to die. Maybe it is some of our blood that makes the lady mosquito so strong.
—Ruth King Duerksen

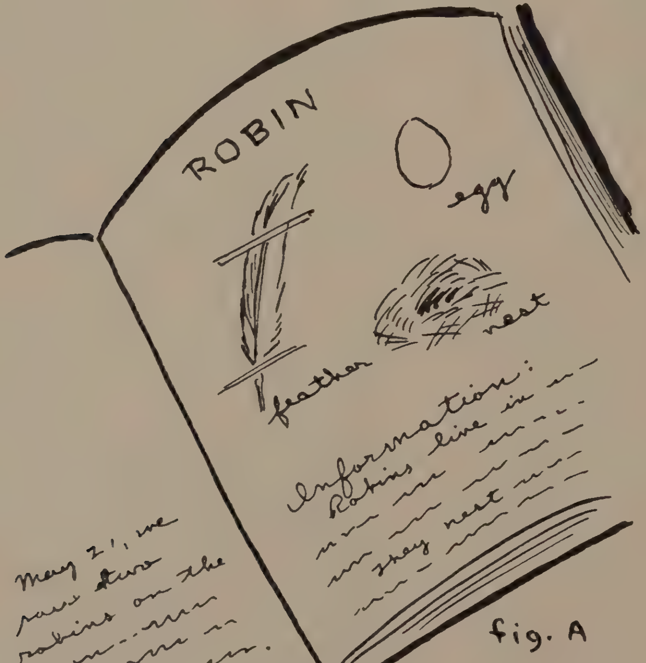
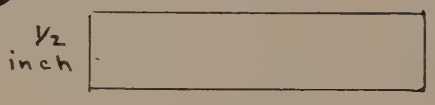


fig. A

fig. B



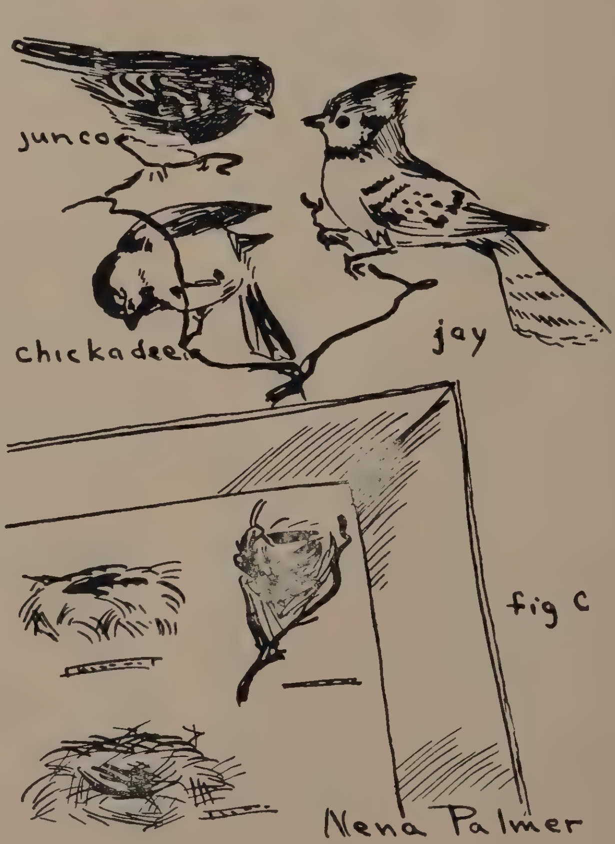


fig C

will find that you can learn a great deal from watching them yourself, and from reading about them in books. If there is a museum in your town you will see many birds and their nests there and always find someone who will be glad to help you learn more.

The kind of scrapbook I have suggested is shown in figure A. This shows how to paste the feather on the page, using scotch tape or gummed paper strips, as shown in figure B. Print the bird's name on the top of the page. Now look in one of the little bird guides, and write down all you can about that bird. The books will tell you whether the bird stays with you all year round, or migrates south for the winter, what kind of nest he makes, his favorite foods, and so forth. All of this is very interesting. You can also make your own drawing of the bird's egg on the page.

On the left-hand side of the page, put your *own* notes about the bird. Tell when you saw him, and where, and anything special that you noticed, like telling that he was perched on top of a sunflower, picking out the seeds, or building his nest in a locust tree.

When you do find eggs that are broken under a nest, save them. After the little birds hatch, the shell is pushed out, and will tell you the color and size of the egg. You can also save the nest, after the babies have grown and left it. I have shown one way to do this in figure C. Get a large, flat box that will stand up, and fasten the nests in this with bent pins, or sew them to the box with heavy thread. Print the labels neatly under each nest.

You will soon have a wonderful scrapbook that will grow and grow through the years!

A Collection

SALT AND PEPPER SHAKERS

Laverne Buchen of Farmersville, Pennsylvania, collects salt and pepper shakers for a hobby. She is 13 years old.

Book Friends

The Whole World Singing, Edith L. Thomas. Friendship Press, 1950, 122 pp., $2.75 (cloth), $1.50 (paper).

This book is much more than just another songbook. The charming drawings add much to the spirit of the book.

The seven sections of the book have the following titles: Wake Up and Sing, Singing at Work and Play, Friends at Many places, In Our Homes, Watch and Wonder, Days of Joy, and Together in Worship. Each section is introduced by editorial comments under the title, "Suggestions for Singing."

The spirit of the book may be expressed something like this: Peoples around the world love to sing. Let us share our songs with them, and let us sing theirs too!

Besides the Index of First Lines and Titles there is an Index by Countries (the countries from which the music comes), which has listings from thirty-eight different peoples.

Perhaps many persons who examine the book will find lines in individual songs which they do not approve, but the same is true even of our *Church Hymnal*. It seems to me that parents will enjoy the book for family singing, as well as teachers for their school singing.—Mrs. M. T. Brackbill.

Little Giant of the North, Alida Malkus. Winston, 1952, 178 pp., $1.50.

The setting of this story is in the romantic Hudson Bay country, 1688. It is the true story of Henry Kelsey, a youth in his teens, who was the only Englishman who knew the secret in winning the vast wealth of furs from the many tribes of Indians in this large section of virgin country. Henry was convinced that the only way to get all the furs, was to make friends with the Indians and pay them with the tobacco, ammunitions and iron kettles of the white man.

Henry was so determined to make all Indian tribes friends with one another that he traveled hundreds of miles alone, except for a few Indian guides, where no white man had ever set foot.

Any boy or girl, who enjoys adventure, will thrill at the many times death seems to be ready to strike at Henry as he goes down swollen streams and over high waterfalls. One time he was charged unexpectedly by a large buffalo. Another time he was drinking from a small stream and looked up to see a large grizzly—ten feet tall— ready to strike him down. His quick work with his gun saved his life and won for him the name of "Brother" and "Little Giant" from the Indians.

The typography is good and the art is attractive. It is not intended to be a religious book, but the effort put forth by the young man to bring peace among the Indians, is very commendable. One objection to the book is that it is written in dialect in some places. This may make it hard for some children to undersand. —Mrs. Ora N. Troyer.

Fig Tree Village, Grace W. McGavran. Friendship Press, 1946, 127 pp., $1.25 (cloth).

Just how would you go about living as a Christian in a strange new place? How would you tell heathen natives that you could not worship idols, and that there is only one true God? You will find these and many other interesting things hidden in the pages of *Fig Tree Village*.

The village nestles in the jungles of faraway India. Through the jun-

[Continued on page 28]

What should a Christian farmer do as he sees farm land go out of production and 55,000 more people at breakfast each morning?

Our Vanishing Farm Acres

Ira Hartz

AS FARMERS we are constantly reminded by agricultural economists of our diminishing supply of feed grains; many of our statesmen and politicians are becoming conscious of the world-wide shortage of food to the extent that draft boards are considerate of productive farming operations.

In this article I will present some facts which should stimulate our thinking and cause every tiller and lover of the soil to do a continuously better job of food production and soil conservation.

More People—Fewer Acres

Every morning in the United States we have 7,200 more human beings looking to us for breakfast. The total number of new faces at the breakfast table throughout the entire world is 55,000.

Men in both public and private business tell us there are no large areas of farm lands which can be brought into profitable production. Since 1920 we have eliminated 15 million feed-consuming horses and mules from our farms as well as many thousands of delivery horses in our cities. The feed thus saved has gone into the production of milk, meat, and eggs as well as diverting thousands of acres to truck and vegetable growing.

During this time we have increased our corn production about 10 bushels per acre by planting hybrid seed, but regardless of our savings in grain by the use of gasoline and electricity and increased yields the feed situation is becoming more tense according to Secretary of Agriculture Brannan who says, "For two successive years our livestock has been consuming more feed than we have produced."

In considering the loss of land for food production I refer you to the September issue, 1951, of MENNONITE COMMUNITY to the article entitled "New Industries Come into Old Communities" written by a resident of Bucks County, Pennsylvania. Paul Detweiler tells how one operation took 4,000 acres of highly productive farm lands. In addition to this in eastern Pennsylvania we are losing thousands of acres to home and industrial developments every year. It will eventually result in one continuous city from Trenton, New Jersey, to the De Front industrial empire in Wilmington, Delaware. Detweiler also refers to the transportation facilities offered by the Pennsylvania Turnpike. This thoroughfare passes within one mile of my farm and has taken hundreds of acres of land, some of which was highly productive, so much so that a nearly 59-acre farm recently sold for $61,000.00.

About the same time the turnpike was taking its toll of farms in the vicinity of Morgantown, Pennsylvania, the Bethlehem Steel Company was acquiring hundreds of acres, some of this wasteland and some productive and used for growing commercial vegetables and general farming.

Ira Hartz of Elverson, Pa., operates a dairy farm of registered Holstein cattle. For many years he has been a close observer of rural trends in his state and he has been active in programs that are carried on to benefit farmers.

FARMER AND VANISHED FARM LAND

Stephen Kurtz of Morgantown, Pa., points to the cloverleaf overpass and the main part of the Pennsylvania Turnpike which now divides his farm. The house and barn are in the background.

FARM LAND NOW OWNED BY STEEL CORPORATION

In recent years the Bethlehem Steel Company purchased large acreages of farm and woodland near the author's home. Here is a view of a transformer for one of the substations of a mine of Bethlehem Steel.

What Happened Near New York City

In considering the loss of farm land I am made to think of the vast changes on Long Island during the twenty years. About 1930 I had occasion to drive 40 miles east of New York City to Commack, Long Island. At that time this area produced thousands of tons of truck and vegetable crops for New York City. Land was selling as high as $1,000.00 per acre. Besides truck farms I saw many estates owned and operated by New York City industrialists; these estates contained thousands of dairy cows.

About two years ago I traveled the entire length of the island to Mautauk Point, which is 135 miles from New York City, and did not see any farming within 100 miles of the city. The last five miles are a barren wind-swept sand front inhabited only by the lighthouse keeper and a few fishermen.

The changes I saw were almost beyond my power to comprehend. The ground which twenty years ago produced food was covered by cities and industrial cities. The only open country was parks and recreational centers. The beautiful parks were bisected by boulevards and high speed express ways crossing one another by ingenious subways and bridges which are confusing to strangers.

At this point in my writing the May, 1952, issue of the MENNONITE COMMUNITY arrived and I read the article, "Hunger Stalks the World." I am more conscious of my duty as a Christian farmer. Especially is this so since this past week I listened to a lecture delivered by a man who traveled in Europe. This man said the peoples of Europe and Asia are not primarily interested in freedom but they are wondering where they can secure enough food to feed their little ones, many of whom throughout life always go to bed hungry.

What Can We Do?

What can we do? We have our land-grant colleges with their extensive representatives in our various states. These men are in the employ of the federal government and are men of experience and integrity. They will assist farmers in their respective communities in growing crops best adapted to any particular locality. In addition there are many commercial organizations which give helpful advice on such matters as insect and pest control and soil conservation practices.

THE FIRST BATCH OF CHICKS

Shin Kyung Chul, daughter of a hatchery employee, and Yo Soo Tong of the Pusan Livestock Station, and Hobart Creighton look over the baby chicks that were hatched from the first shipment by plane. The 75% hatch was considered excellent since the eggs were flown half way around the world.

Chicks for Korea

Shortly before and after this past Easter 72,000 White Leghorn hatching eggs were flown from Indiana to Korea in three different plane loads. Here they were placed carefully in the incubators of 19 Korean chick hatcheries. Twenty-one days later 52,000 of the eggs hatched. The 75 per cent hatch was considered excellent.

Hobart Creighton of the Creighton Brothers Hatcheries of Warsaw, Indiana, accompanied the first shipment of eggs to Korea and acted as adviser to the Korean hatcheries. He comments that "at our hatcheries we normally expect about an 80 per cent hatch. To get a 75 per cent hatch from these eggs which were flown half way around the world and had to be transported by truck and train is really better than we expected, and certainly speaks well for Korean hatching methods."

The chicks will be distributed to farmers and chicken raisers throughout Korea. The Leghorn hens are able to lay about 250 eggs per year which is much better than the average of about 80 for Korean hens.

At this writing there are plans to send a total of 210,000 hatching eggs to Korea. The first plane load was a gift of the Evangelical and Reformed Church. The second plane load was paid for by the Heifer Project offices on the west coast. The third load was a gift from the Board of Foreign Missions of the Presbyterian Church in the U.S.A. The Heifer Project Committee is the agency which is handling this work.

Most of South Korea's people are rural. There are problems of land reforms, soil erosion, grain storage, fertilizer, and disease control. There is need for dairy stock and for 2,000 goats during 1952.

Christian people from time to time have said that America will either send missionaries to other lands now or she will send soldiers later; she will either send food now or bombs at a future date.

Community Life

Investigators Find Children Unlawfully Employed

In order to protect young children from harmful employment the United States Government has passed a Fair Labor Standards Act. According to a recent government release "more children were found employed unlawfully in farming than in any other major segment of American industry for the year ending June 30, 1951." In all, 3,465 such children under 16 were found employed in agriculture during school hours. In 1950 only 728 children were found who were illegally employed.

Often these children came from poor migrant families and worked with heavy machinery, sharp knives, or picked apples while perched on shaky ladders. The Department of Labor states that,

"It was not unusual for children to set out for distant fields with their parents as early as 6:00 a.m., work along with them as the sun climbed higher and grew hotter, and finally at twilight trudge back to camp with the adult workers. Even children as young as 8 years have been known to put in a 9- or 10-hour day."

Farm Family Chooses Motto

An Illinois father, mother, and three sons have found an interesting way to solve their need for family group activity and at the same time make constructive use of their surplus farm earnings.

"Our Family Project," as they now refer to their undertaking, began early last fall. Having felt led of the Lord to make their witness for Christ more positive and aggressive, they began to go to rummage sales and second-hand stores to buy good used clothing.

Together they cleaned, repaired, and packed these clothes for shipment to needy communities. Their desire to express their love in this way led them to send 400 pounds of clothing to four communities in the United States.

Then they dug deeper into their farm income and bought new clothing for children. To this they added school supplies, toys, and other items needed to prepare and ship twenty-five Christmas bundles to needy families overseas. These bundles contained over 250 pounds of clothes.

At Christmas time the family sent a packet to each of thirty-five of their neighbors. In each packet was a Gospel of John and several radio sermons given on the Calvary Hour by William Detweiler.

Several months ago, when their church bulletin carried the story of their activity, they were busy processing nearly 300 used garments for shipment overseas, and were planning to take the shipment in person to the MCC clothing depot in Kansas.

When asked what they plan to do next, they said they just wish to continue. And they are expecting their project to grow.

Since beginning last fall, they have learned that numbers of families change their wardrobes each year; this makes many good garments available in rummage sales. They have secured, and processed for shipping, more than 600 garments since last fall, including coats, sweaters, dresses, men's suits and work garments, children's clothing.

Their project is carried on in addition to a farm program of tilling about 300 acres, located about forty miles from their church.

As they spoke of their undertaking, the family's interest and enthusiasm seemed to recoil upon itself, the report says.

During the course of the interview Francis, the thirteen-year-old, quoted Matthew 5:16 as his favorite Bible verse:

> "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

This verse seems to have become the family motto. Others of the group referred to it as they related the story of their blessings. Witnessing for Christ through a program of sharing is their way of living out the motto they have chosen as their own.

More Fresh Air Children

Four years ago in a certain community nine fresh air children from New York City were taken into homes for a few weeks. The next year eighteen children were given a summer's vacation on farms in the same community. The third year saw this number increased to eighty-two. As this editorial is being written the 1952 goal of 100 is almost realized for ninety-five children have been placed in homes of this area. This work goes on quietly and inconspicuously but we believe with the blessing of God.

One family has taken nine Chinese children (at one time) into its home for several weeks during the summer. Friendships have grown up as a result of this and members of the family later visited their Chinese friends in New York City's Chinatown.

The interest in fresh air children among us is already increasing the zeal for home missions.

Death Ends Childbirth in Homes

The death of an 82-year-old physician in Berne, Ind., may end, says Religious News Service, a centuries-old dictate of custom that childbirth must take place in the home. Dr. Amos Reusser, who died recently, had delivered 4,316 babies in his fifty-five years of practice, many of them in Amish families. All eighteen children in one Amish family were delivered by the country doctor. Other local doctors contend that a hospital is the only safe place for childbirth.

SIMPLE LIFE IN YOUR HOME

[Continued from page 11]

Are Appliances Servants or Masters?

There is a place for doing without, but one cannot say it is wrong to have, provided our having will witness to the simple life. Few of us would care to exchange our automatic washers for a scrubbing board, or the Tappan gas range for the wood cook stove, the horse and buggy for the new Ford. And how grateful we are for the beautiful children's books and penicillin when the fever is high. No, we would not care to exchange the good of our day with the so-called simplicity of the olden days. But the having of all these good things carries with it a grave responsibility to use them right. Homes should be better, more simple and more Christian, because we have more conveniences and equipment to accomplish just this.

Homemakers will agree that the automatic washer is one of the most wonderful timesavers a busy mother can have. But let's follow this with the question, What are you doing with that saved time? We no longer spend hours over the dough tray because the bread truck stops at our front door. What are those hours filled with? Is there more time to read to the children, send cards and visit the sick, pray for the heartbroken, and welcome strangers into the family circle?

Our generation has been wonderfully blessed with material goods, but along with the accumulation of the good things of this world comes the temptation to use them for ourselves. These things which could bring so much glory to God, if used correctly, too often war against the simple life and actually make our living less Christian. The result is too often—get more, enjoy me and my own, keep up with the Yoders—and where is the glory of God? Gone is the simple life. When the getting fever enters, spirituality leaves and there is no room for the things of God.

A Warm Family Life

A vital family life which is self-sustaining is a real part of the simple life. There has never been a time when family life is more important than it is today. We all have it of one kind or another. But in all homes where the main theme is to glorify God there should be an atmosphere which speaks loudly to its members that here is one place where I know I will be loved and understood. It is the place to which Johnny can come after school and know that no one will make fun of his ear muffs. The family understands—he's been having earache and the doctor says keep them warm.

This home is also to be shared with many friends. Entertaining too often becomes a burden for homemakers because too much importance is placed on the size of the table that is spread and the immaculate order of every drawer and shelf. Perhaps the philosophy of one hostess would help us all. Her home, she said, tries "in its humble way, to serve as a home away from home for those who need the warmth of a fireside. We believe in inexpensive furnishings, unpretentious foods, homemade, creative entertainment to serve as many as possible. We never hesitate to invite people in because we have stainless steel instead of silverware, bare floors instead of deep-napped rugs, crackers and apples instead of pie and cake. We have always felt that 'keeping up with Joneses' is a stumbling block to real hospitality and Christian fellowship. One's home is a trust from the Lord as well as one's money, time, or talents."

Play and Worship Together

Playing together is a vital part of family life. One mother has asked the question, What would you do differently if you could have your family at home again? Her answer: Spend more time with them. Now there is plenty of time to wash and scrub and bake, but they are gone. One second-grader was learning about the sources of rivers in school. His interested mother and father helped him locate the source of a river near their home and to their surprise found it was on his grandfather's farm. That resulted in a family excursion. A sales lady who visited this family for the first time commented: "They certainly have a wonderful family spirit." This family plays together.

Worship

Family worship plays an important part in the life of a family. Even at two the little child can grasp spiritual truths which will undergird him for

[Continued on page 28]

Farm Outlook

Capital requirements of farmers continue to rise, reflecting the pressures of increased size of farms, higher prices and production costs, and the continued substitution of mechanical equipment for labor. These trends, together with narrowing profit margins and the increase in the amount of livestock on farms, have resulted in a rapid growth in farm debt.

Leading lenders report that principal repayments on farm mortgages continue at a high level with only occasional distress sales of farm real estate and delinquencies noted. Foreclosures have been uncommon in recent years. Nevertheless, farm purchasers generally appear to be in a less strong financial position than in other recent years. Fewer farms sell for outright cash, a larger proportion are sold on contract, and the average size of the loan has risen.

Operating capital requirements have increased in greater proportion than the increase in real estate prices.

Many midwest farmers are refinancing short-term debts. The refinancing usually involves a shift from chattels to real estate as security. This seems to indicate that some farmers have become overextended on short-term credit and with a decline in income, find it difficult to service their obligations.

The growing importance of operating capital relative to that required for real estate in the typical farm business is generally viewed by farm finance specialists as a permanent development. It raises many questions relative to current financing practices. Will new credit instruments need to be developed? Will closer supervision be required for effective farm lending? Will more of the production loans need to be made for longer terms? Will farm real estate need to be used more extensively as security for production credit? And finally, what are the implications of these trends relative to the transfer of farms from father to son in each succeeding generation? These and other similar questions are challenging all progressive farm leaders.

* * *

The price trend for hogs, cattle, lambs, poultry and grain appears to be steady to lower. Storage of corn on the farm will be profitable according to present indications, whether you expect to feed it or sell it.

S. J. S.

SIMPLE LIFE IN YOUR HOME

[Continued from page 27]

the years ahead. One two-year-old had just heard the story of how Jesus loves all the little children. He loves mother and daddy and Buddy—"and baby too," he quickly interrupted.

The family council, one elderly father commented, was the life of our family. Every member has problems to meet in his own little world. As the family meets together and shares the day's experiences and problems, understanding counsel and advice can help meet the experiences ahead. Praying together on common problems knits a family togther and helps one another as nothing else can.

In conclusion—homemakers (mothers, fathers, grandmothers, uncles) have a tremendous job. Witnessing to the simple life is no mean task. We are held responsible to use the gifts which God has given us to serve Him, to glorify Him, to obey Him—in short to bring all of our homemaking activities under the scrutiny of God's eye and have it pass the well-done test: "that will bring glory to me." You are witnessing to the simple life.

In ourselves the task would be an impossibility, but we can say with Menno Simons, "We shall practice what He taught, believing that where He walked we can by His grace follow in His steps."

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BOOK FRIENDS

[Continued from page 23]

gles prowl many fierce animals—tigers, panthers, jackals, the long leathery crocodiles. You will want to adventure with the two boys who had a part in a tiger hunt.

The meanings and correct pronunciations of the simple Indian words used in the story, are given in the back of the book. The print is large, and the black and white illustrations add interest. You will enjoy this well-written book.—Mrs. Gordon Shantz.

SELECTING YOUR DINNERWARE

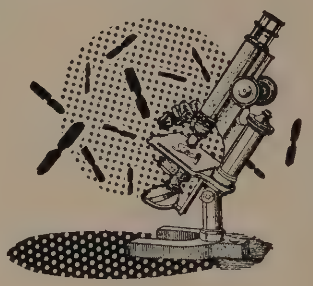
[Continued from page 21]

and trees may somewhat impair digestion. Pictures belong on the wall and not on the plate. The requirements for decoration are a conventional design, that is flat, orderly, and fits perfectly into the space which it decorates. It has an easy rhythm movement that carries the eye easily from one part of the plate to another. Avoid anything that makes the eye jump restlessly. Decoration should be placed so that it emphasizes the contour of the article and not be contradictory. Decoration should be placed only where there is a need for it, usually at or near the structural lines and points. Avoid monotonous proportions. Very elaborately decorated sets of china become very tiring and don't harmonize with odd dishes that may be used with them. Color is an important part of the decoration. Many prefer cream- and ivory-colored backgrounds in chinaware because it is softer and mellower than pure white. But the quality of texture is as important as the hue. Colors used in the decoration should be harmonious and not crude or vulgar. Knowledge and taste in color harmonies must guide us here. It must be remembered that the effect of a whole set of china laid out on the table may be entirely different from the effect of a single piece. China decorated with a gold band should be purchased only when buying the best of china, because only very careful firing produces a band that wears well. Any raised designs, formed by attaching shaped pieces of clay to the body of the dish, should be examined carefully to see if they are securely fastened.

Fifth, it must be suitable to the needs of the family and in keeping with their other possessions. It must be functional and serve its purpose well. It must be in harmony with the room in which it will be used. It should also be in keeping with the other table equipment and other pieces of china which may be used. If the room is large and formal, a formal and conventional style of dishes should be used. If gay and informal,

[Continued on page 30]

Discovered



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The average age of Mennonite Church members in 1950 was 36.99 years.

This figure was found through the Mennonite Family Census, which gave the ages of 27,185 church members.

The average age in conference districts ranged from 31.91 in the North Central Conference to 38.82 in the Franconia Conference.

—Melvin Gingerich, Director of Research.

Viewpoints on World News

The Republican Presidential Nomination

Carl Kreider

The nomination of General Dwight D. Eisenhower by the Republican National Convention and the preliminaries which surrounded it have filled the headlines of American newspapers since the first of June. It will not be the purpose of this article to review all of the steps which led to this nomination or to predict who will be elected to the presidency in November. Rather, it will be the purpose to analyze some of the basic reasons for his nomination and then to reflect upon the current position of political morality in the United States

The contest for the Republican nomination was primarily one between Ohio's Senator Robert A. Taft and General Eisenhower. In the early part of the campaign it appeared that Taft would win. General Eisenhower was still in Europe as commander of the North Atlantic Treaty Organization (NATO) and did not even admit that he was a candidate until his political advisers warned him that he would need to start working rapidly if he really wanted the nomination. Even after his return from Europe on June 1 and his early campaign speeches much doubt remained as to whether he would be nominated. In fact, Taft had more committed delegates right down to the time that the convention began.

Taft's Strength

Senator Taft's strength rested primarily upon two important points. In the first place, it was obvious that although he by no means had the unanimous support of the members of the Republican Party, he did have the clear majority of support in the Republican National Committee. This support continued well into the period of the Convention itself, as is evident by the choice of Taft supporter General Douglas MacArthur for the keynote speech and the Credentials Committee's decision with respect to the seating of contested delegates from some of the southern states. Some observers had predicted that the result of this support from the party organization would be the nomination of Taft.

In the second place, Taft had the advantage of benefit from the widespread popular dissatisfaction with American foreign policy. That this dissatisfaction manifested itself in several inconsistent ways was not such an important consideration as the fact that General Eisenhower had been so intimately connected with the prosecution of important military aspects of the foreign policy of President Truman. Many sincere persons doubted that his election would herald a change of policy, and they wanted a change. Most of the opposition to the Truman foreign policy centered around dissatisfaction with Far Eastern policy. Here the opinion varied all of the way from the suggestion that we withdraw from Korea as rapidly as possible to the suggestion that we quickly bring North Korea and China to their knees by carrying the war to the mainland of China, even at the risk that this might result in World War III.

Eisenhower's Strength

General Eisenhower's strength was likewise the result of two basic factors. In the first place, although a majority in the Republican Committee supported Taft, a significant number of politicians were convinced that Taft would not be able to win the election in November. It was observed that the majority of the convention delegates favoring Taft came either from the midwestern states which would probably elect any acceptable Republican candidate or from the southern states which would almost certainly elect a Democrat regardless of the strength of the Republican candidate. On the other hand, Eisenhower's strength seemed to be greatest in the "doubtful" states like New York, California and Pennsylvania. These three states alone will have 109 electoral votes next November, and 10 other smaller states could easily provide an additional 80 votes. If General Eisenhower could secure only two thirds of these doubtful votes and if in addition he could also carry the states which are usually thought to be Republican he could win the election. Still smarting under the Republican defeat in 1948 when the professionals had predicted so widely that Governor Thomas E. Dewey would be elected, these arguments were powerful ones.

In the second place, Eisenhower enjoyed the popularity as a great military leader. Whether his military popularity is as significant as his ardent supporters think it is remains to be seen. Some observers, indeed, feel that a military man is a political liability. General MacArthur, after it was clear that he could not have the nomination for himself, expressed the opinion that a military man should not be a candidate for the office of president. Furthermore, America's experience with military heroes as presidents is certainly not a very happy one. The great Civil War General U. S. Grant is commonly regarded as a poor president and other military leaders have been similarly undistinguished in political office. Nevertheless, Eisenhower's military experience will probably be an advantage to him. One of the reasons why the Democrats have been successful in every presidential election in the past twenty years has been the fact that they have had an important national figure as their candidate. The Republicans could probably not have chosen any individual whose name was as widely known, even before the nomination, as General Eisenhower. This will certainly be an advantage.

The Nomination Procedure from a Christian Standpoint

The Christian is placed in a very difficult position in the current political situation. On the one hand he will desire to see a change in the political party of the administration. He will recall that it has been during the past twenty years that the Prohibition Amendment was repealed, a fact which has been important not only for its own ill effects upon American national life but also because it has seemed to characterize a general decline in American morals. This decline may also be noted in the corruption in the Bureau of Internal Revenue (tax collecting), in favoritism in the placing of lucrative war contracts, and in the all-too-frequent outbursts of indecency on the part of our highest officials, as for example the obscene letter President Truman wrote to a music columnist who had criticized his daughter. The Christian will likewise also recall that during the last twenty years an American president made repeated promises of non-participation in World War II, even at a time when he most certainly knew that the whole policy he was following pointed in that direction. Nor can we overlook the unholy alliance with Soviet Russia during World War II, the tragic consequences of which are becoming more apparent daily. Nor will we likely forget the tremendous increase in the power of government and the record of wasteful spending. It is true, of course, that some of these policies have had complete bipartisan support and that many of them are not likely to be changed by a new administration. Nevertheless, a new political party might afford a better chance for a fresh start.

On the other hand, only rarely is politics a matter of black and white. The Republican nominee is a military man and the news reports have already revealed that he is not averse to using the indecent language that is often so characteristic of military men. Furthermore, the intense vigor of the nomination campaign, and the highhanded tactics used by a majority of the Republican National Committee to nominate Taft reveal the difficulties that Eisenhower, or any other representatives of that kind of organization, will have in really cleaning up corruption in politics, and therefore in government itself. Millions of voters will plea for a clean nomination campaign before they will be convinced that the party will produce a clean government. The Eisenhower faction won the nomination and many will take heart in this demonstration that machine tactics do not always win. Even so, to win the nomination Eisenhower has had to make promises that only the most credulous really believe that he will keep. His promise, for example, to provide national defense, to reduce taxes, and to balance the budget, although entirely possible, appear at this juncture to be extremely unlikely.

Machiavelli more than four centuries ago wrote a convincing essay to demonstrate that politics is the science of the practical rather than the ideal. Certainly after centuries of search for a cleaner political life we must confess that we are still far from "the city of God." Since both political parties are far from our ideal the Christian cannot feel that he is contributing substantially to clean government by voting for either in preference to the other. A number of years ago a story was told of a northern traveller who asked a poor southern Negro how he had voted in a recent election. He replied, "Well, sir, the Democrats gave me two dollars to vote for their man and the Republicans gave me one dollar to vote for their man, and so, sir, I voted Republican because it was the least corrupt." Although this apocryphal story may bring smiles to the reader, it depicts the current relativism in political morals which is profoundly tragic in its awful truth. The most constructive service the Christian conscience can perform in the present situation is to write both to office holders and to office seekers personal letters that condemn specific instances of immorality as they appear in public life.

SELECTING YOUR DINNERWARE

[Continued from page 28]

dishes should express that feeling. Colors should harmonize and look well with the tablecloth and other dishes. In combining patterns, they should either match exactly or be so different that it is plain they are not intended to match. Plain dishes used with figured is a good combination. Dishes must look well with the silverware and table linen. For example, with a glossy surface of porcelain, a pure white damask would be in keeping in texture and finish.

Sixth, you must be sure that the pattern is in open stock, that it will be available over a period of time, so that more may be purchased or broken ones replaced.

Seventh, your dishes must suit your budget. The price depends on (1) the cost of the undecorated ware, (2) the decoration, (3) the grade of ware. (Good grade china is always most expensive, because of the higher costs of manufacturing.) The number of colors on the decoration affects the price, because more costly processes are required to produce multicolored effects. The intricacy of design and the method of applying the design determine the price. One flower is cheaper than three, although the dish may be of the same quality otherwise. Gold or platinum decorations and bands add to the cost. Chain stores and dime stores usually sell second- and third-grade wares, whereas department stores and special shops sell only first-grade ware.

Defects often found are crookedness, which adds to the possibility of breakage, defects in modeling which affect the shape (spouts may cause uneven flow of liquids or allow drippings), crazing (cracks appearing in the glaze long after purchased), all of which factors cause them to break more easily. Dishes with many cracks in are very unsanitary. Pinholes or minute depressions have no effect on the wearing quality, but may mar the beauty. Scars on the underside of the ware are really not defects. On fine ware, they are rubbed so that they are almost unnoticed. Spots and stains are sometimes present.

The experience and advice of a reliable dealer is a valuable guide which must not be overlooked.

If you keep in mind these facts when selecting china, you will be more satisfied with the china you buy, for you will find that it suits your needs and purposes and gives adequate service.

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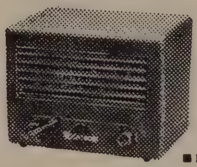

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Books

Rural Welfare Services, by Benson Y. Landis. Columbia University Press, 1949, 201 pp. Price $3.00

Benson Y. Landis is executive secretary of the Committee on Town and Country in New York City and secretary of the Washington office of the Federal Council of the Churches of Christ in America; he has long been active in the field of Rural Sociology. He was editor of *Rural America* from 1923 to 1941, and executive secretary of the American Country Life Association from 1929 to 1941, in 1935, was director of the Institute of Rural Economics, Rutgers University. He is author of five books in the field.

Rural Welfare Services is not a text which tells one precisely how to do social welfare service in rural communities. Except for the summary evaluations it is likewise not a philosophical discussion of the philosophy of social service. Rather, it would seem that its chief contribution is to present the types of rural services available, to evaluate the whole program of services as has been done, and to give some hints for further planning and development. The author hopes that his book will serve as an orientation for some of the professional social welfare workers and for workers already engaged in useful social tasks. The book will undoubtedly serve as an introductory treatise for those who plan to do professional social work or for anyone wishing to start an exploration of the social programs considered in the book.

The scope of social service is a very broad one, and the author of necessity limits his subject. He does not enter into the work of institutions such as civic, agricultural, religious, or educational programs in rural communities. Nowhere does the author make an attempt to define precisely the meaning of rural social welfare work.

In presenting his subject the author first gives the background in chapters 1-2, entitled respectively, "Rural Trends and Needs," and "Evolution of Rural Social Welfare Services." This condensed presentation is very necessary and helpful for the student of social work. It is a summary gleaned from a large amount of facts and materials both historic and contemporary, all for the benefit of the reader.

Chapters 3-15 are descriptions of the types of services which operate in rural communities: Federal and State Programs of Public Assistance (old-age, dependent children, blind); Old-Age and Survivors' Insurance; Federal-State Social and Health Services (child, maternal, crippled children); Red Cross Programs; Farmers Home Administration Programs; Recreation Services; Youth Services; Control of Child Labor; Social Services under Church Auspices; Probation Services; Veterans' Affairs; Health and Medical Facilities and Services; and State Organization.

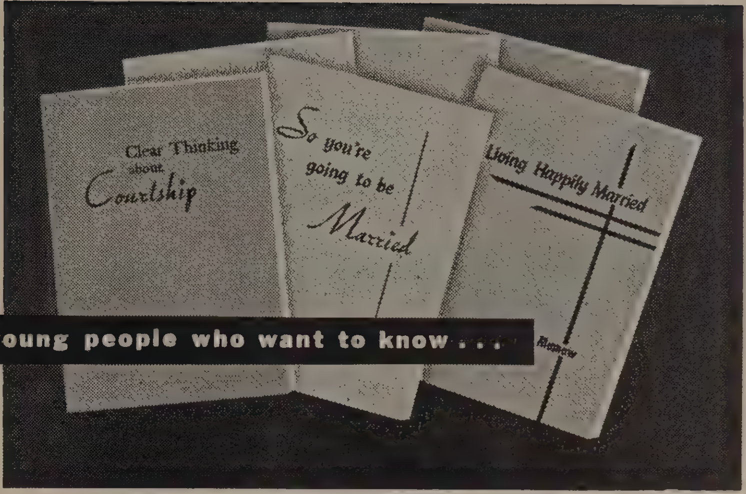
Back of all social service is the growing awareness, on the part of public opinion and government as well, of social consciousness, that there are large numbers of handicapped, neglected, and dependent persons in rural communities. Other factors which complicate our society and make such social service imminent are the shifting of population in search of better opportunities, low incomes in contrast to increased costs of living, a feeling of insecurity, social disorganization, urbanization of rural communities, inadequate health services and recreational opportunities.

Perhaps the most stimulating part of the whole book is the author's last chapter where he discusses "Planning to Meet Future Needs." Social workers, no matter how specialized their branch of service, are too often guilty of dealing with vague generalities. It is part of the difficulty of being precise and interpreting facts in a broad and fluctuating situation. The basic features of "What it Takes," according to Landis are skills, practice, co-operation, understanding, interpretation, and co-ordination.

Among the author's suggestions for the improvement of rural social welfare services are (1) increased federal aid to states and participation in "general assistance;" (2) extension of old-age and survivors' insurance to the rural population and to professional persons working for nonprofit; (3) the construction of a complete system of general hospitals should be a national responsibility; (4) units of social welfare administration larger than the county should be encouraged; (5) availability of public health nursing for the rural population; (6) the work of voluntary agencies including religious bodies should expand and intensify their activities for rural young people; (7) a combined federal-state assistance program of a permanent nature for the migrant laborers; (8) rural people should not continue to be largely excluded from social legislation; (9) practical methods of co-operation should be devised among the various local and national agencies in the field.

Documentation is lacking throughout the book, but the author's seemingly intimate knowledge of the subject reassures the reader. The chief value of the book is its detailed description of the numerous social welfare organizations now in existence. In this description the author does not attempt to evaluate the work of each agency; however desirable, such cannot be hoped for in this volume. The book will attract the professional social worker, the student of social work, the teacher of rural sociology, and the rural community leader.

—John A. Hostetler.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V17 My God and I
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Benediction

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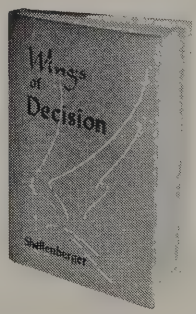

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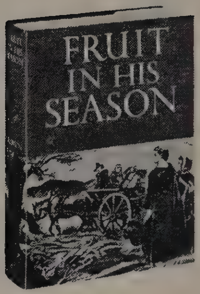

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THE MENNONITE Community

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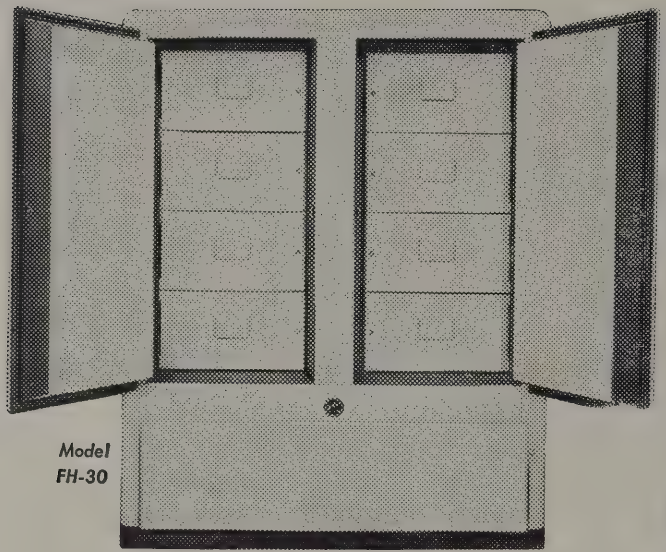

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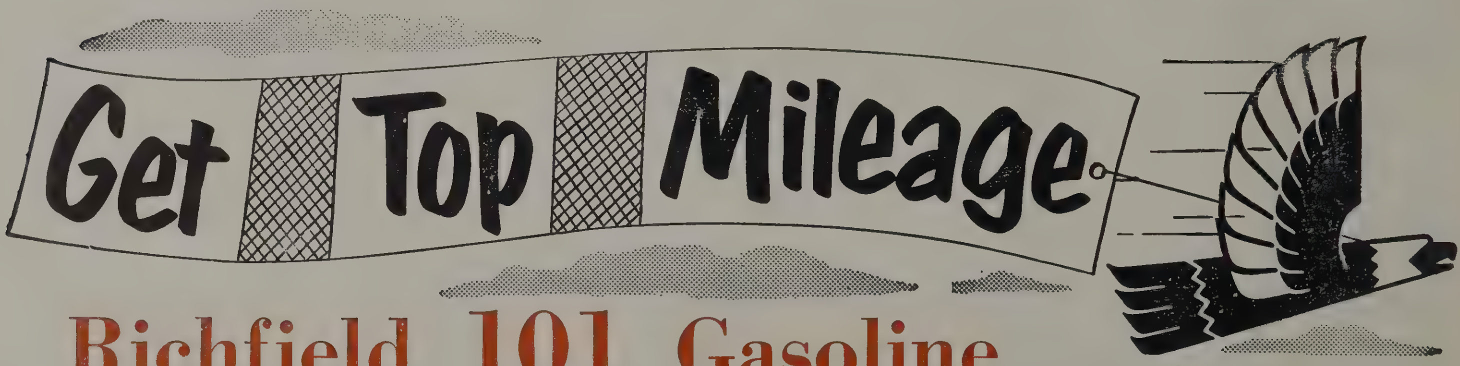
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Our Churches

One and a half miles from one of the proposed superhighway interchanges, in Beaver Township, Mahoning County, Ohio, stands the North Lima Church, one of three Mennonite churches in the community. The first settlers in this area came mostly from Bucks County, Pennsylvania; some came from Lancaster, Franklin, and Montgomery counties. Worship services were conducted in the homes until Metzlers Church, as the first building came to be known, was erected on land donated by a Metzler family. The present North Lima Church, built in 1876, remodeled in 1924 and 1937, replaced the 1824 structure. It has a seating capacity of 225 and serves as the meeting place for a congregation of 152 members. A. J. Steiner is the senior bishop. His son, David, is pastor and junior bishop. Another son, James, who serves as assistant pastor, tells in this issue the interesting story of the change which has taken place in this church community as the result of industrialization influences.

Mennonite Community

OCTOBER 1952

Volume 6 Number 10

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She Gave All . . .

Jesus looked up

and saw
the rich
putting their gifts
into the treasury;

and he saw
a poor widow
put in two copper coins.

for she loved much . . .

And he said, . . .

This widow has put in more
than all of them; for
they all contributed
out of their abundance,
but she
out of her poverty
put in all the living that she had.

Whoso hath . . .
and giveth not . . .
how dwelleth the love of God in him?

Our Community Changed and So Did Our Church

James A. Steiner

Is industrialization cancerous to the Christian community?

ON THE rolling hills and plains near North Lima, Ohio, lies one of the oldest Mennonite settlements west of the Alleghenies. In this community today there are three Mennonite churches: North Lima, Midway, and Leetonia. These congregations face in a general way the same basic problems. However, because of its location nearer Youngstown, the North Lima congregation faces the problem of urbanization more acutely. For this reason we depict the North Lima congregation in particular.

A public school teacher and an assistant pastor, James A. Steiner is interested in the history of Mennonite congregations, particularly those which have become extinct. His other hobbies are chicken-raising and gardening. He and his wife Ruth are the parents of four children: Geneva, Gerald, Eleanor, and Marilyn. They live at North Lima, the author's birthplace. This has been his life residence, except for a number of years spent in Missouri and Pennsylvania.

The North Lima community was once a quiet rural settlement of farmers—all farmers. But today for every Mennonite farmer there are more than three wage earners in other jobs. Yes, our community changed. And so did our church.

Much of this change took place in one man's lifetime. To learn the details of the story I called last Sunday afternoon on our oldest living member. Henry Ziegler, now in his ninety-eighth year, is favored of God with a good memory. As we sat together in the living room, I said, "Henry, I'd like to have you tell us about the church and the community as you first remember it."

"When I was a boy," he began, "things were very different. My trousers were made of homespun linen. Father raised the flax, and broke it to separate the fibers. Mother and my sisters spun the fibers into thread. These in turn they wove into cloth.

"Those homespun linen trousers were different from our trousers today," he chuckled. "They lengthened every time Mother washed them.

"We kept our own sheep. The wool was made into clothing in our home. The wheat which Father grew was milled into flour by water power at the old mill near Mill Creek.

"Each farm was almost an economic unit. Little money was needed. In those days my father bought little from the store but sugar. This he paid for by trading butter and eggs in exchange. Once my father bought a pretty good cow for eight dollars!"

Left: From the farm of Paul Witmer one sees a view of the rolling hills and plains where lies one of the oldest Mennonite settlements west of the Alleghenies.

Right: Now a point of interest as a museum, this old mill at Lanterman's Falls was once a center of activity, in the early days of the Mennonite settlement. Here the farmers took their wheat to be milled into flour. Located between North Lima and Youngstown the old mill and the falls are now a part of scenic Mill Creek Park.

"But what did farms cost in those days? And what did it cost a young man to stock up?" I asked.

"Farms could be purchased for fifty or sixty dollars an acre," he answered. "All that was needed in equipment was a team and wagon, a plow and a harrow."

"It was even that way when I was young," his son-in-law injected.

"Would you say that the life in the community centered in the farm when you were young?" I queried.

"Yes," continued the older man. "All the members as I remember them were farmers. Farming was the most important thing then. Why, even the storekeepers in the little village of North Lima left their stores during harvest and went to help the farmers. Nearly all the work had to be done by hand.

"The grown boys and girls stayed home with father and mother until they married, unless their services were needed by a neighbor as hired man or hired girl. In those days if you needed a hired girl," he chuckled, "you could walk across the fields to your nearest neighbor and usually come home with one."

We Leave the Farm

But our community changed. No longer are we a community of farmers. Today for every farmer in the North Lima congregation we have three wage earners in other jobs.

Let's hear our friend Ziegler's explanation of how this came to be:

"The day of laborsaving devices came. The reaper and mowing machine were found on the market. Other machine tools followed. Our Mennonite farmers bought these farm tools one after another. About this time ready-made clothing was beginning to be sold in near-by stores. These, also, the Mennonite folks began to use.

"Then something happened! The farmer and his wife discovered they didn't need so much help around home. Laborsaving devices were taking the place of many hands. Since the families were large, many of the older children could now be spared to work away from home.

"But many other farmers also had sons and daughters looking for jobs. So while help was becoming more plentiful, the need for farm help was decreasing."

But a solution to this problem presented itself. From the day of the early pioneers our locality has been the scene of a thriving iron industry. Iron was needed to supply the manufacturer of laborsaving machines. Small and large cities developed, and in them shops and factories clamored for workmen. A few of our men entered these. Many found work in other types of jobs.

Special interest has been shown in vocations that offer opportunity for service. Notable among these are teaching and nursing. Among the present membership of 150 at North Lima, there are at least eleven who have spent a number of years in teaching. Some of these are now homemakers and a few have gone into other vocations. Six women of the

Paul Witmer, member of the Leetonia congregation, specializes in registered Brown Swiss. The insert shows a small part of his herd in the field.

A load of sweet corn is brought from the field by Walter Shank, truck farmer, and his son Carl.

congregation are registered nurses. Two others are in training.

Following is a list of the various occupations of wage earners and the approximate number of men or women now engaged in each:

Farming 10, factories and shops 6, teaching 4, store clerks 4, building custodians 3, business offices 3, banking 2, feed mill employees 2, creameries and dairies 2, carpentering 2, industrial chemists 2, construction foreman 1, trucking business 1, salesman 1, tinner 1, truck driving 1, steel mill 1, landscape gardening 1, real estate salesman 1, dental assistant 1, medical doctor 1, nursing 1, postal clerk 1, grocer 1, sawmill operator 1, Publishing House 1, college secretary 1. This list includes a few who are temporarily employed in other localities.

Another factor that encouraged young people to find employment other than farming was the rising cost of farms, and the expense involved in stocking and equipping a farm. At first it was easier to get a job in town than to assume the risks of indebtedness connected with buying a farm. Later, the necessarily high investment required for farming made it prohibitive for the average young couple without financial backing from their parents to undertake the venture. Unfortunately many parents could not help their children enough to make the venture even relatively safe. Sometimes suitable farms were not to be found; so young folks sought jobs in town.

The coming of the side-line farmer has had its effect, too. Many individuals working in town desire small farms and acreages. Here they try to supplement their income by garden-

Cucumbers, squash, and tomatoes by the basketful are destined to feed hungry city-dwellers in near-by Youngstown. A number of employees assist the John Cullar family in harvesting, processing, and loading produce for market. Empty baskets come by the truckload. Cabbage bags hang from the ceiling.

Seed cleaning is a specialty at this feed mill run by Harvey Rohrer (left). Walter Snyder (right), who assists Rohrer, is also a member of the North Lima congregation.

Henry Basinger, construction foreman, directs members of the construction crew.

John Swope, once a farmer, now serves as maintenance man at the school building in North Lima.

ing, light farming, or poultry raising. The desire for these small tracts has driven the price of this type of real estate up and thereby encouraged the breaking up of family-sized farms to supply the demand for small acreages.

A poor, but hard-working and worthy class of common people, in many cases, located on these small plots of ground. Small houses and basement houses are erected oftentimes by their own labor. Many times through a process of years of hard work, planning, and saving, these grow into attractive homesteads. At times they do not and become liabilities to the community.

Coal strip mines present an additional and different problem. Some excellent farms have become unsuited to farming because the soil has been ruined for generations to come through the stripping operations. Naturally, buyers desiring nice residences shy away from areas where stripping operations have gone on or are likely to occur in the future. This tends to drive real estate prices down and at the same time opens a door of opportunity for poor and needy families who cannot secure homes in more desirable locations.

While these changes present problems to the community, they bring a blessing in disguise to the church, for they bring us a class of common people, some of whom are open to the Gospel.

The Mission Field Moves to the Church

The coming of the hard-working, side-line farmer and the renter needing cheaper housing, has brought a mission field to our doorstep.

When Henry Ziegler was a lad, his neighbors were largely churchgoing people. They were Reformed, Lutherans, or Evangelicals if they were not Mennonites.

When Brother Ziegler was young, I suspect nearly all of the people of the community could have been crowded into the churches on Sunday morning. Today we have many more people and our churches could not begin to contain the people if they were to decide to attend church at the same time. Our population increased several times but we have virtually the same number of church buildings.

Again, many of us remember when it was almost unheard of for one in the neighborhood to work on Sunday.

This body shop is owned and operated by Ira Martin, member of the Midway congregation, who is busy at work on the fender of a car. His shop is located in a rural section.

B. F. Rohrer (center) and two employees stand by as the saw cuts through the lumber in Rohrer's sawmill. Rohrer's home was the setting of the interview with his aged father-in-law, Henry Ziegler, shown on the front cover.

Now our next door neighbor may work his garden, build his house, or farm his ground.

Our community changed. Beaver Township has become a mission field "white unto harvest."

Our Church Changed Too

"When I was a boy," continued Henry Ziegler, "all three churches worshiped together as one congregation. They alternated services at the three churches during the first three Sundays of the month, while on the fourth no services were held."

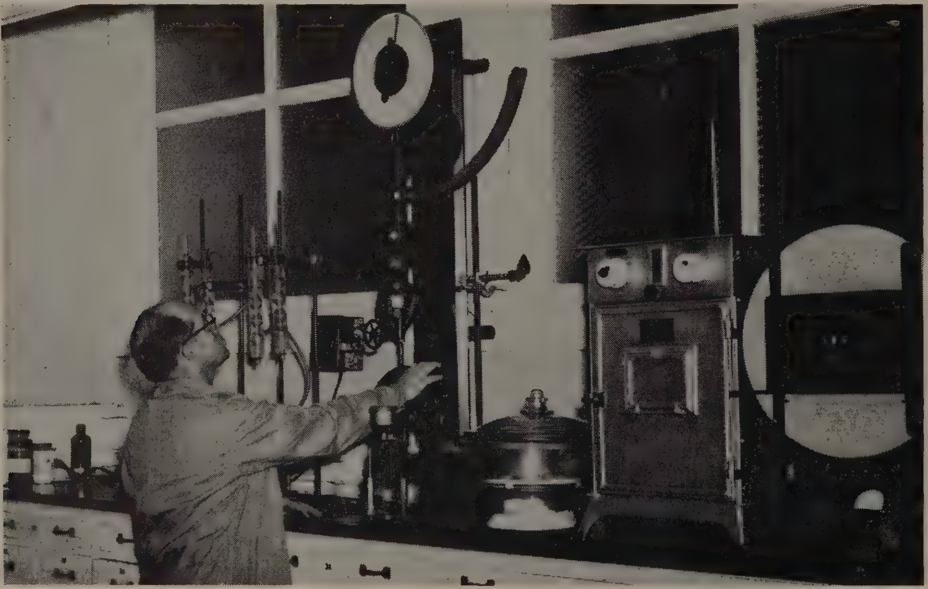
"Was this purposely planned so members might visit each other more easily back in those horse and buggy days?" I asked.

"Possibly. But I am not sure it would have been necessary," he answered. "In those days we didn't need much encouragement to visit one another. Often friends, especially church members, took a day off from the busy routine of farming, even on weekdays, and went visiting. The whole day was spent that way."

"How did folks know when they were getting company?" I asked.

"They didn't know, most times," he replied. "Why, I remember the time when people in eight surreys and rigs dropped in unexpectedly for dinner one day. A ninth buggy-load intended to stop, but seeing eight other rigs parked there already, decided to go on to the next place. People often came unannounced like that."

Huge shovels in their greed to strip the land of its coal supply are ruining the productivity of the soil for generations to come. These hungry machines, one with a 15-cubic-yard capacity per bite, are busy at work near North Lima. The smaller one is located just at the edge of town.



Lower Left: Titus Weaver is an industrial chemist employed by the Ohio Leather Company, where one twelfth of the world's supply of calf skin is tanned.

Below: Mail-sorting time finds Paul Swope busily engaged. A member of the North Lima congregation, he is employed in the Sales Department of the General Fireproofing Company in near-by Youngstown.

D. T. Yoder, M.D., enters his new office building at Boardman, Ohio. Inside, his wife, Esther (Brenneman), R.N., is seen holding a test tube over a Bunsen burner flame.

"How did you provide meals for such groups?" I wondered.

"Oh, we had barrels of salt meat and plenty of other food on hand," he answered smilingly.

Let us interrupt the conversation a bit. Notice how the church of the past was a social unit: not that the meetinghouse was a social center, but rather that the members found their social outlet in visiting and fellowshiping within the brotherhood in their homes.

Here at North Lima today we face a problem confronting many other congregations: other interests, such as the community, school, and other agencies, are bidding for the social life of our members to a much greater extent than they did when Brother Ziegler was a lad.

From Self-complacency to Evangelism

"The old brethren and sisters used to sit in the front corners of the church," Brother Ziegler continued again. "I especially remember the expression of dismay on the faces of the old sisters when ladies from the 'outside' came to church. Perhaps they disapproved of their manner of dress. But I think they made the visitors feel very uncomfortable and unwelcome, for they stared and stared at them. They almost 'looked a hole through them.' "

The church had become rather self-satisfied and rested in self-complacency. But the day of the Sunday school and mission dawned upon the church and by the turn of the century some of the men began to think soberly concerning the spiritual welfare of those within and without the community, whom they met in business contacts.

Around 1900 the Leetonia Church started a mission outpost at Woodville. North Lima and Midway (then one congregation) soon opened another mission outpost at East Lewistown.

About this time a number of the brethren were marketing farm produce to various homes in Youngstown. Some made weekly deliveries and came to know their customers quite well. They discovered their spiritual needs. So in 1908 all three congregations, after a stirring missionary challenge preached by the late Hershey Leaman at the Ohio Sunday School Conference, opened a city mission in Youngstown, in addition to their other outposts. This venture was definitely prospered by the Lord. In a few years it had become larger than the local congregations could support, and was turned over to the Mennonite Board of Missions and Charities.

All of these missionary ventures continued for nearly two decades, until a shift in population brought in a class of people difficult to interest, and the coming of the automobile made it possible for others who had been attending to drive to churches of their choice.

The Church Accepts Its Mission Field

As stated earlier, the North Lima community has been caught in the wave of urbanization. We are not moving to town but the town is moving to us. Our community has become a mission field.

How were the Mennonite churches of our community to meet this challenge?

Until 1948 the Midway and North Lima congregations had been alternating with each other in all services. They had a common membership and a common business meeting. They were in reality one congregation.

Many had realized for some time that meeting in one church building one Sunday and in the other the next was a handicap in evangelistic outreach. So in 1948 the Midway and North Lima churches became two separate congregations, each endeavoring to evangelize their respective communities and each being blessed of God in their efforts.

Midway, located in a rural area of churchgoing people, became interested with the Leetonia congregation in an outpost in the colored section of Youngstown. The North Lima congregation, affected more by urbanization, the break-up of family-sized farms, and coal stripping operations, faced the challenge of a mission field moving in.

This field is shared by three or four churches of other denominations. Each extends a welcome to those moving in. Very often people coming into the community hold membership in one or the other of the denominations represented in our community and will naturally choose to attend a church of their own faith, if they

Frances Burkholder is employed as dental assistant in the office of Dr. Nelson, Columbiana, Ohio.

Mrs. Homer Bair welcomes the pastor, David Steiner, and his wife into her home. Mrs. Bair has a son serving in the ministry at the Beech Church about thirty miles away.

attend at all. So the potential field is not as large as it might be.

The fact remains, however, that our community has become a needy field. And the Lord has been blessing our efforts in this field. The Sunday-school and church records reveal that sixty of the attendants at Sunday school come from non-Mennonite homes or backgrounds. Thirty-three of these are now members of the church, twenty-three having been received during the last three years.

Those received during these last three years vary in age. Some are children, others are parents with children, and several are older folks.

For two years many of the children and some of the older people from non-Mennonite background were brought in by various members in their cars. Now the local congregation operates a church bus which brings in those who do not have their own conveyance. This bus is also a great help during our summer Bible schools, one of which is held in the home church and the other in a needy community fifteen miles away.

The congregation has become missionary-minded. Newcomers are given a warm welcome by the congregation. The pastor is very active in visiting and encouraging those who come as well as those in need in the community. The congregation makes it possible for the pastor to give of his time by remembering him with liberal monthly offerings. Besides, individual members have visited and brought their neighbors to church. Members are alert to the needs of those they meet in daily life and bring these concerns to the ministry. An MYF and also a Junior MYF bring young people and children together for fellowship and spiritual help. These have been found helpful in orienting newcomers among the young people and children. So ministry and laity labor together to save the lost.

We have accepted the challenge of a changing community. While we do not like all the problems that urbanization has brought, we want to be spiritually awake and see that this change has brought a blessing in disguise—a mission field has moved to our doorstep. But we have to go out and bring the people in. Too long we waited for them to come voluntarily and they didn't come. Our church has had to go into the business of going into the "highways and hedges" to seek out, here and there, those who will hear. Secondly, it is necessary to visit and work continually with such people until they accept Christ's call and themselves become missionaries.

Finally, we wonder what ultimate effect urbanization will have on your

"Stitches of Cheer" meets once a month in the basement of the North Lima Church. The handcraft and sewing projects of these junior girls provide material assistance to the needy in mission areas.

The sewing circle for adult ladies, with meeting quarters in the church basement, serves a dual purpose in providing opportunities for service and for fellowship.

Some children and adults find the church bus their only means of transportation to services at the North Lima Church. The bus, driven by Dan Conrad, is also used for summer Bible school and other church activities.

Teachers and pupils join in a game of "Three Deep" during recess at the Negley Summer Bible School. This North Lima-sponsored school is held in a needy community fifteen miles from North Lima.

church and mine. Sociologists point out that city cultures are decadent cultures, kept alive by drawing constantly fresh recruits from virulent rural areas, and that city churches caught in the grip of decadent city life also tend to drift, and become empty shells without power. Will our church drift, lose its mission, and die?

As I see it, the church that comes under the influence of urbanization faces two alternatives. Either it will be swallowed up in the indifferent, careless, and sinful practices of city life, or it will catch anew the vision of its mission to evangelize the lost—it will become a missionary church. It will not be a congregation that yields to the problems and pressures brought upon it by the careless and indifferent life about it, but it will discover in all this a challenge to rise to its mission of righteous living and soul-winning, and will survive.

The Apostle Paul founded churches in the cities. He won converts in wicked Rome in the very court and household of Caesar. Paul realized that the task of the church was to save lost men wherever they were. So he struck at the heart of the problem by concentrating his efforts in great centers of population. Paul had great vision. He saw a world of lost men and he was responsive to the call they presented. God blessed his efforts. Will God not also bless city churches moved by the high purpose of saving lost neighbors?

Is the power of God that once raised up great churches in Ephesus, Corinth, and Rome dead? Is God partial to rural communities?

LEETONIA MENNONITE CHURCH

John Riehl, 87 years old, stands beside the outdoor bulletin board at the Leetonia Church. He is distinguished as the oldest of the 111 members of the congregation. S. A. Yoder is the bishop-pastor and Russell Royer is deacon. I. B. Witmer serves as minister. The first building, erected about 1819, was replaced in 1868 with the present structure which has been remodeled several times. The present seating capacity is 175. Farming still rates as the leading occupation of the members, although the trend toward industrialization has registered competition. The Leetonia group has been holding worship services in its own building for the past fifty years; organizationally it has been independent of the North Lima and Midway congregations only since 1948.

MIDWAY MENNONITE CHURCH

Until 1948 the Midway and North Lima congregations functioned as a unit organizationally, alternating services in the two church buildings. Now the Midway group meets regularly in its own building, which has been remodeled several times since its erection in 1869. The original structure was built in 1807 and replaced in 1833. The present building can seat 300 persons. It is the meeting place of 151 baptized members. Paul Yoder is the bishop and pastor, Ernest Martin, assistant pastor, and Caleb Yoder, deacon. Summer Bible school, an MYF and its Youth Missionary Project, and two sewing circles are regular organizational activities in addition to the Sunday and midweek services. Farming still rates as the chief occupation of the members, although it is no longer the sole means of employment.

Principles in Acquiring Wealth

Edward L. Kauffman

PAUL SAYS, " . . . the love of money is the root of all evil" (I Tim. 6:10). Mark Twain said that the lack of money is the root of all evil. The Book of Proverbs expresses both ideas: " . . . give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (30:8, 9).

In the battle between the flesh and the spirit the extreme literalist has at times denounced all material things as evil. Accordingly the monk of old isolated himself as completely as possible from all material things and the ordinary comforts of life in order to nurture his soul upon the heavenly manna. On the other hand, many who were not conscious of the dangerous inroads which the material things of life may make upon the spiritual life have gone to the other extreme and have indulged in the comforts and luxuries of life at the expense of their spiritual nature.

Material things are neither good nor bad. They are essential to our earth life. Our material bodies are the mediums through which our spirits are enabled to represent the spiritual kingdom of God upon the earth. The tragedy occurs when as Emerson said, "Things are in the saddle and ride mankind."

How can a Christian acquire wealth? What methods shall he use? What occupations are legitimate? What principles shall guide him? In this paper I shall attempt basically to state principles. If Scriptural principles are established, methods and occupations will fall into their rightful place.

Basic in the life of the Christian is his motive for acquiring wealth. Negatively I shall mention only one word, covetousness. This sin is treated largely in the Bible. It is one of the greatest enemies of the Christian life. Robert South says, "It is the first vice in corrupt nature which moves and the last which dies." Its ugliness lies deep within the human heart. Sometimes it manifests itself in evil, outspoken deeds. At other times it hides itself within a deceptive veneer of respectability. Our usual definition of covetousness is very likely too limited. A definition based upon Scripture can contain nothing less than these four elements:

1. Unlawfully desiring that which belongs to others.
2. Desiring more than one can use.
3. Considering material things as an end in themselves.
4. Placing more emphasis upon material values than upon spiritual values.

The Christian's motive for acquiring wealth should include the following:

1. To glorify God. I Cor. 10:31.
2. To perform good works. I Tim. 6:17-19; Eph. 4:28; James 2:15, 16.
3. To provide for his and his family's temporal needs. I Tim. 5:8.

Pastor of the East Holbrook congregation near La Junta, Colorado, from 1942 to 1946, Edward L. Kauffman is at present assisting in the work of the Woodland Church, Wichita, Kansas. After graduating from Goshen College in 1949 he spent two years at Alden, N. Y. Both he and his wife, the former Margaret Gingerich, serve as elementary schoolteachers near their home at Hesston, Kansas. They have four children—two sons and two daughters.

Is money good or evil? Should one accept interest on a loan? Is gambling wrong? Is it right to accumulate wealth?

Principles in Acquiring Wealth

1. It is right and obligatory to develop natural resources and potential wealth. Gen. 1:28; 2:15; Matt. 25:14-30.

2. All able-bodied men and women ought to work. II Thess. 3:10-12; Eph. 4:28. This is true regardless of sex, possession of wealth, or station in life. All are responsible for rendering services to society and the kingdom of God according to their talents.

3. There must be a strict regard for truth and justice. The Bible reprimands the rich who through injustice have kept the poor on a lowly ration. Amos 2:6, 7; 5:11-15, 21-24. When wealth is used as a power to control and compel the ones who have not, then it becomes evil.

4. There must be a three-way benefit in every business transaction. The buyer must benefit; the seller must benefit; and society must benefit. It is not true that when one gains another must lose. In legitimate business neither the buyer nor the seller is a loser, and society is blessed by the transaction. This applies to any plan for making money. I cannot be employed as a bartender, for society would not be blessed through my labor. I cannot produce marijuana or tobacco, for while the buyer and seller may both prosper financially, society is cursed by the products. Pecuniary remuneration should be a secondary consideration for the Christian as he considers an occupation or a job. Rather he should feel that the labor he performs each day is a contribution which he is making to society and to the work of the kingdom.

5. The use of interest is an essential part of our economic setup and is right and useful within limits. In the Old Testament the Hebrews were not allowed to take interest from a brother that was poor or in need. They were allowed to take usury from strangers. Ex. 22:25, 26; Lev. 25:35-37; Deut. 23:20. Much of the borrowing that is done today is for the purpose of making money. In this case the lender has a right to enter into the profits. Perhaps there are many cases among the brotherhood today where loans should be made without interest.

6. Hoarding of money or wealth is not right. Hoarding consists of piling up wealth which is not being used for the benefit of society. The forming of a bank account is not hoarding since the money is being used by others and is helping to keep the wheels of industry turning. Wealth must be used by the owner, loaned out, or given away. It must not remain idle. In the words of Andrew Carnegie, "Surplus wealth is a sacred trust which its possessor is bound to administer in his lifetime for the good of the community." Teachings against hoarding are found in Prov. 11:26; Luke 12:16-21; Matt. 6:19-34; James 5:1-6.

7. Some debts should be forgiven. Under the Mosaic law there were provisions made for the forgiveness of debts to those who were unable to pay them. In Luke 7:42 the creditor frankly forgave both of his debtors because they could not pay. This is typical of Christ who forgave us. Following the example of Christ, we ought also to forgive one another. Perhaps it should be more common among Christian people for a creditor to return an unpaid note to his debtor.

8. In every business dealing an equivalent in value should be given. Articles to be sold should not be misrepresented by word or silence. One may get more money from a cow if the buyer does not know that she milks on three quarters or for a load of hay if the inside of the bale is not seen; but in this type of sale the buyer is trying to get something for which he has not given an equivalent in value.

9. Gambling is sin. The Bible does not teach against gambling directly but the principles taught there would not allow it. Gambling is wrong for the Christian on four counts:

a. It involves the principle of acquiring wealth without giving an equivalent in value. The gambler invests a nickel and hopes to win a dollar. He invests a dollar and hopes to win an automobile.

b. Gambling involves another's loss. In gambling one cannot gain unless another loses. Thus it becomes selfishness and covetousness in practice. Legitimate business benefits both parties and society.

c. Gambling involves great risk of loss. The Christian steward cannot invest God's money so carelessly.

d. Gambling directs interests and money into channels which do not tend to build a strong society. Gambling is associated with vice, corruption, and degeneration.

10. Wild speculation is not right for the Christian. Wild speculation involves great risk and depends upon a fluctuating market. The speculator risks his money to gain that for which he has given no equivalent in value. Good business prefers a more stable market with less chance for extreme gains and less chance for great loss. The speculator is not a good steward. Many Christians have thrown away the money entrusted to them by making wild speculative investments.

11. Principles in making investments:

a. The investment should be in a business that is making a contribution to society.

b. The investment should be on a sound basis, not greatly speculative.

c. Christian money should be invested in channels that will most directly serve the interests of the Lord's work.

d. Investments do not take the place of outright giving.

In acquiring wealth we should ever be conscious of the thought of Christian stewardship. We develop the concept of personal ownership early in life. We need to develop the concept of the divine ownership of all things. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). The earth belongs to Him; things belong to Him; people belong to Him. The accumulation of things must be done according to Christian principles. The things entrusted to us must be used to His glory. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Editorial

Leadership and Vision in Rural Living

Mennonites do not have a clear-cut strategy for the rural community, either in missions or in colonization. It is a paradox that they are rural dwellers, but have no rural strategy. Catholics, it is reported, have a long-range objective, a 200-year program for getting their members into rural America.

It is high time that rural Mennonites and their natural leaders begin to think and develop convictions and policies on rural living as applied to modern conditions. Unless such action is taken, the largest proportion of our people will soon be urbanized and drained off into channels of higher education, specialization, industry, and the professions.

The phases of leadership needed are (1) in building Christian conviction and personal and community piety, (2) in doing sound social research in our own communities and relating it to the broader types of research carried on by other groups, (3) in interpreting and clarifying the basic issues which are relevant to our beliefs, and (4) in setting into operation a group of people to outline a program of action, a strategy of procedure. Leadership is needed in each of the four instances.

What is leadership? Who is a leader? How do we get leaders? In our own heritage, the religious leaders have served as the key persons in all phases of community life. The co-operation between the ordained and the laity is always a desirable feature of community life. Most leaders are not born that way; nor do we get leaders by waiting for them. If the situation is thrust upon us leaders will begin to appear.

Too often the so-called leader tries to "do things" for the community, rather than create situations whereby the members of the community can do things for themselves. Every time the leader performs a specific act which the community itself might perform, he prevents the community from developing its own potential resources. This process saps the community of its very life so that many promising resourceful church-centered communities become painfully paralyzed.

Only the people within a community can become the leaders of that community. No amount of planning by outsiders is wholly satisfactory, for persons who do not belong to a common bond of group life disqualify themselves as examples. When once communities are told what to do by outsiders we will have totalitarianism.

Leadership should stimulate and enrich the personalities of the community, not dominate or lead persons into intellectual and social captivity. Not all community factionalism is due to autocratic leadership, but too often it is something other than democracy.

We must regard ourselves and our opinions as always under the judgment of God. As such we do well to cultivate the qualities of listening eagerly to the insights of the group. Every person we meet is superior in some respects.—J. A. H.

The Master's Touch

"Look at the beautiful leaves," is often heard during this season of the year. Leaves change colors according to a wonderful pattern. The landscape becomes a brilliant array of color. Trees appear to have been touched by a master painter.

Beautiful lives are present in many Christian communities. What color of life is seen when people observe us? Is it a life of self-seeking and selfishness or is it one of beauty fitting into a colorful pattern? Does it color the community by its inspiration and helpfulness? Does it reveal the certain touch of the Master's Hand?—H.R.H.

COVER SCENE

Ninety-nine-year-old Henry Ziegler gives a verbal picture of North Lima, Ohio, his home community, as he recalls it in days gone by. His account is recorded by James A. Steiner and appears as a part of Steiner's article in this issue.

PARTNER IN BUSINESS →

Norman B. Smoker stands beside a farm elevator which his company manufactures in Intercourse, Pa. In the few years of its existence the company has sold elevators in many different states. The new brick building was erected in 1950.

WORKMEN AT THE ASSEMBLY LINE

Men who work at the Smoker Farm Elevator come from farms and small towns near Intercourse. This picture shows some of them as they package elevator bridge assemblies. Alvie Beachey, foreman, is at the left.

Coming in future issues

Black Walnuts, a homemakers' feature *Margery Coffman*

Teaching Children the Right Use of Money *Beulah Yoder*

Trends in Hopedale, a community report *Ivan Kauffmann*

Edna Beiler's story of a mother and her teen-age daughters

An article on Safety in the Home *Edith King Yoder*

The Children's Story Hour *Clara Lehman Hershberger*

An Act of Neighborliness, as reported in a local newspaper

Thanksgiving suggestions for children *Young Community*

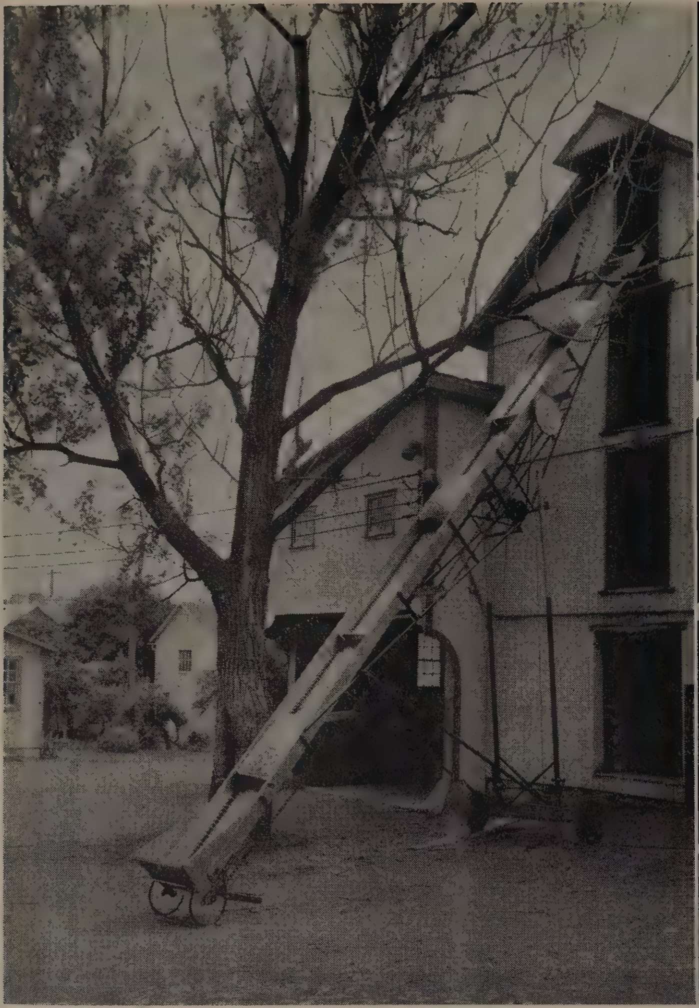
A librarian's ideas on books for the farm home *Esther Weber*

Facing Old Age, an article for old and young *Sophia Moore*

Smoker FARM ELEVATORS

A Farm Community Builds Its Own Industry

Grant M. Stoltzfus



BAGS TO THE FOURTH STORY

At the John J. Hess Feed Mill, located behind the Smoker plant, bags are hoisted to the top floor of the mill. Bags are handled without tearing.

HAY TO THE TOP OF THE MOW

Lester Smoker, another nephew, is shown here with one of the earlier models as it moves bales to the mow. Sixteen bales per minute can be taken up on the latest models.

Operated on a Christian basis with high quality of service and fair returns to workers, a small native industry can bring benefits to a wide circle of people.

ANYONE driving through Intercourse, Pa., is likely to notice a neat brick building on the main street with the sign Smoker Farm Elevators above the main entrance. If he takes time to get acquainted with this factory, its workers, and its products he will learn about a new venture in the growing industry of manufacturing farm implements.

Smoker Farm Elevators is a partnership that is only five years old but already employs thirty-one men. Its products are sold as far west as Wisconsin and Tennessee, as far south as South Carolina, as far north as New England and Canada and of course states in between such as Ohio, Indiana, Illinois, Pennsylvania, and New York.

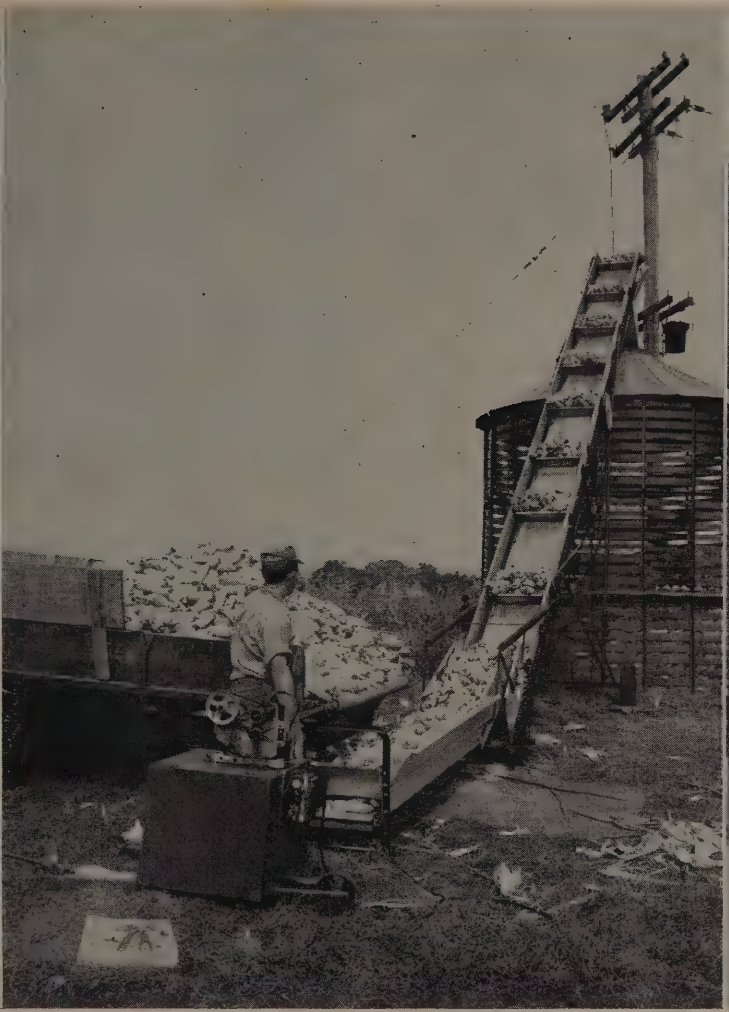
But to understand this manufacturer of automatic elevating and conveying machinery we must go back to the beginning. The story goes something like this: Isaac Z. Smoker, for many years a farmer east of Lancaster, Pa., retired about ten years ago and moved to the near-by town of Intercourse. His retirement, however, did not mean that he stopped working. It may be that it only made him look for easier ways to get work done.

In the summer of 1944 he was helping his brother in the hayfield and it was here that Smoker Farm Elevators were born. Smoker noticed that while the hay was cut mechanically, it was nevertheless loaded and unloaded the hard way—by hand. The idea came to him, Why work so hard? (They say all inventors are lazy.)

He came from the field one day, took a pencil and paper, and went about designing a machine that might make loading bales an easier job. He got Young's Machine Shop at near-by Kinzers to make parts for the machine which he then assembled and tried out with the help of local farmers. The farmers liked it. So the next year he manufactured fifty field bale loaders in a small frame shop back of his home. The loader was so promising that the New Holland Machine Company took over its manufacure in 1946 and Smoker turned to making farm elevators for more general farm use. More recently, since 1951, Smoker has resumed manufacturing the field bale loader and is now turning out an improved model.

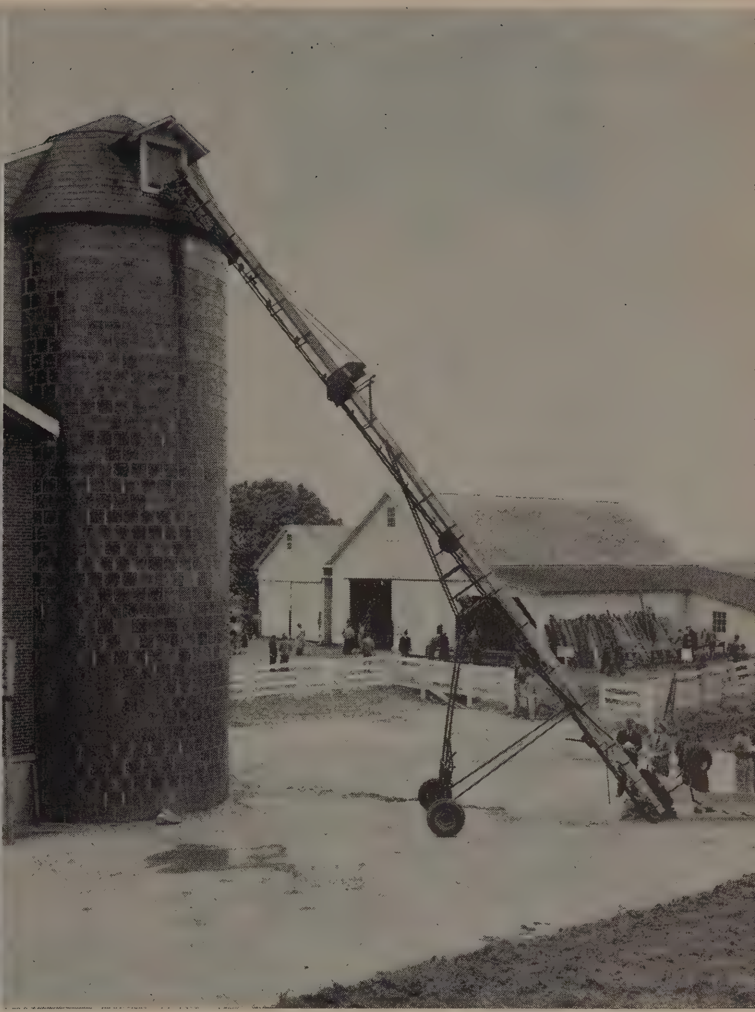
An idea of the demand for Smoker Elevating and Conveying Machinery can be gained from the following list of turnouts per year for farm elevators.

1946	38
1947	100
1948	400
1949	450



GIVES THE CORN A LIFT

On John Eby's farm (located near the factory) Paul Gerlach watches one of the Smoker elevators convey corn into a round corn crib. Electricity furnishes the power. Over nine tons per hour can be handled.



WILL IT REPLACE THE SILO BLOWER?

A Smoker elevator was on display at the Field Day held on the Wernersville, Pa., State Hospital farm in June, 1952. This elevator which is self-powered from two horsepower electric motor can lift 20 tons of silage per hour to a height of 47 feet.

1950	1026
1951	2194
1952 (to June 30)	1832

Besides the field bale loader and the farm elevator this new factory also produces a mow conveyor which carries bales from the elevator into the storage area. The mow conveyor was first produced in 1949.

Smoker Farm Elevators is another illustration of how industry can grow out of and serve the local community as well as communities far and wide. The thirty-one men on the pay roll are nearly all from local farms and towns. Alvie Beachy, the foreman, is from Somerset County, Pa. Willis Eby, who is in charge of the office, is from a near-by farm. Walter S. Martin, the purchasing agent, is formerly from Ephrata. Mary Zimmerman, who is office secretary and stenographer, is a home town girl.

On August 1, 1947, the partnership was formed with Norman B. Smoker, Isaac's nephew, entering into partnership with his uncle. Norman is responsible for shipment of elevators in unassembled form together with general duties in the production department. His uncle continues to work on design and improvement of present products. Lloyd D. Hershey has been a right-hand man to Isaac Smoker from the beginning and gives his service to accounting and other office details. Three full-time salesmen cover the different states and keep looking for new channels of distribution.

It is of interest to note that this young company practices profit sharing with its workmen. If the year is a good one the workers are given bonuses accordingly. After their first year they are entitled to a paid vacation of one week. The management of the plant feels there is a real value in having a trusted group of workers whom it knows and associates with freely. Once a month the foreman and the entire office force meet to discuss plans and problems.

A visitor to Smoker Farm Elevators gets the impression that efficiency and high quality of service are goals which the company is trying to reach through its workmen and for those it serves. While the writer was interviewing for this report a long-distance phone call came from another state saying that a Smoker field bale loader is not working. Within a few minutes after the phone call was made plans were completed to dispatch a man to get the necessary parts and leave as soon as possible to service the busy farmer several hundred miles away.

Small, native industries such as this one provide opportunities in rural areas that often compare quite favorably with the large industries of city areas. When operated on a Christian basis with high quality of service and fair returns to workers they can bring benefits to many people.

Homemaking News and Views

Although she expects to be chiefly occupied on the Belgian Congo mission field as manager of a print shop, Irena Liechty is studying clothing construction as a skill helpful to the missionary. She is guided by Edna Shantz, instructor in Home Economics at Goshen College. Miss Shantz, who has chosen the teaching profession as her particular area of service, would no doubt agree with Mrs. Beechy that Home Economics is "tailored to fit girls."

Tailored to Fit Girls

Winifred Nelson Beechy

Girls, are you looking for a vocation especially for you? Here is one which offers a variety of opportunity — in business and industry, in church service. Incidentally it provides helpful training for homemaking.

LISTEN, GIRLS!—Do I hear you discussing what courses you should study, and trying to figure out just what vocation will best fit you? I'd like to sit in this session; and why not invite your parents, too? They've been having dreams and hopes for you long before you even thought about putting away your dolls. How about it, Mom and Dad? It was such a short time ago that these grown-up girls were playing "pretend," wasn't it? One day your little daughter was planning to be a nurse, next day she'd be a teacher, doctor, airline hostess—everything imaginable from a cowgirl to a missionary. But now these little girls have grown into women and are no longer pretending, but are faced with the serious business of deciding what line of work they wish to pursue and how best to prepare themselves for the adult life into which they are entering. We want to help them choose vocations which will be satisfying to themselves and of real service to others.

Do you want to be a Career Girl?

Most of you will probably vote for a "career"—meaning some job outside the home. The "Career Girl" has been portrayed in magazines as a charming young person with a most interesting occupation who, without too much effort, earns plenty of money for very nice clothes, an apartment, perhaps even a car, with time and money left over for exciting travel or whatever hobby she chooses. She is free from parental restrictions, not tied down by a husband and children—she may come and go when and where she pleases! Let's be sensible and realize that the Career Girl has been vastly over-glamorized in an attempt to prove that girls are equal to men in ability to take care of themselves and that they no longer need to depend on husbands for a satisfying life or for economic security.

It is true that a woman is now accepted in practically all vocations and can much more readily carve out a life

Church camps afford excellent opportunity for the expression of culinary interests and aptitudes. Each camp season finds a number of students and other young people adding pleasant weeks of service to their store of experience. Alta Housour, of Elkhart, Indiana, who serves in her local community as a Home Economics instructor, has spent frequent summers as dietitian at the Laurelville Mennonite Camp. The picture shows a number of her 1952 co-workers. Third from the left is Erma Grove, also a Home Economics teacher, from Maryland, who spent a number of years in Ethiopia as a relief worker. Next to her, in the center foreground, is Jocele Thut Meyer, another Home Economics major, who is acting dietitian in the absence of Miss Housour.

Winifred Nelson Beechy taught home economics in high school for three years before her marriage to Atlee Beechy. The Beechys spent several years as relief workers in Europe. Since their return to America Mrs. Beechy has been spending full time as a homemaker. She is the mother of three daughters, Karen, Judith, and Susan.

for herself outside the confines of home and family. It is now generally accepted that girls are as intelligent as boys, that higher education may be as useful to women as to men, and that women are successfully competing with men in almost all fields of study. Today the opportunity is wide open for women to choose whatever vocation they wish. However, having established the fact of our equality with men, we no longer need go out of our way to prove it. Now we can relax and choose for ourselves careers which really appeal to us as women. There are, unquestionably, many fields for which women have a naturally greater inclination and ability than men. Now we need to be convinced that the things we tend to do best are as significant and honorable as those things which men tend to do best. Only then can we feel the real pride and dignity of the contribution women can best make to society.

One such area in which women excel is that of human relations with the home and family as its center. In choosing your career keep this in mind—especially in view of the fact that the life of the Career Girl loses some of its appeal when "the one and only" man appears on the scene. There are a few who prefer to live their lives in "single blessedness" and they should be allowed that privilege without criticism or condescension. But for the large majority of us, our real desire is for a husband and family and a home through which we may express ourselves.

Lynn White, Jr., in his book *Educating Our Daughters* says, "The biggest immediate and practical job to be done by American women is to find and create jobs which will harmonize with and supplement their basic and most satisfying job of bearing and rearing the race." If we accept this, how will it affect our preparation for life and a vocation?

How to Have Your Cake and Eat It, Too

Accepting the home and family and related areas as one of the best outlets for women's intelligence and energy does not mean that we need make no preparation for it. Rather, since it is one of the most important areas of life, we need the best preparation we can get. If the possibility of college is in your plans, let's hope you can carry it out. But keep in mind that, whether you major in math, science, or whatever, probably much of your life will be given to the home and you need also some training in homemaking.

When she goes to college a woman must prepare herself for two lives. She must be prepared for some vocation by which she may support herself, temporarily at least, and for the rest of her life if she decides not to marry. At the same time, she must prepare herself to maintain a home and rear a family if she finds the right man. The best solution might be to find a career which she can pursue until she is ready to undertake motherhood, which she can then lay aside completely or partially for the next twenty or twenty-five years until her task of rearing a family is completed, then pick it up again to fill in the remaining years of her active life.

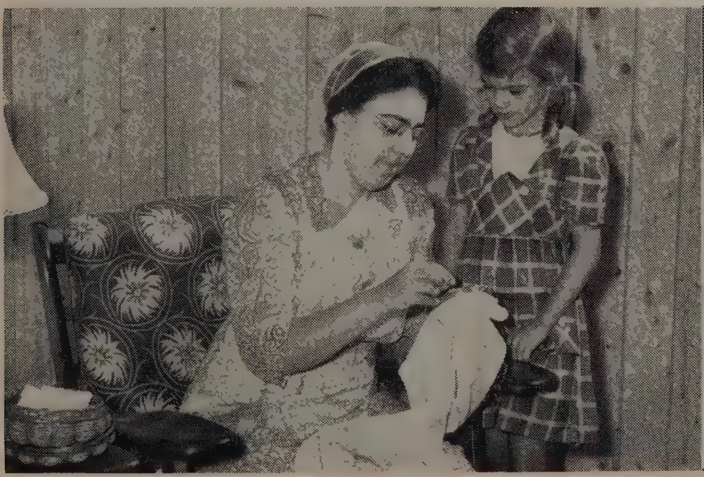
Such a vocation may be hard to find, but it seems to me the field of home economics offers the best possibilities. There are many interesting careers open in this field, and any courses studied in preparation for such a career are also useful as preparation for homemaking. Likewise, homemaking and child rearing provide perfect laboratory experience for any future career in home economics. You see, you have your cake and eat it, too!

In case you are not aware of all the things you might do with an education in home economics, let's take a very quick look at the possibilities.

Choose the One Which Suits You Best

If you like to "win friends and influence people," especially girls, perhaps teaching will be your chosen field. If you are thinking of teaching, consider home economics. There is the satisfaction of seeing definite, immediate results in this subject probably more than in any other. You have the opportunity to raise the standards and improve the quality of living, here and now, of the girls and women with whom you work. Your most common opportunity would be in junior-high and high schools. However, there is need for teachers in various fields of homemaking in Adult Education; this might provide interesting part-time work after you become a homemaker. Some large de-

[Continued on page 25]



Mothers serve an important function as they instruct their daughters in the arts of homemaking. Here Mrs. Mark Moyer, of Line Lexington, Pa., gives her daughter a lesson in needlecraft.

Doris Snyder has chosen Home Economics as her special area of preparation for service on the mission field. When her husband, Clifford, died at sea in 1947, she and the children continued to the Argentine mission field, where they lived for three years with her parents, the Amos Swartzentrubers. Returning to the States, Doris entered Goshen College for further training. In June of this year she completed her B.A. in Home Economics and in July she and Arnold, age six, and Margaret Ann, almost eight, left for Puerto Rico. There Doris is serving as a teacher in the Mennonite mission at Aibonito. Besides Home Economics, she is qualified to teach the Spanish language.

Young Community

A New Shelf

Nena Palmer

When the Spaniards first came to this country, in the fifteenth century, they carried with them memories of their homeland. This nostalgic love of home was shown in their customs. their towns, their houses, even their furniture. With axes and rough tools they made crude pieces, but into them they carved the "Rose of Castile" that flamed over the hillsides of Spain.

You still find this old pattern throughout New Mexico, and I have adapted it here in three variations for hanging shelves.

Any soft wood can be used for these; probably white pine is the easiest to work with. To save buying lumber, you can use the ends of orange crates if the wood is soft enough. Use one-inch lumber.

I have not given exact dimensions for the shelves, as you can vary them to suit yourself. To enlarge the half-rosette, fig. 1, mark a large paper into squares of one, one and a half, or two inches, and copy the diagram, using each small square as one of the larger ones.

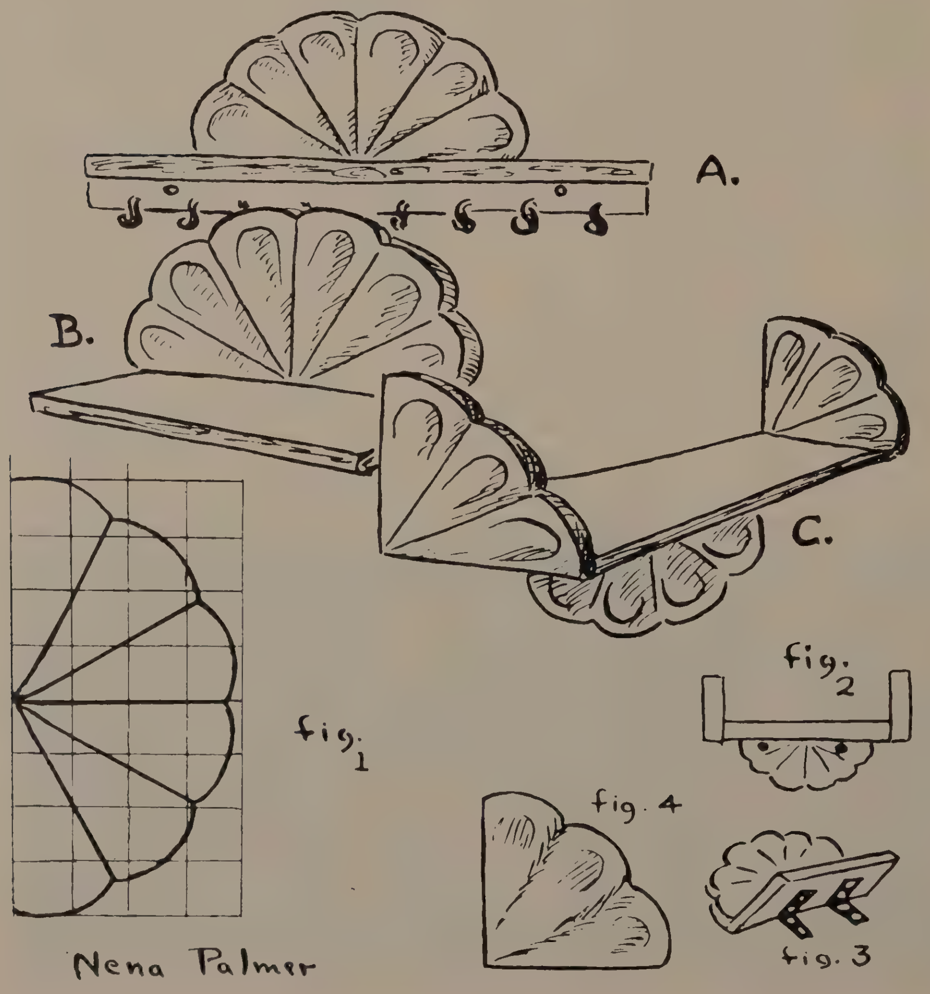
For a suggestion, Pattern A could have a shelf sixteen inches long and six inches wide, with a one by three strip below, and a half-rosette eight inches in diameter (each small block fig. 1 equal to an inch); or the shelf twenty-four by eight with the half-rosette twelve inches in diameter.

Pattern B could be a tiny shelf to hold a collection of miniatures, or your mother's salt and peppers over the stove, with the board eight inches long and the half-rosette having the same diameter, the shelf about five inches wide; but it would be just as attractive with the half-rosette twelve inches across and the shelf twelve by six inches.

Pattern C would be a larger shelf, up to thirty-two inches long, with the half-rosette below at least half of the length of the shelf, giving it strength to support books or heavy objects. The quarter-rosettes at the ends can be smaller in radius than the one below, but should have the same width as the shelf. If the shelf is thirty-two inches long, the half-rosette below would be sixteen (each square in fig. 1 equals two inches) and if it is eight inches wide, the quarter-rosettes would be eight inches in radius (each square in fig. 1 equals one inch).

First enlarge the half-rosette to the size desired, then trace it to the piece of wood. Cut it out with a jig saw or band saw using a quarter-inch saw, or if you don't have any power machinery available, you can do it just as well by hand with a coping saw. The edges of the rosette should be rounded and smoothed with a plane and sandpaper. Fig. 4 shows a detail of the carving, each "petal" of the rose being first rounded and grooved between, then a piece gouged out of the center of the petal. The grooving is best done with a venier carving chisel, but a sharp penknife can do wonders!

After your rosettes are finished, and sanded satin-smooth, cut and sand the



necessary boards. Fasten them together with screws, joining the boards as shown in the pictures. Shelf A has two holes drilled into the narrow board below (holding the cup-hooks) to screw the shelf into the wall. Shelf B has two metal braces screwed into the shelf to fasten it in place (see fig. 3). Shelf C has two holes drilled through the lower rosette (fig. 2) for this purpose. The screws will show in the quarter-rosettes of this shelf, and at the back of the shelf itself, and should be covered with plastic wood before finishing.

The shelves can be painted any color you wish, or merely shellacked. To get the effect of the old Spanish pieces, rub them very lightly with a "silver-gray" furniture stain, wiping the stain off at once with a clean cloth. This gives the wood a grayish, time-worn look, without concealing the grain. You can then rub (preferably with your fingers) a very pale blue oil paint around the outside of the petals, and a soft pink into the grooves. When thoroughly dry, wax and polish the wood.

You will have a unique shelf, well worth the effort!

Do you know . . .

. . . that Lewis Edmund Waterman invented his fountain pen as a result of an accident? It lost him money at the time, but in the end turned out to be a good thing. He was an insurance agent and one day he walked up to a man on a building job. Being a good talker he convinced the man within 30 minutes that he should buy an insurance policy from him. He spread out the policy for the man to sign. Then he took a small bottle of ink and a pen out of his pocket. Just as the man was dipping Mr. Waterman's pen into the ink a heavy beam was swung over their heads. Both men ducked spilling the ink all over the unsigned policy. Mr. Waterman hurried back to his office for a clean policy. While he was gone along came another insurance salesman and talked to the same man. When Mr. Waterman came back the man had decided to get his insurance from the other agent. Mr. Waterman went home very much discouraged. He decided then and there that a pen that could carry its own ink must be invented. He got to work himself and began experimenting. After a lot of careful thought and much effort he made his first fountain pen.

—RUTH KING DUERKSEN.

Books

In Yards and Gardens, Margaret Waring Buck, Abingdon-Cokesbury, 1952, 72 pages, $3.00.

Boys, and girls, would you like to know the names and habits of your friends who live outside your window? The first friend in this book is the little ruby-throated hummingbird whose nest is secured to the tree branch with spider webs. At the end of the book you will learn to admire the cleanly raccoon who prefers to wash his frog or his fish in preparation for his dinner. Between these first and last pages there are beautiful birds and unusual nests, flowering and fruit bearing trees, flowers for summer and winter bouquets, vegetables, and many insects and animals. There are more than three hundred names listed in the index.

Did you know that it is possible for a turtle to live as long as sixty years and longer? Do you know the difference between a garter snake and a ribbon snake? How many pairs of legs do you suppose a centipede has? And did you know that his first pair of legs has a poison which he uses to kill his food? Did you realize that in winter when snow covers the ground, some of your friends are sleeping under the water and others of your animal friends are sleeping under the ground.

The book is printed with clear type and good quality paper. The many beautiful drawings are simple, and yet they are complete in detail. On the last page is a good list of other books and magazines by various authors and publishers.

Although the name of God is not mentioned in the book, between the lines you can read the wonderful word, Creator.—ANNA S. EBY

Order from the MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

The Dark

Mother, what made the dark come
After the sun was big and red?
The sun took away the light, dear,
So my baby could go to bed.
But, Mother, what is the dark?
It is the tired light,
It is the day gone to sleep, dear,
And softly we call it night.

—MARION HOSSFELD

FINE, FREE COUNTRY SUPPERS
EATS

The Other Side of Hospitality

"Where do we leave our courtesy when we leave home? Are we as kind and grateful as we should be?"

Hilly Wells

"And I know a place where we can get a fine, country supper." The preacher was telling his friend and driver of the car about the community where he planned to spend the week end.

"Oh," said the friend, "you know the community so well you even know the eating places?"

"No, I don't mean a restaurant; I mean Sam Mark's place; they are always glad to have me when I come to this part of the country."

"But this is threshing time and they are not looking for us. I don't think it would be right to drive in on them at mealtime. Besides, they usually work late, a lot of times 'way after dark." The friend was feeling uneasy.

The two men went to Sam Mark's for supper, one protesting and uncertain, the other confident and overweight. As they drove in the farm lane they saw Sam and four other men busy at the noisy, blowing machines. At the kitchen door they found Mrs. Mark taking out the last jars from the pressure cooker. The children were hot and tired and even though they were fretful, she was hurrying to get to the chicken house to care for the 500 layers and eggs. She had hoped to finish her work in time to help the men with chores at the cow barn after they had stopped threshing for the day.

Those two men got their fine, free, country supper rather late that night. The uncomfortable friend remarked to the preacher later that he would have been happier if they had gone to the village cafe and had a hamburger and a piece of pie.

The Mennonite people are known for their hospitality and their care of passing travelers. It is traditional with the plain people to share their most frugal meal and to make room for overnight guests. But there is another side to the story and that is what we are interested in right now. The simple fare and humble cot do not seem sufficient for some of our traveling guests these days. There are times in our present duties of hospitality that we do not feel as did that lovely lady who loved her regular guest so much that she built a special room for him.

This guest did not travel over the country in an air-conditioned car, but trod the hot, dusty roads in rough open sandals. After traveling mile after mile to perform his duties as a prophet, how grateful he was for the basin of cool water to bathe his burning feet, the humble cot, and the cup of fresh water for his parched throat. This man was in need. The simplest accommodations brought deep gratitude. There were no motels, or hotels, or tables and spigots under trees along the way.

Today there are also travelers who follow certain routes over the country. Too often these routes are determined by how many places free meals and

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Hilly Wells writes out of her observations of Mennonite people (she is one of them) in at least four or five different states. She also writes from experience, for in a letter to the editor she states that "for twenty-five years (maybe less) I cooked suppers and breakfasts and washed sheets by the dozens for traveling brethren."

lodging may be had for the asking. All the travelers are not prophets, and all the people are not in position to build on an extra room, or a motel with full facilities. One family was so imposed upon by people crossing the country, that they finally moved to a remote locality to keep from being overburdened with unexpected guests.

I do not mean that all preachers expect to be cared for in special appointed ways. Nor do I mean to limit stopover guests to the ministers. There are others who narrowly escape wearing out their welcome. Some years ago I tried an experiment. I tried the experiment because I have been on "the other side of hospitality." I have had the job of washing sheets, table cloths, and dishes on the level of a popular motel. So I decided to take a trip of 2500 miles to see if it were possible to travel without stopping overnight or at mealtime with friends or relatives.

I came back with few but positive conclusions. First: it can be done! It is not necessary to leave a string of busy homemakers cleaning up after you, just so you can sleep and eat free. Secondly, if you must use a credit card, and cannot eat and sleep at places set up for that, it would be better for you to stay at home. It would not cost so much to read a book. If you have not saved up enough to live respectably and with a degree of refinement just don't go. To drive a better car than your friend and to wear better quality clothing, and then to eat and sleep at his expense on your vacation trips, does not wear well with your new friends and will not make old friendships any sweeter. My third conclusion was that there is no excuse to drop in unexpectedly on people. The least that should be done is to let them know you want to come and *ask* if it will be suitable.

But to get back to the preacher and his friend. Have you been wondering why the friend was driving the preacher 100 miles to where he wanted to go? I'll tell you why. The preacher asked to be driven there. And so the friend, being kind, generous, hard-working, and tired, consented to take him. Buses and trains were running on schedule. Now I ask you, Where do we leave our courtesy when we leave home? Are we as kind and grateful as we should be? Or are we clever and while we say, "No, no," do we bring in the bags, take off our wraps, and start eating?

MORE AND BETTER ROADS

The American public is making more automobile trips at faster speeds for longer distances. Twelve years ago 6,700 cars a day traveled the Pennsylvania Turnpike. Today that number has increased to 50,000. Eight months ago the New Jersey superhighway was opened. It's traffic expectancy was 8,000,000 vehicles a year. Yet, in eight months more than 10,000,000 cars and trucks have rumbled over it. Three years ago there were less than 300 miles of such super roads. Not there are more than 750 miles with 650 more being constructed and 785 additional miles authorized.

TAILORED TO FIT GIRLS

[Continued from page 21]

partment stores employ teachers in their education or personnel departments to train salespersons. There is also opportunity in Occupational Therapy for teaching handicrafts, a worth-while part in helping rehabilitate the lives of sick or handicapped persons.

Closely associated with teaching is the extension work such as is done by the County Home Demonstration Agent. Farm girls are especially wanted in this job. Here you may reach a much larger group, both girls and adults, with special emphasis on rural living. You would help in 4-H Club work, demonstrate improved and new homemaking techniques, plan group activities such as exhibits, organize discussion groups to help solve local problems, perhaps write newspaper articles or even prepare and give radio talks. Does that give you enough variety? You will have the thrill of helping people develop their talents and of seeing improvements which you have helped to bring about in many homes and the community.

If the demonstration work has the greatest appeal for you, there are jobs in commercial firms—displaying and demonstrating products, as stoves, refrigerators, textiles, foods, or some new product or labor-saving device.

In business and industry, there are many places for home economics trained women. Department stores have positions in textiles and clothing with such interesting titles as buyer, window display manager, comparison shopper, personal shopper, and budget counselor. These require a knowledge of textiles, workmanship, quality, market trends, customer preferences, etc. If you are especially artistic or creative you might try textile designing, costume designing, or dressmaking. Sewing skills might also be used in demonstration work.

The business woman in foods and nutrition has even wider scope. There are now places for home economists in household equipment companies, in public utilities such as gas and electric companies, and on the staffs of food companies. Work might be in the field of research, consumer's counselor, advertising consultant, field worker, laboratory technician, or manufacturer's counselor.

If you like working with foods and seeing that people are well fed, there are many institutions and commercial places that need dietitians or food service directors: hospitals, dormitories, schools, children's homes, cafeterias, tea rooms, railroads, and air lines.

If you are curious as to why things are the way they are and have patience to do work over and over again to try to improve one little detail or uncover one new fact, you might delight in research work. Research is being conducted in homemaking and family activity. Research workers are employed by some colleges and universities, social or federal agencies, industrial organizations and magazines.

Another area in which the home economist promotes better living through home economics education is that of social welfare and public health, either through the government agencies or voluntary agencies. And we should not overlook the contribution which well-trained women can make to the program and work of the church, through missions and relief work as well as in the institutions such as hospitals, schools, and homes for children or for the aged.

This brief glimpse does not cover the field completely, but it may give you some idea of the various avenues of service open to the home economist and perhaps one of them may be the answer to your searchings. Here's hoping you'll each find that little niche which fits you perfectly!

Community Life

Co-operative Effort

Ohio

The basement of the new Mount Gilead Mennonite Church was constructed during the past summer, with labor donated by members at Mount Gilead and a group from the Bremen congregation. The cement block foundation is 36 x 40 feet. Murray Krabill is superintendent of this mission church, which was organized in 1951.

Kentucky

Volunteers from Indiana congregations assisted with the erection of a church building at Caney Creek, near Jackson, Kentucky, where the Indiana-Michigan Conference is establishing a new mission outpost. A group of seventeen men from the Forks, Shore, and Emma Mennonite churches helped with the work the last week in July. Several women who accompanied them served as cooks. The following week members of the Fort Wayne, Leo, and Berea churches worked on the project. Wayne Wenger, former pastor at Imlay City, Mich., has been appointed to take charge of the Caney Creek Mission.

Goodville Mutual Enters Virginia

The Goodville Mutual Casualty Company has been writing automobile bodily injury and property damage coverage on the mutual plan in the state of Pennsylvania since 1926.

On June 24, 1952, this company was admitted by the Insurance Department of the state of Virginia to do business in that state.

The plan of operation is to write bodily injury, property damage, and medical payments, at what is known as the "manual rates." These rates are prepared by the rating bureaus and they represent an average of the premiums required to cover the losses experienced in those certain territories over a period of time by the various companies doing business in those territories.

The Goodville Mutual will use the manual rates as a basis for premiums and then at the end of the year will declare a dividend of the unused premium money to the policyholders of any savings that may be made by conservative operation and selection of good risks. This dividend will be credited on renewal premiums or paid in cash on policies that are not renewed.

This plan has been used by this company in Pennsylvania for twenty-six years and it has resulted in a substantial saving to the policyholders.—Office release, Goodville Mutual Casualty Company, Goodville, Pa.

Disaster Unit a Success

The tornado which occurred in Arkansas in the spring of 1952 caused much suffering, especially among the poor and helpless. Mennonites from the surrounding areas very soon became interested in helping the victims. Before long a disaster unit was organized which aided the Red Cross in the work of rebuilding. The Red Cross supplied material for building plus food and lodging for the Mennonite workers. Two unit leaders, a building director and a personnel director, served during the life of the unit while the others served for a week at a time. The unit was asked to help widows, aged people and sick folk.

During the month of May the men served eleven homes, doing such tasks as chimney rebuilding, replacing of windows, reroofing, and sometimes complete rebuilding of a house or barn if that was necessary. The service rendered was appreciated both by the Red Cross and by the people whom they served. Some of these expressed their thanks with tears, being greatly moved by the spirit in which the work was done. This afforded an opportunity for testimony as did the contacts made with other people in the communities where the men served. It was also a stimulating spiritual experience of those who served in the unit. This, it seems, is a worthwhile example of the Good Samaritan, brought up to date.

Community Sponsors Sale

Finding a need for money to further develop their Christian school, the Mennonite community near Denbigh, Virginia, sponsored an auction sale. As reported in Warwick River Tide, the sale was a success, chalking up a total of $1258 in profits. This was possible, of course, because members of the community were will-

Discovered

by the
Mennonite Research Foundation

Mennonite church members in the ten-year age span of twenty to twenty-nine form a larger group than those of any other ten-year span. Among a total of 27,187 Mennonites studied for the year 1950, the Mennonite Research Foundation found the following information concerning age distribution:

Age of Church Members	Per cent in this Age Group
1-9	.3
10-19	18.6
20-29	21.5
30-39	20.1
40-49	14.8
50-59	11.3
60-69	7.7
70-79	4.2
80-89	1.4
90-99	.1

*MELVIN GINGERICH
Director of Research

ing to donate miscellaneous items of furniture, bric-a-brac, and machinery, while others were willing to pay well for these things. Poultry, livestock, and watermelons also made up a sizeable part of the volume. One person maintained a booth for sharpening scissors and tools while the ladies sold pies, cakes and other examples of delicious home cooking. The food and drink stands alone turned in $207.23 of the profits. Everyone must have eaten heartily.

The success of this project is not all measured by the amount of financial profit. The community fellowship, the relaxation, and the satisfaction of sharing in a common cause were all extra's thrown in. Raising the money in this way was more "fun" than by door-to-door solicitation. This form of *Communism* is worthy of more wide spread practice.

Hospitality

Southern hospitality is to be appreciated, but we are still learning the art of hospitality from these Northern natives. It does not consist of elaborate meals (although I have eaten them here) nor expensive china and silverware (I've seen two sets of the latter), but of sharing what you have with one who stops by. Wherever a man happens to be at mealtime, there he can expect to have the meal with the family. The meal does not need a big variety of foods, but the essentials are important.

I learned a lesson in hospitality recently when a salesman was here. He was here on Saturday evening, showed his fine cooking ware and departed. Later I learned that he had spent the remaining rainy week end with a neighbor. This host, in his house of two rooms, was caring for his three children while his wife was in the hospital for Junior's reception.

So I am learning—why do cooks get flustered anyway with unexpected company? Isn't it because we try to prepare too much! Exchanging places, wouldn't we prefer a simple meal and a calm hostess?

Hospitality is bound up with kindness and unselfishness—not display. And I like the verse, "Be not forgetful to entertain strangers."

—Mary Showalter, Mirror Landing, Alberta, in the *Warwick River Tide.*

The Secular Outlook

"Why do I need to buy a home or make a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, married in a church, get my meals in a cafeteria, earn my livelihood on a job, and live in a rooming house; when I'm sick I go to the hospital and when I die I'll be buried from the undertaking parlor. All I need is a garage with a bedroom."

This statement is said to have come from a young bride when a real estate agent tried to sell her a home. Perhaps it is overdrawn. At least we would like to think so. Yet it seems to be somewhat in keeping with the way many people live.

How secular have we become? How much are our lives guided only by the things we see here and now? The kind of home life we have may be the real test of how far we have been secularized by an age of gadgets, cheap amusements, and materialism.

One of the really encouraging signs in our church communities is the growth of young married couples groups who sponsor meetings where problems of parenthood are discussed in an atmosphere of fellowship and sharing. Family weeks at summer camps are another forward step to enrich home life. Currently a series of booklets on courtship, engagement, marriage, sex, and related fields is being planned and published. Family reunions continue to have their appeal and attraction each summer.

However, it is only when we labor for the salvation of *all* families in our communities that we have fulfilled our duty. The new pamphlets on home life, for example, deserve to be distributed to many homes outside the circle of the local church. Helpful talks on home life should be shared with as many families as possible.

Puzzles for two- and three-year olds

For only 29¢ each you can buy large animal puzzles that are colored and measure 11½ by 15 inches. The border is stationary and pieces fitted together are just the shape of the animals, thus making it easy for little fingers to put them together. Order from the Mennonite Publishing House, Scottdale, Pennsylvania. Ask for Saalfield Animal Puzzles.

Farm Outlook

One of the most important factors affecting net farm income is the size of the farm business. The cheapest way of increasing the effective size of a farm business is yields per acre. By getting greater output per acre, the machinery, power, and other operating costs decline per unit of output, whereas they would remain about stable if production were increased by adding acres. Thus profit margins improve. Studies of farm records from many areas have established the principle that conservation farming methods reduce soil losses and boost crop yields per acre, which increases the size of the farm business.

* * *

Feed grain prices probably will be mostly higher during the fall and winter, although corn may sag a little when adjustments to the new crop take place. Oats and hay prices appear to be working higher. Forage normally used in winter has already been fed on many drought-stricken farms. Hay shipments have taken enough hay out of some surplus areas to leave the threat of serious shortages in late winter, especially if it is a hard winter.

* * *

There will be a big volume of cattle moving this fall. Cattle feeders with sound production and feeding programs however can proceed with confidence. Prices may weaken for lower-grade slaughter cattle. Hog prices are showing seasonal declines. The corn-hog ratio over the next year is likely to average considerably better than the past twelve months. Buy dairy cows and heifers to expand milking herds or to start a dairy enterprise if adapted to your farm. Dairy outlook appears very favorable. Push pullets into full production. Egg price will probably decline after Christmas. Steady broiler prices expected.

TRADING POST

Ads in this column are charged at 10c per word. Copy is due the first of the month preceding date of issue.
For advertising rates, see page 3.

$35,000 money-maker. 135 acres; 40 mixed orchard. 10-room stone house in wonderful condition. Barn 90 x 50. Close to Mennonite churches. Two miles off highway No. 7 east of Markham. Contact the broker with a choice. Jim Greenwood, Markham P.O., Ontario. Phone 212.

Wanted: Practical nurse and experienced printer or someone willing to learn. Grace Children's Home, Henderson, Nebr.

30 acres, attractive, fully equipped poultry and dairy farm; capacity 6000; possession at once.

10 acres, exceptionally well paying and attractive chicken and broiler farm; capacity 8000; direct trade established; a worthwhile proposition and an excellent home.

Have a large listing of Lancaster, Lebanon and Berks County farms, in Mennonite sections. **Hauenstein, Lincoln,** Lancaster County, Pa. Phone: Ephrata 3-2448. (Have another general store for sale in Mennonite farm section.)

GOOD USED MACHINERY: Steam engines; boilers for every purpose, high and low pressure; sawmills; threshers; combines; balers, pick-up and stationary; husker-shredders; corn binders; hammer mills; farm machinery. Write us your needs. ARTHUR S. YOUNG CO., INC., KINZERS, Lancaster County, Pennsylvania.

CHRISTIAN COUPLE, preferably out of draft age, needed for office help in new air-conditioned building supply house situated in suburbs of Washington, D.C. Lady for cashier and phone operator. Gentleman for clerk and general office duties. Apartment available at reasonable rent. Mennonite management and associates in office. Apply, Henry M. Brunk, 3004 Kenilworth Avenue, Hyattsville, Maryland.

For sale. A Gospel Book Store situated in the center of town with a population of over 42,000, also many other towns close by. It has no competition within 20 miles. The business has nearly doubled itself in the last 3 years. A real opportunity for the Christian who would like to witness through the printed page. Contact John Swartley, R. 2, Telford, Pa.

FOR SALE: 52-acre poultry and dairy farm. Soil in excellent condition. 1200 capacity laying house with feed rooms. Cement block barn with 16 stanchions. Milkhouse. Other outbuildings. 6-room house with basement; bath; hot and cold water; electricity; telephone. Buildings in good repair. Two miles to parochial school and Mennonite church near Greenwood, Delaware. Perry M. Yoder, Millmont, Pennsylvania.

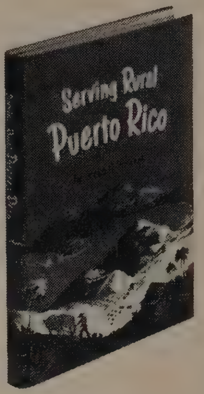
FOR A LARGE home including several acres of land and a number of farm buildings or for nice building lots located in Park View near Eastern Mennonite College, communicate with P. S. Martin, P.O. Box 6, Harrisonburg, Virginia.

Serving Rural Puerto Rico

By Justus G. Holsinger

Eight years! But what a wonderful record in that time. Through Puerto Rico's open door has flowed a steady stream of MCC workers and Mennonite missionaries. A total program of community improvement, strongly evangelistic, has brought remarkable changes to the La Plata Valley. You will pray and give with greater pleasure after reading *Serving Rural Puerto Rico.* 231 pages, $2.75.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA



Why Work?

A George Washington University professor asked a brilliant student why he had gone into medicine. The answer: "It pays well . . . I hope to make a lot of money in a hurry. I'd like to retire in about ten years and do the things I really want . . . fishing, travelling, taking it easy."

Then they stopped talking, because the student had a nibble. Martin Luther, having paused for the fish, would have continued the conversation. Is a man's work no more than money? Is it no more than to be forsaken when the whistle blows or savings permit? Certainly work is a task and in the sweat of one's brow shall he eat his bread. But it is more. The maid with her broom sweeping as in the sight of God performs a holy task. The carter of manure does a work more pleasing to God than the singer of psalms. The mother exhibits the pattern of the love of God which over comes sin just as her love overcomes dirty diapers.

Why work? What is the meaning of one's daily task? The clue is in the phrase "as in the sight of God." A man's vocation is first and last a call (vocation) to enter into fellowship with God. Men and women are in Christ called to be sons and daughters of God. Then where we are, in our neighborly relations among men, we are to live out the life of faith in the daily tasks. The motivation for our use of time and gifts is the divine calling, God's gift to us. In our tasks among men, a quality of life befitting "followers of that way" is the expressive overflow of God's goodness to us. "Now after that a man is once justified, and possesseth Christ by faith, and knoweth that He is his righteousness and life, doubtless he will not be idle, but as a good tree he will bring forth good fruits."

—from *Milford* (Nebraska) *Review.*

On the Move

Since 1912 at least 68,000,000 Europeans have been forced to leave house and home and take to the road, according to Dr. Martin Kernrumpf, Hamburg, Germany, a member of the European Research Group for Refugee Problems. He says that the volume of forced migrations is equal to 12.5 per cent of the population of Europe, which is estimated at 545,000,000. This means that one out of eight Europeans has lost his home. Back in the seventeenth century, when 200,000 French Hugenots became refugees because of their convictions, all the world was sympathetic. Today, he says, "It seems natural to speak about displaced persons, forced labor, resettlees and evacuees as belonging to the order of daily life." Wars, he holds, "have ruthlessly overruled man's right to have a home." These movements have come in three waves in the past forty years. The greatest of them has been since World War II, when an estimated 27,000,000 people have been forced to move.

* * *

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Viewpoints on World News

Current Difficulties in American Foreign Relations

By Carl Kreider

General James A. Van Fleet, commander of United Nations forces in Korea, announced that "recent trends indicate less chance of an armistice than ever before." Therefore, "The best way to win this war is by bringing pressure on the enemy, inflicting more casualties and damage than he can take." The result of this attitude has been an intensified program of bombing North Korean targets (including large power plants and aluminum factories near the Chinese border) and greater activity by ground troops. Although at the time of writing this article the 14-month armistice negotiations are still being continued they are often recessed for as much as a week at a time, and even when they are in session little concrete progress toward a settlement is evident. The apparent failure of the truce talks presents an opportunity to review this and other elements of American foreign policy during the past few years.

Ostensibly, the major point still at issue in the armistice negotiations is the question of the return of prisoners of war. The North Korean and Chinese negotiators want all of the prisoners returned, whereas the United Nations negotiators want only those returned who do not object to repatriation. Although this is undoubtedly a real issue, one is forced to wonder whether other issues would not be discovered were this one settled satisfactorily.

There are at least three reasons why Russia would be happy to see a continuation of the present stalemate in Korea. In the first place, without losing a single Russian soldier both the United States and China have been weakened by the material expended in the struggle and by the constant stream of casualties. In the second place, the Korean struggle continues to afford numerous opportunities for mistrust and misunderstandings between the Western Allies. America's European friends are increasingly jealous of the amount of American military equipment which is being expended in the Far East. An even more important consideration in this connection, however, though one seldom expressed, is the fear by Western European nations that the United States is becoming increasingly powerful in a part of the world which was once regarded as their own unique domain. Great Britain, France, and the Netherlands still have considerable interests in the Far East and are naturally suspicious of the American domination of the scene. In the third place, and this may well be the most important consideration of all, the United States cannot continue the Korean struggle without maintaining a large military establishment in Japan. Although the American military meets the complete approval of the present Japanese Government, and although certain elements in Japan welcome the American forces inasmuch as they help bolster the precarious economy of postwar Japan, the Russians are not unaware that as the months advance American troops will constitute an increasing source of irritation to the rank and file of Japanese citizens. If this irritation could find expression in increased Communist activity within Japan, Russian interests will be well served.

It is sometimes argued that in spite of the truth in the above statements, Russia has lost much more than it has gained by the Korean struggle, for it was only with the Korean war that the United States was shocked out of its postwar lethargy and into a program of increased military strength. This is, of course, no argument to one who believes in the peaceful settlement of international disputes. The events of recent months, however, must force the question of whether this argument really makes sense from the standpoint of naked power politics. The power struggle in the world today is in part a struggle for the minds of men. Outside of the United States and Russia, do the masses of world opinion think that Russia or the United States is the greater menace to world peace? In the years before World War II America enjoyed a certain measure of moral leadership in the world because of its peaceful policies. Now with peacetime military conscription and steadily growing military and naval might, many peoples of the world are becoming increasingly afraid that the United States military power may be misused. The Russian propaganda cry of "American imperialism," preposterous as it may seem to the American ear, becomes increasingly plausible in the court of world opinion.

Russia may also reason that she has much to gain in the long run from the diversion of American wealth from peaceful to warlike ends. America is now depleting its marvelous supply of strategic raw materials in the preparation of instruments of war that will be obsolete in a few years. The long-term result of this depletion will be higher costs of production in the United States and therefore a lower standard of living. Will this create unrest in the United States that may help to develop an interest in Communism among the American people? Perhaps not. It will, however, mean a diminution in American prestige in the years to come.

There is also some evidence that American policy is meeting trouble in parts of the world other than the Far East. In Great Britain, for example, a strong Labor minority under the vigorous leadership of Aneurin Bevan

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has raised serious objections to the demands for military production occasioned by the American-sponsored North Atlantic Treaty Organization. These objections are fortified by the continued austerity of the British standard of living more than seven years after a war which they thought they had won. Harassed by these cogent criticisms, and struggling to maintain national solvency, the Conservative Government of Winston Churchill recently agreed to reduce its three-year armament goals by from 25 to 33 per cent. As a result America is left with the alternative of accepting a smaller military force for the defense of Western Europe or of paying a still larger share of the bill of creating such a force.

From France, too, have come signs of an increasing dependence upon American financial support for their rearmament program. Premier Antoine Pinay, who has been an uncommonly successful leader in postwar France, had promised to balance the budget without increasing taxes. This was done, however, on the assumption that the United States would agree to supply in addition to the $1 billion aid previously given a supplementary grant of $625 million. When the United States attempted to pare down the supplementary request to approximately $187 million the specter of a French swing to Communism was immediately raised.

In Germany the moderate government of Chancellor Konrad Adenauer holds only a precarious majority of West-German public opinion. In drawing the issues for the general election which is due next year, Kurt Schumacher, leader of the powerful German Socialist Party, pledged recently that if he is elected all of the international agreements negotiated so painstakingly by the Adenauer government would be either revoked or revised. When one recalls that this includes such pillars of American-European policy as the newly developed Western European Army and the Schuman coal-steel plan, the tenuous threads of that policy become increasingly apparent.

In the Middle Eastern country of Iran strong Nationalist dissatisfaction with the dominant position occupied by British oil interests led to expropriation of British properties. The

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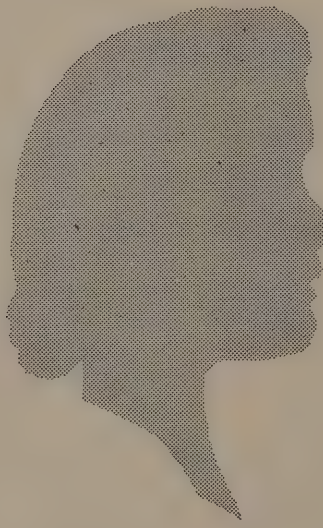

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long and fruitless negotiations which have resulted from this act have occasioned nearly as many anti-American demonstrations as anti-British.

These, then, are some of the compensations which have been given to the United States in return for our tremendous military expenditures of recent years. Nearly 2,000 years ago Jesus of Nazareth suggested a new type of human relationship: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). "Christian" America has all but abandoned this most basic Christian pronouncement as the mere lofty musings of an idealistic dreamer. Certainly, however, it could lead to no greater frustrations than the realism of the policy outlined in this article.

Tuberculosis a World Menace

After studying conditions with the aid of an excellent Exploratory Committee the Golden Rule Foundation is responding to the call from authorities in several governments to help meet the menace of tuberculosis. The World Health Organization from its office in Geneva confirms the urgent need particularly in India, Latin America and several other sorely afflicted areas. Tuberculosis, the world's Number One Killer, is responsible for the death of five million persons each year.

Just at this juncture, the press reports the discovery of new drugs which raise hopes of eradicating tuberculosis. While these are still in the experimental stage, an editorial in the New York Times says, "However, to stop a disease in its tracks even when it is far advanced, is too striking an achievement to be ignored." The National Tuberculosis Association, which has rendered an outstanding service during the past half century announces, "Tuberculosis is preventable and curable." The death

Continued on page 32

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TUBERCULOSIS

Continued from page 31

rate from tuberculosis in the United States in the past fifty years has dropped from 194 to 22.2 per 100,000. However, the treatment of tuberculosis in the United States still costs $350,000,000. annually.

The Foundation hopes that by cooperation similar results may be obtained in many countries in reducing the incidence and death rate from tuberculosis. As the new drugs further reduce the extent of the disease, the Golden Rule Foundation will do its utmost to see that they are shared with other nations. One company has offered to make available the new drugs for special studies in Cuba, Mexico, Venezuela, Colombia, Peru and Chile at the request of their Ministers of Health. The much desired world service is already under way.

Outstanding needs are those among the North American Indians and infiltration from Mexico and Korea. The impossibility of providing for segregation among the millions of refugees pouring into South Korea from the North makes conditions there especially alarming. Harold E. Frey, Managing Editor of the Christian Century, who has spent two months in Korea, has written, "I do not have any figures on the incidence of tuberculosis in Korea, but everywhere I inquired of health authorities, I was told that it is the number one killer."

Chester Bowles, our ambassador in India, has recently written, "We are keenly aware of the importance of combating tuberculosis in India." He points out the basic necessity of improving the physical condition and health standards of those who till the soil in the efforts now under way to raise the food production so that India may become more nearly self-sufficient. And Dr. E. Stanley Jones writes from Madras, "We are more than grateful that the Golden Rule Foundation is undertaking a campaign to combat tuberculosis. This hits us at a very vital spot, for the national life of India is being undermined by this dread disease."

No American community is so isolated as to be safe from infection. But aside from self-interest, tuberculosis must be fought as a world menace, as an expression of the Golden Rule. ROBERT M. HOPKINS

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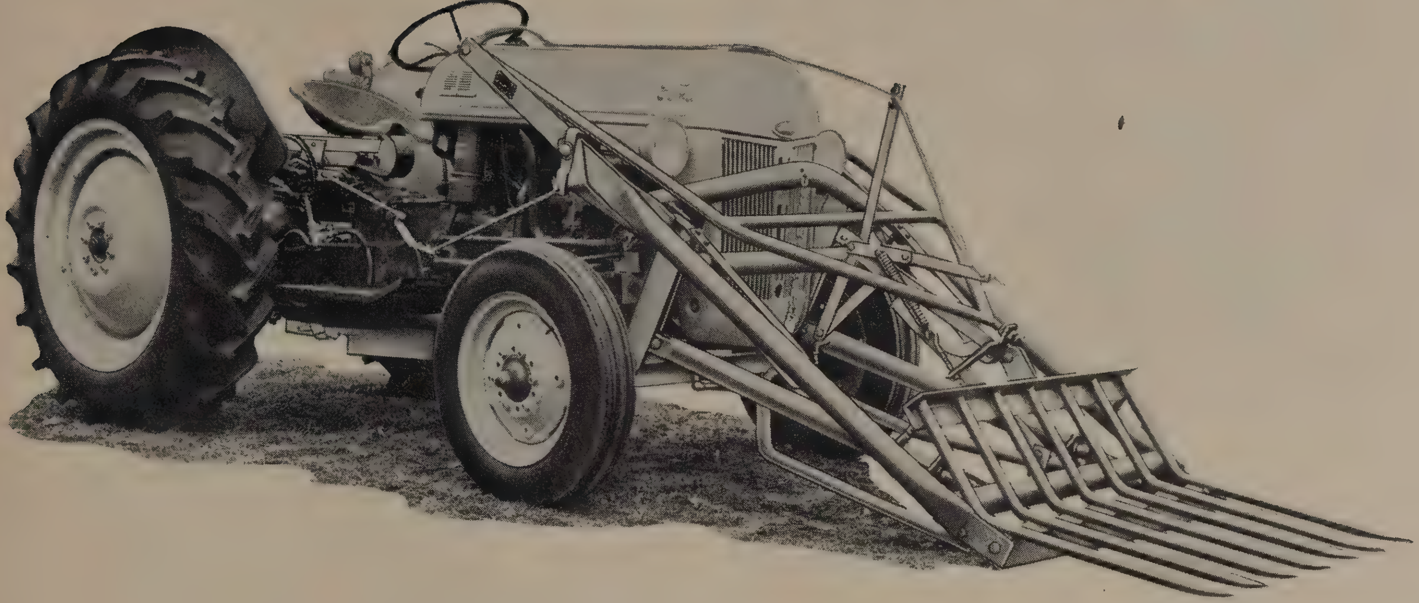

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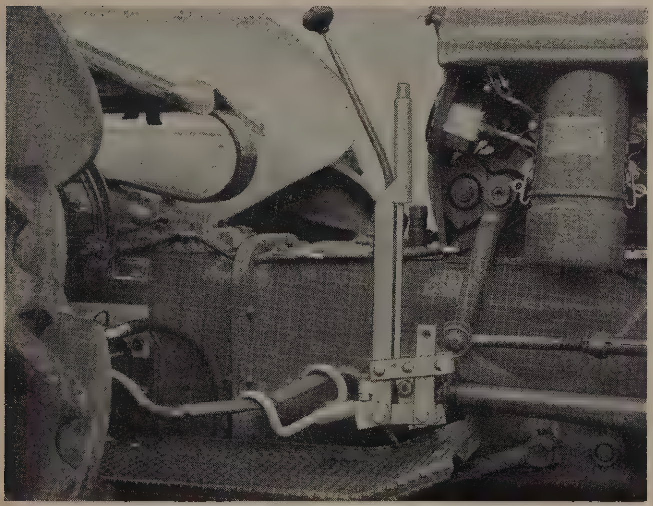

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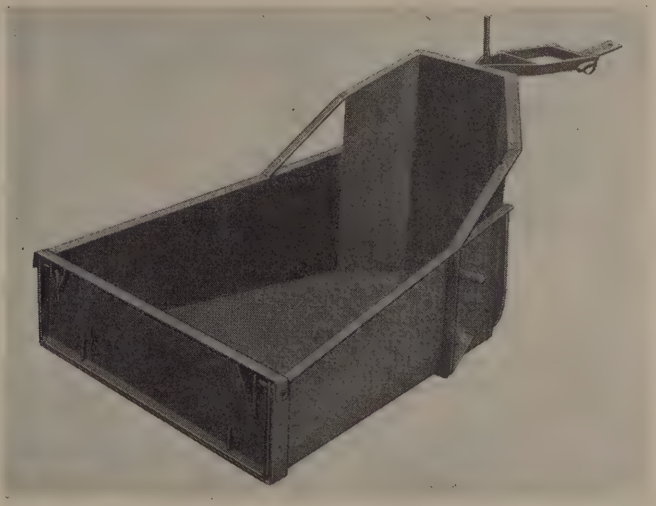

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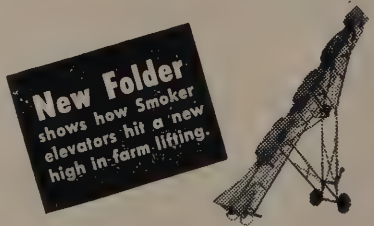

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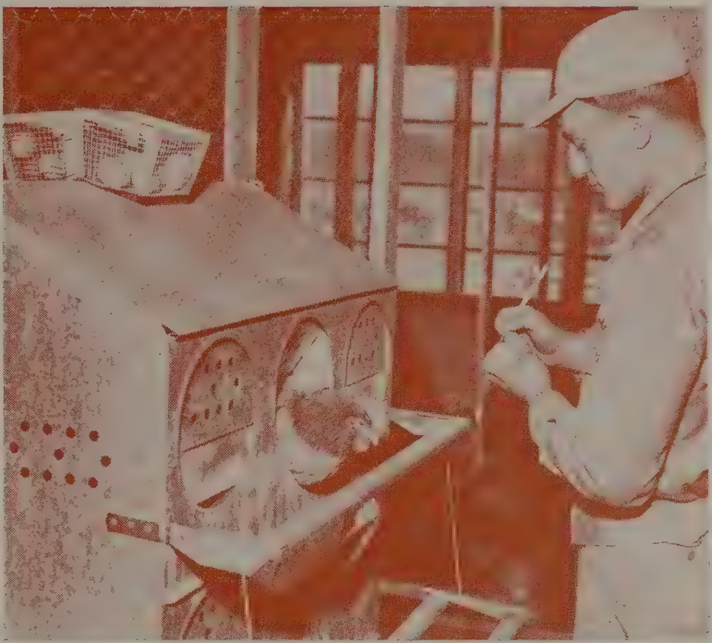

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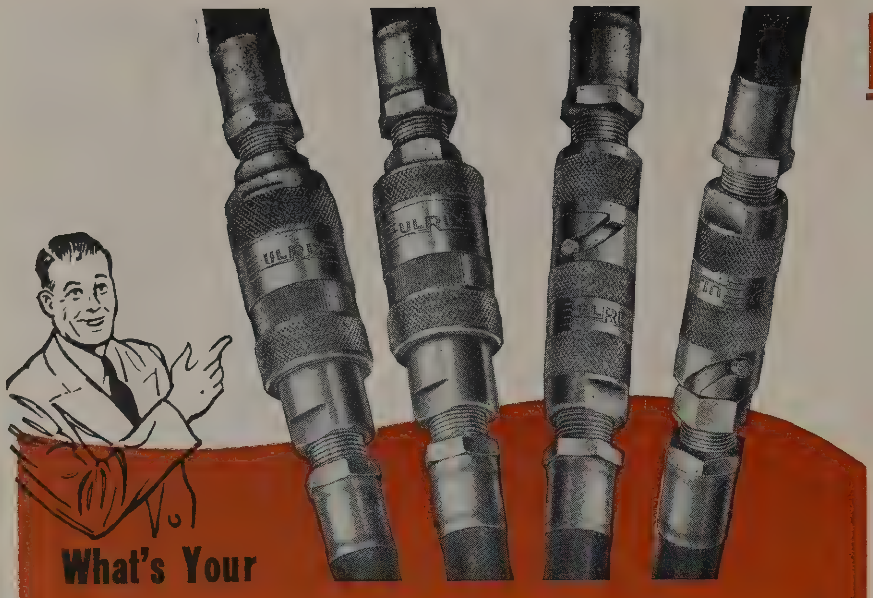

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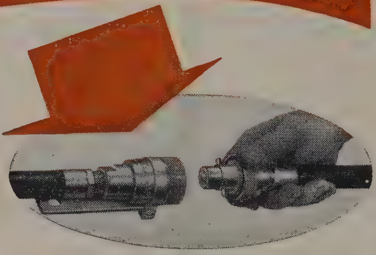

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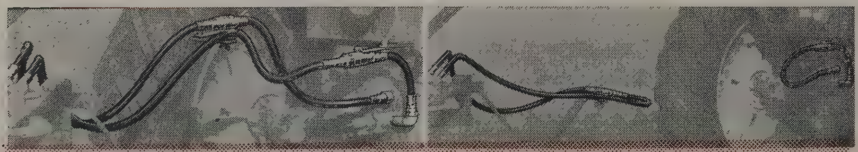

Typical installation: connected (left); disconnected (right). Note that couplers are hooked up so that plugs and sockets are in reverse. Thus, when disconnected they are protected against dirt. By following this procedure, you seal both the coupler and the lines from dirt, connected or disconnected; also prevent dangling ends.

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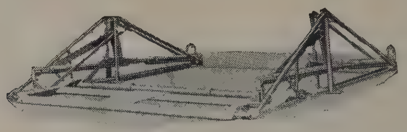

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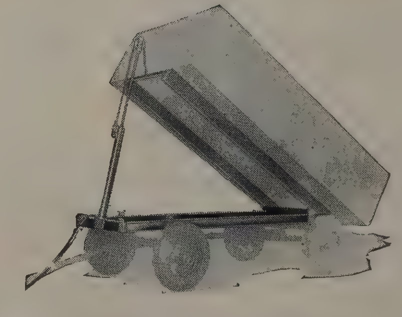

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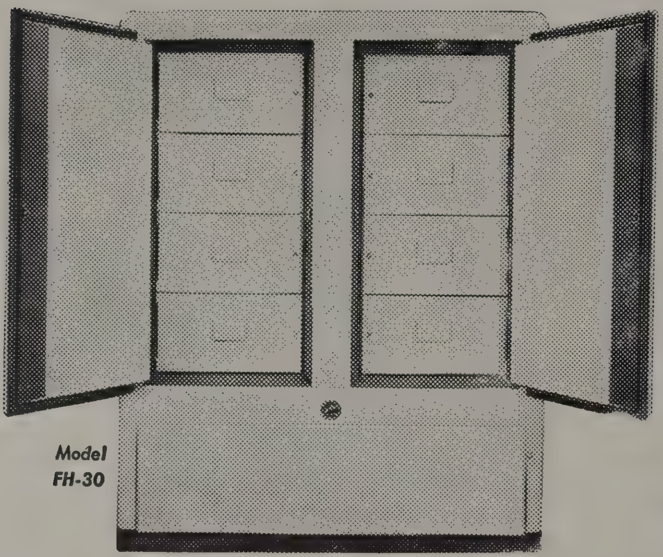

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Our Churches

Ninety-eight years ago, in 1854, one family of Mennonites settled near Hopedale, Illinois. From so small a beginning, the church community has grown until the membership now totals 370.

The church on this page, built in 1926, replaced a former one which was in use from 1875. It has a seating capacity of 500, and is reported as still serving well for a place of worship. When this building was completed it was found that the contributions were greater than the expenses; so some of the money was returned to the donor.

Under the leadership of Simon Litwiller, bishop, and Ben Springer and Ivan Kauffmann, ministers, this group sponsors an aggressive service program. There are four sewing circles, a summer Bible school, an MYF, and two outposts. These are the Dillon Mission, near Tremont, and the Midway Mission, near Pekin.

Mennonite Community

NOVEMBER 1952

Volume 6 Number 11

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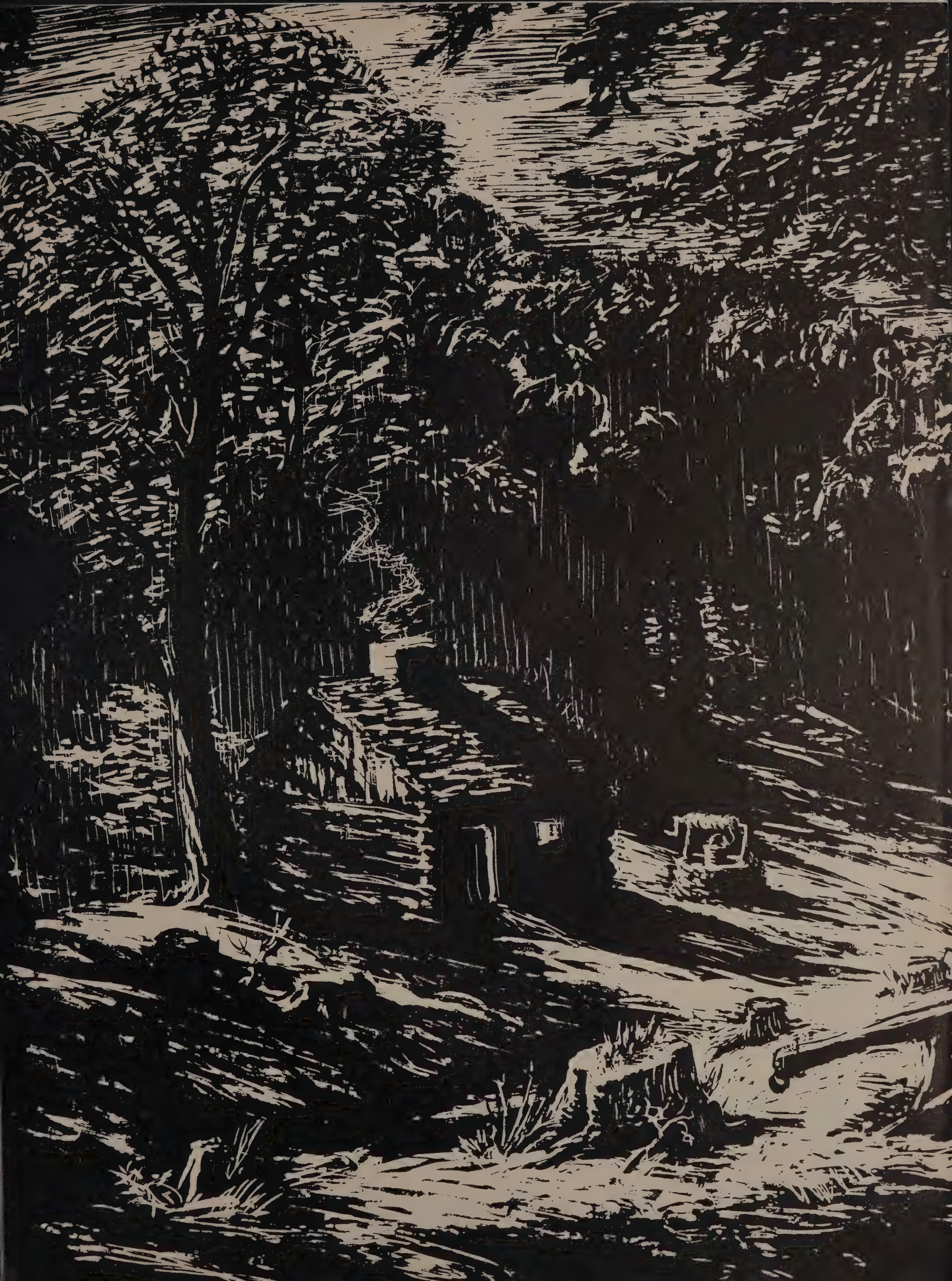
Last week in Kentucky our family visited the rude log cabin where Abraham Lincoln was born. We stood in silence before the simple structure with its rough logs and dirt floor. Could one possibly make a home in such a small, bare, one-room cabin?

My question was answered later when we visited an old fort in Harrodsburg, Kentucky. All the houses within the stockade were furnished with things as the pioneers had lived. There was a rope bed, a cradle or trundle bed, cooking utensils by the fireplace, a few chairs, and a sturdy table. Gourd dippers hung on the wall. The spinning wheel stood in the corner. There were oil lamps, bearskin or rag rugs, and guns above the fireplace. There were few windows and, of course, no screens or glass. All water was carried from a spring. Each cabin seemed to be peopled with the spirits of those stanch, courageous pioneers. Imagination pictured a child crying out in the darkness from the cradle, and the mother coming to put her hand on the hot little head.

In an emergency I can get help by telephone. There are sparkling ice cubes in the refrigerator, running water at the sink. Many conveniences are available just for the snapping of a switch. It makes one newly aware of today's standard of living. I have lived thoughtfully and thankfully this week.

Pioneer parents created homes with so much less material help than we have. Among the sons and daughters they raised there were often leaders. This challenges us, for we have an even greater responsibility, I believe. We need to nurture our children to become Christian men and women with purpose. We have no excuse if we are not able to send out from our convenient homes children of real nobility and character.—From the *Warwick River Tide*.



The Diary

Edna Beiler

Parents so often forget the problems which they faced when they were young people.

WITH ONE expert movement of her wrist, Elizabeth Pilgrim flipped the egg she was frying. Hot bacon grease bubbled up over its edges, staining them to a dull amber. The big kitchen was warm and friendly and alive with familiar breakfast smells.

"Mother!" Elizabeth knew by the hollow quality of Virgie's voice that she was hanging over the stair-well railing to call. "I can't find my plaid skirt, and I've looked everywhere."

"Just a minute," Elizabeth said. She pulled the smoking-hot skillet to the back of the range before she rushed to the rescue. In spite of the comfortable plumpness of middle age, she ran unstairs as lightly as one of her own daughters. "Just where did you look, Virgie?" she asked, knowing from experience how to take the word "everywhere"—at least, from the lips of a teenager!

"All over my room—really, I did." Virgie swung the door open, and Elizabeth gasped at what she saw: drawers ruthlessly upended and clothes strewn about, while a half-open closet door revealed similar confusion inside.

Edna Beiler is skilled in writing both prose and poetry. She writes for both adults and children. She is at home in Grantsville, Maryland, and in Phoenix, Arizona. This excellent short story is a good introduction of fiction into the Mennonite Community.

"You did do it rather thoroughly, didn't you?" Elizabeth said wryly. She looked at Virgie with exasperation—harum-scarum Virgie, the anxious pucker between her eyes only for her plaid skirt, was so plainly not thinking about her mother at all—her mother, who would have to clean up after her. Elizabeth wondered, for the hundredth time, whether any serious thoughts ever had time to take root beneath those taffy-colored braids.

"What's wrong?" Clara asked as she came into the room, a stack of schoolbooks slung lightly between hip and elbow. "You'd better get a move on, Virgie. You'll miss the bus."

"I can't find my skirt!" Virgie wailed. "My new plaid skirt—." Her tragic expression changed to one of instant indignation as she caught sight of her sister. "You've got it on! Why, the very idea! Mother, make her give it back to me!"

Elizabeth, watching Clara's face, was thinking, "She's trying to decide whether that skirt is worth risking a red nose." Evidently it was, because Clara closed her eyes to let two tears from her ever-ready supply spill down her cheeks—tears that tumbled off and were absorbed in the embattled plaid skirt itself.

"Clara!" Elizabeth said, sternly. "Give Virgie her skirt at once!" She steeled herself against the look of hurt surprise that crept into the wide brown eyes, eyes that held a look of deliberate guilelessness, if such a thing were possible.

"Oh, let her have it, Mother," Virgie said, quickly, conquered by Clara's tears, as usual. "I can wear my blue one just as well."

Elizabeth hesitated one moment and was lost. "Thanks a million!" Clara said, giving Virgie a rapturous hug. She was all good humor again—now that she was sure of getting her own way. "I'll hunt up your books while you get dressed."

"And so the tyranny of tears goes on," Elizabeth thought as she hurried back to the neglected breakfast. "Why in the world does Virgie let her get away with it? Yet, she's just as childish herself in some ways. Look what she did to her room—all for one plaid skirt!"

She watched her two daughters as they gobbled their bacon and eggs with one eye on the kitchen clock. Her children! Why, it seemed only yesterday, to her, that they ran in and out—jolly, confiding, affectionate youngsters. And now—Elizabeth had to admit that she actually knew less about their thoughts and feelings than some casual schoolmate. She hoped that the outside (spoiled crybaby and thoughtless scatterbrain) was not the whole story, but for the rest, she could only guess. She felt baffled and helpless before the flippant secretive exterior of adolescence.

Brakes screeched out front and the girls clattered off together. Elizabeth watched them from the window and the worried lines creasing her kindly face made her look every one of her forty years—the years she usually wore so lightly. Her hands, blunt fingered, sturdy, and capable, clutched the window sill till the knuckles shone white under the strain. For the first time in her life, she felt old—old and beaten.

With the girls out of the way, quiet eddied through the high, old-fashioned rooms like a tide. In spite of herself, Elizabeth felt some of it penetrate her anxiety. She stopped thinking, "Perhaps if their father had lived," or "I wonder if I failed them somewhere"—the useless exhausting round of worry that always left her exactly where she started. Instead, she courted balm from the familiar routine: washing dishes, elbow deep in warm soapsuds; feeding the cat, who arched himself (an animated purr) against her ankle; nipping a dead leaf here and there from her geraniums as she watered them—geraniums whose bright bloom seemed almost to cheer the bleak landscape outside.

The big hall clock struck ten silver notes through the silence. Elizabeth sighed, remembering what lay ahead of her upstairs. Her generous mouth was pulled into a thin, stern line as she surveyed the wreck of Virgie's room. Then she settled herself to her task—the task of reducing chaos to order. She worked quickly, efficiently, putting hankies and lingerie into neat piles in drawers, hanging up rumpled sweaters and blouses, smoothing out crumpled sheets and blankets.

At Virgie's desk she paused a moment. Here was comparative order, but to Elizabeth it only proved that Virgie could be neat if she wanted to. As she absent-mindedly pushed a stack of books straight, she noticed a notebook beneath it—a notebook with mottled black-and-white covers. She smiled to herself as she pulled it out. It looked so exactly like one she'd had as a girl—one in which she'd written all the fiery, impatient, confused yearnings of her own youth.

Elizabeth wondered, idly, what Virgie kept in hers. School notes, perhaps. Or a collection of those sickening-smart sayings her mother loathed. Not a diary, certainly. She could not imagine Virgie either needing or desiring such an outlet for her emotions. She opened the stiff board covers and peeked inside.

"Mother doesn't try to understand me." Elizabeth caught only one confused glimpse of the words, but that was enough. Enough, it seemed to her, to sear them on her brain forever. She dropped the notebook as if it burned her fingers.

"Mother doesn't try to understand me." The words were an accusing finger, pointing straight to Elizabeth. This terrible indictment was her daughter's candid, unbiased opinion. Under the flippant exterior, Virgie had watched her mother carefully, and, in weighing her attitude, had found it wanting. She had written, not just, "Mother doesn't understand me," but worse, a hundred times worse, "Mother doesn't *try* to understand me."

And in her heart, Elizabeth acknowledged her guilt. She had looked at her daughters with adult eyes, measuring them against pitilessly adult standards. She was so sensibly mature, so calmly grownup herself, that she retained no sympathetic understanding for her own children. Even now, she could only grope for memories of her youth, lying under layers of years, almost invisible and wholly incomprehensible from the pinnacle of maturity.

Elizabeth slipped the notebook back into place, then went down to prepare a lunch she had no heart to eat. Her one overwhelming desire was to retrieve the past, to prove to Virgie and Clara that she was willing to make an effort in their behalf. She walked restlessly from window to window long before it was time for the school bus. She leaned her head against the chill of the pane and her thoughts seemed to match the somber gray of the trees and bushes, already bereft of snow but not yet clothed anew in the young green of spring. Her lips moved in sudden prayer, halting phrases whose whole burden was, "What can I do?"

The diary! Of course, that was the answer. Tucked away in the attic somewhere lay her own record of one turbulent year of adolescence. Perhaps through that she might be able to capture insight and understanding for her daughters; especially for the one who had written, perhaps bitterly, perhaps hopelessly, "Mother doesn't try to understand me."

Elizabeth pulled on an old gray sweater against the chill and climbed the steep attic stairs. She was trying to remember where she had last seen her diary. In the front gable in a box of books, perhaps. She could see that someone had been rummaging there recently; probably Virgie, during that frantic search for a record of her ancestors for some psychology stunt or other. Elizabeth pulled the box out into a square of sunlight and began her search. One by one, she lifted out the books—old German Bibles and hymnbooks, tattered spellers, a battered McGuffey reader or two, farm accounts—all the varied paraphernalia accumulated through the years. She worked until her hands were grimy with dust and her back felt as if it had acquired a permanent kink, worked until she reached the bottom of the box, but still no diary.

A screech of brakes and subdued shouting made Elizabeth glance at her watch. Four-thirty! She stood up, steeling herself to face Virgie, feeling helpless to erase that grim verdict from her daughter's eyes. Her hands shook a little. She felt alone—terribly alone.

Below stairs, a door banged. Feet scrambled pell-mell up the stairs.

"Mother!"

"I'm up here," Elizabeth called back. A moment later, Virgie's blond braids appeared above the stair well.

"Well, of all things!" she said. "What are you doing, Mother?"

"I was looking for a book," Elizabeth said. She made her voice purposely casual. "A notebook with stiff black-and-white covers. A diary of mine from years ago."

"Oh." Virgie hesitated, then plunged downstairs again. "Just a sec," she called over her shoulder. In a moment she was back, carrying the very notebook Elizabeth had seen on her desk only that morning. A faint tide of pink crept up her cheeks as she said, "I found it when I was pawing through those books, and at first I thought I'd read it on the sly. But then—well, it seemed like a mean kind of trick, so I decided not to. I just kept forgetting to put it back. I didn't read a word of it though. Honest, Mother."

"Thank you, Virgie," Elizabeth said. She took the book in her hands. She felt like a prisoner reading his pardon. Her own diary—not Virgie's at all! Of course. She remembered writing those words about her own mother, now. The very feeling of utter futility came back to her, although she could not remember now what her mother had done to make her feel that way.

Virgie balanced herself awkwardly on one foot, on the top step. She opened her mouth, then closed it without speaking.

[Continued on page 30]

Good Neighbors in Action

"Area's young farmers mobilize 12 tractors to plow 18 acres of injured man's land."

Gunter I. Jacobson

THE SPIRIT of fine neighborliness and brotherly love was carried out to the fullest on Tuesday when area farmers swarmed to the Francis W. Smucker farm off Route 94, north of Orrville, to see 12 tractors plow better than 18 acres of farm land.

The plowing project was a task undertaken by the Young Farmers of America Association, a group of post-graduate students sponsored by Paul Mengert, vocational agriculture teacher at Orrville High School. This group meets one evening a week during the regular school season and once a month during the summer. The young men, with Ross Landis of R.D. 2 as general chairman, planned the affair to help out Mr. Smucker who sustained a broken back on July 2 and is encased in a body cast from the hip to the neck, making his mobility difficult.

The 18 acres plowed in about four hours' time is a task that, ordinarily, would take the average farmer three days to complete. The prepared field will be readied for a wheat crop.

In effect, the good turn done by the young farmers for Francis Smucker was a turn-about of favors. The injured man sustained his fractured back when he and other neighbors came to the aid of Vernon Schrock on R.D. 2, who still is critically ill. Smucker, helping to fix the floor on a hay mow, stepped on a rotten board and fell about 12 feet to the concrete floor below.

He was treated at Dunlap Memorial Hospital at that time and remained there for 12 days before being discharged. He expressed the belief that he may have to wear the cast for another six weeks.

About 200 visitors attended the event. They saw 12 different plows in operation and were able to judge their performance as shown in the scenes pictured here.

Gunter I. Jacobson is associate editor of the Courier-Crescent, a semi-weekly newspaper published in Orrville, Ohio, near the scene of the events described here.

Farmers Watch Plowing

About 200 area farmers attended the YFA event on Tuesday to witness the performances of 12 different types of tractors and plows. The visitors brought their lunch and displayed considerable interest in the work of the various pieces of machinery.

County implement dealers, because of the absence of this year's county fair, used this opportunity to show off their new products. But, for the most part, the plows used to ready the 18 acres were home owned.

The tractor drivers, during the noon hour, were given refreshments by the Smuckers.

The 18 acres which were plowed on Tuesday are a part of the Smuckers' 178-acre general farm which specializes in dairy farming. Francis said he has about 30 head of dairy cattle in addition to some 70 head of hogs.

A former schoolteacher, Francis Smucker, son of Mr. and Mrs. Simon Smucker of the Crown Hill road, graduated from Goshen College and took extra work at Akron University and Kent State University, among others. He taught at Creston for a while and engaged in farming in 1946.

His farming career was preceded by 40 months of Civilian Public Service during World War II.

Francis married the former May Rohrer, daughter of Mr. and Mrs. David Rohrer of Orrville, in 1941. The couple has three children, Patty, 7, Jean, 5, and Ebre, 1.

Smucker is a member of the board of trustees of the new Orrville Community Osteopathic Hospital, Sunday School superintendent of the Pleasant Hill Mennonite Church of which his family are members, a member of the Community Men's Chorus and the Harmonnaires Quartet.

Commenting on the plowing endeavors, Francis extended his heartfelt appreciation to all who participated in it and said the experience was a most gratifying one.

GOOD NEIGHBORS IN ACTION

Observing the plowing operations are: Francis Smucker, Paul Mengert, vocational agriculture teacher of Orrville High School, and Ross Landis, R. D. #2, Orrville, general chairman of the Y.F.A. group in charge of the project. Smucker is held erect by a body cast that incases him from the hip to the neck.

Weaving is a laborious task on this primitive loom operated by Paraguayans.

Flying Mission

Emma Schlichting

ANYONE flying over the Mennonite colonies in the Paraguayan Chaco notices at first the straight paths running through patches of green; they are roads hewn through the bushland to shorten the distance between villages. Poles along the road give evidence of a telephone system connecting the whole colony. Rows of houses with fields on either side and large white church buildings catch the eye. Yes, there is even an airfield.

The Mennonites in Paraguay have been successful in making this country their home, and with their progressive spirit might build up even more thriving communities if it were not for certain barriers which to them seem unsurmountable without help. True, they have done much, but they have not exhausted the possibilities; not because they have been blind to them, but because it takes a considerable amount of capital to build more and larger industries.

Fortunately, successful professional and business men and farmers in our country have also seen the vision of what might be accomplished in the Mennonite colonies with sufficient capital. An investigation trip, now referred to as the "Flying Mission," was the result. Dr. Herbert Schmidt of Newton, Kansas, who already had investments in an oil press in Fernheim Colony, was the promoter of this mission. At first only two men, the late Dr. J. B. Nanninga and J. A. Showalter, retired banker and farmer, both of Newton, were planning to join him; but when the group left for South America on March 8 their number had doubled. Ivan Miller, potato grower of Corry, Pennsylvania; E. J. Peters, potato and cotton grower of Wasco, California; and C. A. DeFehr, appliance and equipment dealer of Winnipeg, Manitoba, were the other three.

They spent three weeks in Paraguay (C. A. DeFehr stayed longer), visiting the colonies—in particular their industries, conferring with their leaders, MCC personnel, and STICA (Servicio Tecnico Interamericano de Cooperacion Agricola, Paraguay branch of the Institute of Inter-American Affairs), and investigating industries outside the Mennonite colonies. The impressions gained by the group during this time and what they plan to do about it are worth noting.

Transportation

Because the solution of the transportation problem to Paraguay is basic to the development of industry, we should look at that situation first.

One of the first observations that a traveler in that country makes is always that the means of transportation are decidedly inadequate. A North American tourist often has the wherewithal to travel by air from Asuncion, the capital city, to the colonies; but if he travels the slow way by river boat and truck or wagon all he loses is a few days' time. It means much more than that to the Mennonite farmer who lives many miles from market. He cannot think of selling

Oxen are used to draw the wagons in many cases, especially in newer colonies.

Because of poor roads and lack of capital nearly all transportation is by wagon.

perishable foods such as dairy products and fruit, although he may have more than he needs for home consumption; so he must forego this source of added income. To get his cotton, kafir, corn, and peanut oil to market is time-consuming and laborious, especially when rains make the roads nearly impassable. He loses much time which could be more profitably spent in raising more and better crops and in improving his farm generally.

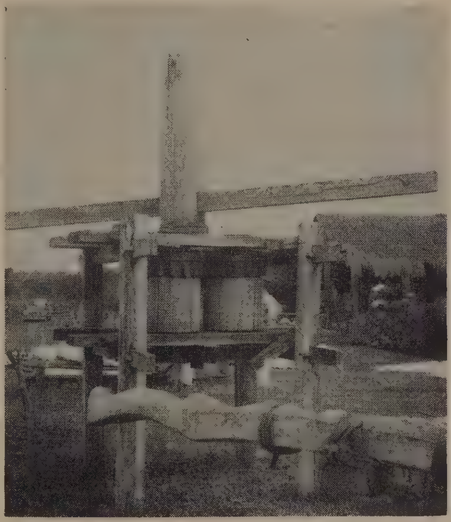
A bulldozer which was sent to Paraguay last spring is, in part at least, meeting this need for improved roads. The northern district of the General Conference made this contribution for use in the Mennonite colonies plus furnishing an experienced man to operate the machine. Properly graded and drained roads will speed up wagon travel and make it possible for trucks to drive almost any time of the year. Although a few trucks are being used, they are not too practical because of the high initial expense and the high cost of operation.

Extension of the railroad farther into the Chaco would also be a great help in shortening the distance to market. The owner of the railroad would probably consider this extension with some financial encouragement and help from the colonies and the MCC. At the present time the possibility of this project seems to be far in the future.

Although improved roads and railroads would be a great help in marketing the nonperishable products, it does not solve the whole problem. Refrigeration in wagons, trucks, train (there is only one), and boats is lacking. Rather than trying to provide refrigeration, a simpler solution might be to fly dairy products and fruit to market. This seems to have real possibilities. There is already a landing field near Filadelfia, the capital of Fernheim Colony. The operation of an airline between Fernheim and Asuncion in co-operation with STICA has been in the minds of colony leaders and MCC workers for a long time and members of the "Flying Mission" believe it can become a reality.

The oil press set up by Doctor Schmidt at Fernheim. It runs day and night.

A sugar cane press made at home by a Paraguayan farmer.



Cattle and Dairy Industry

Cattle raising in Paraguay has many hazards, but at the same time has possibilities. Drought during the winter months, especially in the Chaco, is probably the greatest disadvantage. This results in a shortage of both pasture and water for the animals, and in extreme years many of them die. In East Paraguay insects and poor pasture, mostly swampland, are the cause of failure in the cattle industry. A suggested remedy for the feed shortage is for the farmers to dig pit silos for feed storage. This would result in a better quality of beef for which a market might be provided. According to the "Flying Mission" STICA experts have advised establishing a meat-packing plant for East Paraguay. This would provide a better market for Friesland and Volendam cattle.

Closely related to cattle raising is the dairy industry. Fernheim has been operating a small cheese plant for a number of years with reasonable success. They have been exporting a good quality of cheese which is in demand in Asuncion. They also sell some butter, but this is difficult to get to market before it becomes rancid. A plant of this kind naturally demands a cooling system which requires considerable mechanical equipment involving a certain amount of capital.

The four-year-old Neuland Colony, also in the Chaco, would like to set up a similar industry. One member of the mission estimated that it would take eight or nine thousand dollars to buy the necessary machines and equipment for a butter and cheese factory, including an ice plant.

Sugar Factory

The East Paraguay colonies believe that sugar production would be another source of cash income. This

[Continued on page 31]

Trends in the Hopedale Community

Ivan Kauffmann

THE Hopedale Mennonite Church community had its beginning in 1854 when the Joseph Litwiller family settled there. (Joseph Litwiller was the grandfather of Simon Litwiller, the present bishop of the church.) Other families had considered moving to the Hopedale community but after seeing the land they considered it worthless due to the fact that much of it was under water. Since then the land has all been tiled and the land that was once considered worthless is now the most valuable.

More people in towns—families getting smaller—Mennonites in nonfarm occupations—owning less land and renting more—using less help.

The Hopedale community lies approximately equidistant from the three larger cities of Peoria, Bloomington, and Lincoln, Illinois. One who comes to this community will still find it to be a rural community in most respects. The Hopedale school well emphasizes this fact. The town of Hopedale has a population of only 550, but the Hopedale consolidated schools have over 275 students. The four school buses bring about 170 of these students from the country. Thus the schools are dependent upon the children of farm families for about two thirds of their enrollment.

Ivan Kauffmann, assistant minister at the Hopedale, Illinois, Mennonite Church, was ordained in 1949. He is the father of three sons, ages five, three, and two, and has lived in the Hopedale community all his life, except for three years spent at Goshen College. L

What is called the Hopedale Mennonite Church community would reach into the communities of Minier (a town of 750), Delavan (1200), and Armington (300). The church building is located about two miles southeast of Hopedale. The majority of the people who attend services there live within six or seven miles from the church building. Since the coming of the first family to this community in 1854 the Hopedale Mennonite Church community has reached a total population of 491 persons, 370 of these being members of the church.

Besides the (old) Mennonite Church there are also the General Conference Mennonite, Presbyterian, Methodist, Open Bible, and Catholic churches in the Hopedale community. None of these groups is as large as the (old) Mennonite.

Community Life

Seventy-five per cent of the population are living in country homes. Twenty-five per cent are living in towns of less than 1,200 population. The trend toward living in small towns has developed in the past 25 years. Many of our older and middle-aged people can well remember when not even retired farmers lived in town. This trend has had its most rapid growth in the last 15 years. Of the families who live in town 83 per cent own their homes. This would indicate that most of the people living in town intend to stay there.

A noticeable trend in the past number of years has been a decrease in the number of children per family. There are 41 married couples over 50 years of age who averaged five children per couple. There are 32 couples between 35 and 50 who average only three children per family. This shows an average decrease of two children per family. The largest group of married couples at Hopedale are 35 years and under. There are 43 married couples in this age group. Although the statistics do not yet indicate it, there seem to be tendencies for the number of children per family to increase rather than decrease further. Even though the average number of children per couple would not increase, Hopedale will probably have a population increase because of the large number of couples in this youngest group.

Occupation

Twenty-five years ago practically all the men would either have been engaged in farming or have been re-

MODERN FARM MACHINERY

Dan Ingold with the corn picker and his hired men with the combine illustrate the large investment in machinery necessary for operating the modern farm. The average farmer in this community has from $6,000 to $8,000 invested in machinery alone.

Mrs. Orrin Nafziger, shown in her modern kitchen, lives on the farm where her husband was born and raised.

tired farmers. Now only 58 per cent of the men above high-school age are engaged in farming and 13 per cent are retired farmers, while 29 per cent are engaged in other occupations.

Of the men in occupations other than farming; 10 are factory workers, 7 are salesmen, 4 are office workers, 3 are students, 2 are teachers, 2 are carpenters, 2 are electricians, 2 are mechanics, and 7 are in other occupations.

There seems to be no definite trend here, except that not all the men of the community are needed on the farm and some have gone to seek other employment in many different fields. A number of years ago when a man wanted to farm and could not find a farm in the Hopedale community he would move to another community where there was opportunity. Today that man would probably give up farming for some other occupation and remain in the community. This will probably tend to increase the church membership in the next few years.

There are 38 women who are earning wages outside their own home. Of these, 13 are secretaries, 8 are nurses, 6 are teachers, 5 work as hired girls in other homes, and 6 are in miscellaneous occupations. Twenty-five years ago most of these women would have been working as hired girls in the home. Now it is practically impossible to hire help for the home. Perhaps this has had some effect upon the trend toward smaller families.

The farmers in the Hopedale community farm a total of 11,680 acres. Of this land, 35 per cent (4080 acres) is farmed by the Mennonite owner himself, 23 per cent (2680 acres) is rented from a Mennonite owner, and 42 per cent (4920 acres) is rented from a non-Mennonite owner. A large percentage of the land is rented from non-Mennonite owners. No doubt Mennonites have proved themselves to be conscientious farmers. Perhaps non-Mennonite owners have seen business conducted by them on a Christian level and have appreciated it to the extent that they would prefer them above other renters.

The average size of the Hopedale Mennonite farm unit is 177 acres. Fifty-six per cent of the farmers farm 160 acres, 20 per cent have less than 160 acres, and 24 per cent have more than 160 acres. The trend has not been toward larger farms, mostly because it was impossible to get more land. The trend of course has been to have less men farming the land, resulting in some having to find work elsewhere.

Of the people receiving income from the land, 52 per cent are land owners, 14 per cent are renters of Mennonite-owned land, 20 per cent are renters from non-Mennonite owners, and 14 per cent are hired men.

At present 7,300 acres of land are owned by Mennonites at Hopedale. In 1929 Mennonites owned 8,360 acres. (Standard Atlas of Tazewell County, Brock & Co., Chicago, 1929.) This represents a decline of about 1,000 acres in a period of 23 years. About one third of the loss has been a result of the depression, another one

PAUSE FOR IDENTIFICATION

Resting from haymaking are Raymond Springer, his brother Laurence, and Raymond's son, Duane.

LOCAL RESIDENTS

The Thomas Swartzendrubers farm 160 acres southwest of Minier.

third has been sold to non-Mennonites and the other one third has gone by the way of inheritance to children not in the Mennonite church. There has not been much buying of land by Mennonites in the past number of years, probably due to high prices of land. This is selling for about $500 per acre. Most new owners of land have received their land through inheritance. The land that has been purchased by Mennonites in the past number of years is land that lies near the outer edge of the community.

The following trends are evident in the Hopedale community.

1. More of our people are living in small towns.
2. The families have been getting smaller.
3. Mennonites are represented in many other occupations besides farming.
4. Mennonites are owning less land and renting more from non-Mennonite owners.
5. Mennonites are farming the same amount of land with less help.

POPULAR PORKERS

Hog raising is common in the Hopedale community. These portable hog houses will be moved to another clover field next year.

HOPEDALE CHURCH

This air view of the Hopedale Church shows its location in the community. It is right among the farms whose operators are workers in the church.

Spiritual Life

The church at present is under the leadership of Simon Litwiller as bishop. He was ordained as minister in 1910, and as bishop in 1925. The ministers are Ben Springer, ordained in 1921, and Ivan Kauffmann, ordained in 1949.

The Sunday school which was organized in 1885 is quite active. Besides its class work each Sunday it sponsors two weeks of Bible school each summer. This year (1952) there was an attendance of 140 children, half of which came from non-Mennonite homes. The Sunday school also supports J. Delbert Erb, missionary to Argentina.

The church is also interested in extension Sunday schools. The Dillon Sunday School located near Tremont, Illinois, has been carried on by workers from the Hopedale congregation for seven years. There are now 31 members at Dillon and it will soon be organized into a separate congregation. The Midway Mennonite Mission located near Pekin, Illinois, has been in operation for two years. The work has also been carried on by Hopedale workers. The services have been conducted in rented buildings. Recently the church has given $5,000 toward the construction of a church building in that community.

The above paragraphs would seem to indicate that the Hopedale Church is without problems, but such is not the case. As there is elsewhere, there is here also the encroaching spirit of worldliness. In throwing off tradition which was no longer the application of Bible principle for our day there has been also the disregard of much Bible teaching. A church can never afford to have this happen and if it will ever prosper it must get back to the Bible. With prosperity always, comes the trend toward materialism. The sin of materialism would like to swallow this church as well as others. Satan would confuse the church members and have them to believe that they are doing their work for other reasons than to serve the Lord. Satan would have church members to use their money in such a way that they would be content with life on this earth and have no desire for heaven. These are big sins which cause church members to be guilty of a bigger sin, that of not being a true witness of Jesus Christ. By God's help may the Hopedale Mennonite Church be a candlestick from which the Light of the world can shine. May the lives and resources in the Hopedale Mennonite Church community be used for the purposes of God in this small corner of His creation.

EXTENSION WORK

The Dillon Mission Church, seven years old, and soon to be separately organized, has a membership of 31.

The Midway Mission, five years younger than Dillon, held services for a while in this rented building. A new church building is planned.

Editorial

COVER SCENE

This month's cover features a fireplace in the home of Alta Schrock, professor of biology at Goshen College. Notice the strong Pennsylvania Dutch emphasis.

That We Might Live unto Righteousness

Why have we been saved? The Apostle Peter says that Christ "bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness" (I Peter 2:24, R.V.). No doubt we will live unto righteousness in eternity also, but the context of the above passage shows that Peter was speaking of living unto righteousness in the present life, here and now. According to Peter, those who are saved by the redemptive work of Christ live righteously—following His steps, His example—in this present world.

How is such righteous living made possible? It is the cross of Christ, as found in His life and death, that makes it possible. It is well to remember that Christ lived a *cross-life* as well as dying a *cross-death.* Although He was the divine Son of God with miraculous power at His command, capable of supplying man's every want and desire, this power was used sparingly in His lifetime, and then only in ministering to the needs of others. It never was used to satisfy His own hunger, or to contribute to His own comfort. When Christ took on human form He became fully human, and became subject to every human limitation and restriction, living as other men, even as the lowliest of the lowly. This was the cross-life of Christ. When He was reviled He reviled not again. He lived the perfect life of love, and never took advantage of His divine power to save Himself or to withstand His opponents.

The cross-death of Christ was but the logical sequence and the culmination of His cross-life. His perfectly good life was bound to bring the opposition of evil men, but His way of love and nonresistance removed retaliation from the picture. And by His assumed human limitations He declined to escape from the wrath of evil men by supernatural means. Thus the Son of God gave His life on the cross. In so doing He paid the penalty for the sins of men and released the power with which they might be redeemed from their sins and from the power of the evil one.

Christ came to save sinners, and He did it by the way of the cross: love, nonresistance, and death. This in turn is the way which at once becomes obligatory for the sinner saved by grace. To the Jews this way was a stumbling block; to the Greeks it was foolishness; to neo-orthodoxy it is utopianism; and to many people it is cowardice. But Paul says to Christians: "Have this mind in you, which was also in Christ Jesus, who . . . emptied Himself, taking the form of a servant . . . humbled Himself, becoming obedient even unto death, yea the death of the Cross" (Phil. 2:5-8). And Jesus Himself said: "He that *loseth* his life for my sake shall find it" (Matt. 10:39).

We often speak of the power of the early church, the early Christian community following Pentecost. What was the secret of that power? Was it not the fact that the Holy Spirit had possessed these early Christians to such an extent that Christ's redemptive way of life was realized among them in an amazing way? They were ready to lose their lives; they did lose them. They laid their worldly goods at the foot of the cross. They said their property was not their own; they shared it. Runaway slaves returned to their masters; and masters changed the status of slaves to that of brethren. The entire community of Christians followed the way of the cross. Selfhood was swallowed up in a community of Christian brotherhood. It was this way of the cross that baffled the Roman world, causing men to marvel and say, "Behold, how they love one another." This was a major cause of the remarkable growth of the church in the early centuries.

Is this way of redemption being realized among us today? Are we losing our lives, are we taking the way of the cross, in our family relations? In our business dealings? In our relations between employers and employees? In our relations with people of other races and colors? Are we baffling the world by the manner in which we love one another? Is our Christian brotherhood so completely under the control of the Holy Spirit as to cause the eyes of a confused world to turn to us and to our Christ in search of redemption and healing? He "bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness." —G. F. H.

Coming in future issues

An article on the Proper Use of Radio
Hilly Wells

The Children's Story Hour
Clara Lehman Hershberger

Community Building in Oklahoma
Alva Swartzendruber

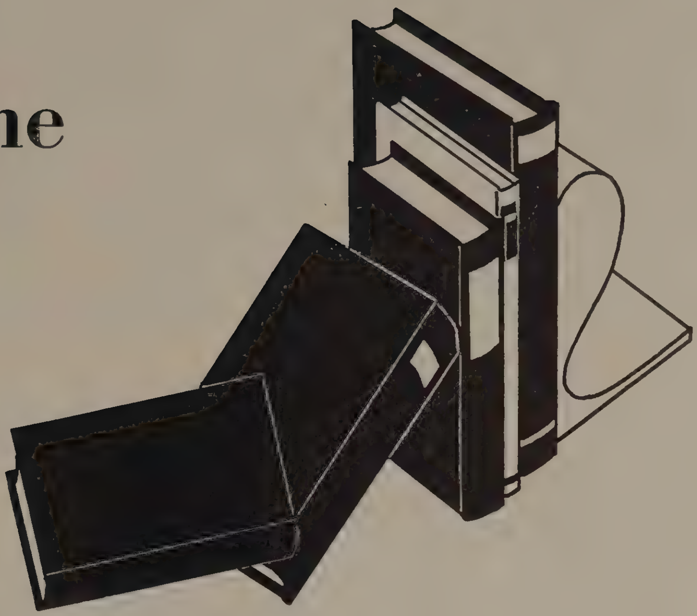
"No Good," a fiction feature
Doris Gunden

Man, Meadows, and Livestock
J. J. Pierre

Teaching Children the Right Use of Money
Beulah Yoder

World Problems of Land Reform
J. Howard Kauffman

Books and the Farm Home



Esther Weber

Books of factual information, of biography, of travel, and of fiction all help the farm family understand life better.

GUTENBERG started something big, back there around 1450 A.D., when he experimented with reproducing the written word in quantity by means of movable type. Beginning with the Protestant Reformation, which probably owed its rapid progress to this invention more than to any other single external factor, our world since Gutenberg's day has been continuously molded by the power of the printed word. The heaped-up cultural consequences of this discovery—social, religious, economic, and what not—from that day to this, are simply immeasurable. Only such crude, external matters as the size of the printed output can be measured, but even these facts are impressive. During the year 1950, for instance, our government registered copyrights for 11,253 separate book titles, each one being printed in larger or smaller quantities in the United States. But books are only part of the story. There are also magazines and newspapers to be taken into account. In 1947, 4,610 different magazines and 10,282 newspapers were being published in this country. And who shall try to estimate the deluge of pamphlets produced, from the religious tract on some special ism, produced by the lone enthusiast in his private print shop, to the bulletin on the control of bindweed mailed out by your state agricultural extension service? The word "books," in its most inclusive sense, covers all these forms of printed matter, and I am thinking of it in this sense now. The printed page offers something to the farm home—that is the assumption I am making as a point of departure.

Take for example the lowly pamphlet on the control of bindweed, mentioned above. It represents a class of inexpensive printed matter which is of great practical value to the farmer and his family. That particular one on bindweed was a hypothetical document, which I invented to meet my need of an example. But if you live in an area seriously infested with that weed, it is not unlikely that your state agricultural extension service is indeed publishing or making available some such document. Perhaps your county agent or farm adviser has copies to give away. His office is usually located at the county seat, often in the courthouse or in the post-office building.

But the main source of inexpensive and authoritative printed matter on subjects having to do with agriculture or with homemaking, as well as with many other practical and technical subjects is the United States Government Printing Office. With few exceptions, publications issued by the U.S. Department of Agriculture or other federal government agencies are sold to the public by this office. Send to the Superintendent of Documents, Government Printing Office, Washington 25, D.C. for free price lists of publications on the subject in which you are interested. There are lists on Farm Management, Animal Industry, Plants, Agricultural Chemistry, Homes and Homemaking, Foods and Cooking, Health, and similar subjects, each listing hundreds of pamphlets. There is also a free leaflet entitled *How to Keep in Touch with Government Publications* which names all available price lists, and gives directions for ordering. Any of the pamphlets named in these price lists may be purchased from the Superintendent of Documents at the prices quoted. You may also obtain them free of charge by writing to your senator or representative at Washington, requesting them by title.

Public libraries also furnish information on farming and homemaking, as well as on practically any other subject under the sun. Details of practice and services offered differ in various states, but the pattern of the county library serving as the local branch of the state library is fairly uniform. Many county libraries extend these services into the outlying communities by means of book deposits or bookmobile service. If your area isn't served by a county branch of the state library, you may write directly to the state library for help. The extension departments of state libraries loan books and other printed materials to residents of the state, and their

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Esther Weber, whose home is Lititz, Pennsylvania, is librarian at Hesston College, Hesston, Kansas. She has degrees from Goshen College, University of Illinois Library School and University of Pennsylvania. One of her friends has described her as "very fond of books" and " a whiz of a librarian."

reference departments offer information service. State libraries are located in the capital cities of their states. Your letter will reach its proper destination without an address which includes street and door number. Simply address it to the Extension Department or the Reference Department of the State Library, giving the name of the capital city.

None of the agencies for supplying printed matter which I have mentioned up to this point can completely take the place of a well selected home library. Since thus far I have been speaking of the sort of books which supply concrete information, let me suggest at this point a few more of this type which would prove useful in the home library:

The Columbia Encyclopedia in One Volume. 2nd ed. Columbia University Press, 1950. $25.00.

Webster's New Collegiate Dictionary. New ed. G. & C. Merriam Co., 1949. $7.50. (Thin paper.)

Complete World Atlas. C. S. Hammond & Co., Inc. $5.00. (They also publish a Handy Desk Edition of the World Atlas, at $1.50.)

World Almanac and Book of Facts for 1952. Published annually by New York World-Telegram, 125 Barclay St., New York 15, N.Y. Paper bound, $1.00, cloth, $1.85.

Bartlett's Familiar Quotations. 12th ed. Little, Brown & Co., 1948. $8.00. (Has a concordance-type index.)

Fishbein. *Modern Home Medical Adviser*. Garden City Publishing Co., 1949. $3.95, or Fishbein. *Popular Medical Encyclopedia*. Revised edition. Doubleday & Co., 1950. $4.95.

Wilson. *The New Etiquette*. J. B. Lippincott Co., 1949. $5.00, or Watson. *The Standard Book of Etiquette*. Garden City Publishing Co., 1948. $2.95.

Harbin. *The Fun Encyclopedia*. Abingdon-Cokesbury Press, 1940. $2.75, or Eisenberg. *The Family Pleasure Chest*. Parthenon Press, 1951. Paper bound, $1.00, cloth, $1.50.

Since book prices may change without notice, it is usually most convenient to order through a bookstore or Mennonite Publishing House instead of directly from the publisher, and the cost to you is the same.

But books of factual information and publications of the how-to-do-it variety represent only a minor area of reading experience. Such books serve us as tools in the performance of the various outward activities of life, and tools fill a good place. But of even greater importance are the sort of books which speak to the spirit in man, that "spirit which quickeneth" the otherwise profitless activities of "the flesh." Books of this sort we call "literature." They are the ones which open windows in the soul, increasing our understanding of life, giving us inspiration and courage and comfort. Children ought to be given the opportunity from earliest years to respond to literature, otherwise they may never learn, and may walk with a certain limp in their spiritual gait forever afterwards, noticeable to others if not to themselves. For that reason, the growing family bookshelf should include some books especially for children, which they can pore over, and love, and listen to with delight. The family of small means may not be able to afford any of the factual books suggested in a preceding paragraph, but if it is a family with a keen sense of spiritual direction, it will skimp and save to acquire at least some few books which fall in the class of literature. Perhaps this is merely an idle fancy; but it seems to me that the actual possession of a few chosen favorites gives one a sort of title of ownership in the whole realm of books. That is to say, if one owns a few cherished books, one may, for the rest, read borrowed books with the comfortable familiarity of an owner.

Service for Peace - GINGERICH
And Christian Citizenship
GINGERICH
CLELAND STEWART

Among the various types of literature, fiction easily holds the place of greatest popularity. "Behold, a sower went forth to sow . . ." the storyteller begins, and if his listener has learned the literary approach to truth, he quickly catches the meaning of the parable. The greatest fiction is apt to be truly religious in its impact, no matter what the specific subject matter, whereas some of the so-called religious fiction which is being produced so abundantly at present exerts at the best a merely sentimental influence upon the reader. Your family would be spiritually richer if they spent their time upon such worthy old classics as *Les Miserables*, by Victor Hugo, or *A Tale of Two Cities*, by Charles Dickens, instead of upon the inferior novels which fill a much too important place in many of our Sunday-school libraries. (Hugo's book is available in the very attractive *Mead Schaeffer Illustrated Classics* series, published by Dodd, Mead & Co. at $3.50. The other book is one of a long list in the *Great Illustrated Classics* series published by the same company at $2.75 each.)

Biography is another widely popular form of literature, with high inspiration value. Your family might enjoy, (owned or borrowed), *Father Flanagan of Boys Town*, by Oursler (Doubleday & Co., 1949. $3.00), *Old MacDonald Had a Farm*, by MacDonald (Houghton, Mifflin Co., 1942. $2.75), or the story of one family's experiences in adopting children, told by Anna Wright in *Room for One More* (Houghton, Mifflin Co., 1950. $2.75.)

A type of literature which ought, by all means, to be owned rather than borrowed, is poetry. Be sure to add some to your family bookshelf. Don't shy away from it. Read it to and with your children while their minds are young and flexible and free. It will

In many areas, the farm family can obtain books from a library on wheels.

give them a spiritual conditioning which will bless them throughout life. A collection of first-rate poetry (the compilers having taken care to omit the "honored mediocrities") is *The Winged Horse Anthology* (Doubleday & Co., 1950. $4.00). Our famous American household poet of the nineteenth century, Henry Wadsworth Longfellow, has recently been rising again in critical esteem, after a period of neglect, and publishers have been taking advantage of this by bringing out inviting new editions of his work. One of these which you might enjoy having in your home is the *Favorite Poems of H. W. Longfellow* (Doubleday & Co., 1947. $5.00. Illustrated in color). If you would like to cultivate the art of group reading of poetry in your family or in some young people's organization, Gullan's *The Speech Choir; With American Poetry and English Ballads for Choral Reading* (Harper & Bros., 1937. $2.50) would be a useful book.

Religious books, too, especially those of a devotional nature, ought to be owned rather than borrowed, so that they may be marked and reread. In this field, one could list worth-while books by the score. Each reader will have his own favorites, and what proves deeply impressive to one may be less so to another. Let me mention two happy discoveries which I have recently made, one by a contemporary author, Nels Ferre, *Strengthening the Spiritual Life* (Harper & Bros., 1951. $1.25), the other a reprint of an early eighteenth century classic, Fenelon's *Christian Perfection* (Harper & Bros., 1947. $2.00). The children as well as the adults in your family will appreciate an interestingly illustrated abridgement of the old favorite, *Pilgrim's Progress* (J. B. Lippincott Co., 1939. $2.00. Illustrated by Lawson). For the children too, but also of interest to their elders, is a general church history, Bainton's *Church of Our Fathers* (Charles Schribner's Sons, 1941. $2.50). Among the many modern language versions of the Bible, let me cast a vote in favor of Smith and Goodspeed's *The Bible; An American Translation* (University of Chicago Press, 1931. $6.00), especially the New Testament section, which can be bought separately.

In this brief survey of some types of reading matter which may enrich life in the farm home, many gaps will be noticed. Two which seem especially regrettable are Bible study helps and the whole field of periodical literature. Our publishing house catalog can give you some good help on the former. A browsing session before the magazine shelves of your nearest public library should afford help on the latter, and will also give you an occasion to visit an institution which should play a more important role than it often does in farm living. I will take my leave, then, with a parting wish—Happy reading!

Homemaking
News and Views

Black Walnuts

Margery Coffman

JOHNNY'S hands are stained brown and he smells so much like a walnut, I'm afraid a hungry squirrel may make off with him! There are walnuts shelled, (or should it be "husked"?) and drying, under the oilstove. There are walnuts in flat boxes behind the cookstove. There are walnuts, we blush to admit it, in dry perfection, reaching riper perfection under our big bed! There are walnuts drying on an old storm door by the cistern. There are walnuts yet to be shelled in sacks on the back porch. There are walnuts in pockets, and "specials" in special places for future reference. In fact, we are quite the "nuttiest" family you'll find in many a mile of travel, and I don't blame the gray squirrels for scolding us from the big tree at the back of the garden. We watched them with Lewis' binoculars. They really get frightfully vehement in their accusations! But we have left enough on that tree, surely, for a squirrel family to live on quite comfortably all winter. Not that we are particularly generous or especially fond of squirrels. Those walnuts happen to be rather smallish ones! We specialize in supersized ones. We cannot be bothered with undersized walnuts in our family!

Walnuts really are such fun! As soon as it begins to look and feel a bit chilly and autumn-ish, Daddy goes about peering up into all the walnut trees, prospectively examining all the walnut trees along the highway as he goes to and from work until at last one Saturday he announces a walnut picking-up bee! Then away we all go, with a rattle and a bang in the family jalopy, to harvest the queer, green globes of hidden minerals. We have no end of fun, exclaiming over big ones, shying the little ones at angry squirrels, and generally acting "nutty" until at last the bags are full, and we rattle off back home again. It's surprising how quickly you can fill up a bag with walnuts. It's certain that apples or potatoes never fill up half as fast.

Then one mild evening, the fun begins again. You do sort of hate to get your hands stained so indelibly; "Teacher always says my hands are dirty," complains John. And who but the uninitiated would call walnut stain mere "dirt"? We make a game of tramping out the nuts, while Bill trills a gay tune on his harmonica. Then gingerly to begin with, we pick up a few nuts for the first experimental husking, trying desperately to do a good job without getting too browned up. Kate and I sometimes start in genteelly with gloves but giving up in despair, we finally dive in recklessly, regardless of the pungent juices! Perched on pails and boxes, as we play a merry game of "geography" or "Three-letter-words," or sing songs to the tempo of nuts plopping into pails, it's really remarkable how quickly the messy job is finished.

Then the scrubbing up! "Mmmm! Smell!" invites Daddy. "Who wants *that* washed off?" Soap, hand-cleaner, and bleach on top of that, never get it quite off. For days we ladies of the family go about feeling very conscious of our hands and for once in the year we remember to wear our gloves to church! Certainly our pioneer ancestors had a good, fast brown dye in walnut skins.

But that is only the beginning of the delights that lie in a walnut, like gems of unsuspected beauty hidden deep in the brown earth. Wait until a cold, stormy afternoon in winter. Daddy arouses from a nap and disappears for a few minutes upstairs in the loft, returning with a basket full of something that rattles in mysterious fashion. From the kitchen we hear a bang! Crack! John runs for the big dripping pan and the nut picks. Kate and Elizabeth appear from somewhere. The two big boys pry themselves loose from their books, and soon Daddy is kept busy cracking nuts for his five hungry squirrels—no, six! For of all this nut-loving family Mother loves them best. But she begs for a little co-operation in picking out a cupful for the favorite walnut cake. That cup! It's the slowest thing to fill you ever heard of and when it is full at last, it must be hidden away, deep in the recesses of the cupboard or—three guesses!

Walnuts are wonderful with chocolate chips or raisins for sandwiches. Did you ever try them with cheese for a tasty sandwich with a difference? And here is my walnut cake, in case you'd like to try it. We finish it off with a plain white icing. But, I warn you, it won't keep!

Margery Coffman is the wife of David Coffman, Beamsville, Ontario, Canada. She is the mother of five children, and, we believe, an excellent cook.

Black Walnut Cake

$\frac{1}{2}$ cup butter
$1\frac{1}{2}$ cups sugar
$\frac{3}{4}$ cup milk
2 cups flour
$\frac{1}{2}$ teaspoon salt
1 teaspoon baking powder (double-acting type)
1 cup walnuts, chopped
1 teaspoon vanilla
Whites of 4 eggs

Cream butter and sugar. Add walnuts and vanilla. Add milk very slowly. Add sifted dry ingredients. Fold in stiffly beaten egg whites. Bake about 60 minutes in moderate oven in loaf pan.

Hope you like it!

Editor's Note: It is delicious! I used cake flour, double-acting baking powder, added one-fourth cup milk and one third of the flour at a time, beating until smooth after each addition. In an $8\frac{1}{2}''$ x $12\frac{1}{2}''$ pyrex cake pan the cake was baked in 40 minutes at 360 degrees. It had an excellent flavor and retained a moist fine-textured crumb for several days.

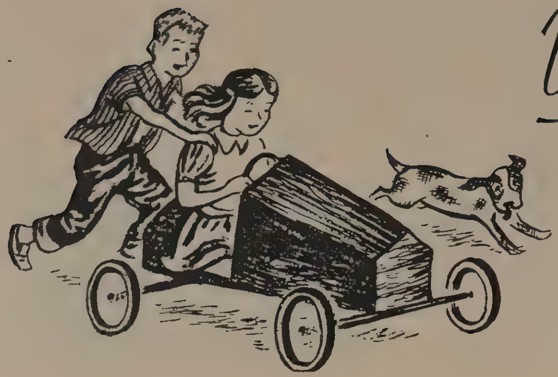
Mrs. Coffman's enthusiasm for black walnuts reminds me of my youth on an Iowa farm. We had a large black walnut tree in the yard, which meant raking walnuts for weeks before we could mow the lawn. When the time came that all the nuts were down and the hulls blackened, we brought the old corn sheller from the corn crib. Hand-cranking the walnuts through the sheller reduced the stain damage on shoe leather and hands. It was a lot of fun, too.—O. G. W.

A Prayer of Thanks

Anna Frey

Thou who hast made all things
And givest us freely to enjoy Thy bounteous gifts,
We come to Thee tonight in humble gratitude
For blessings Thou hast given throughout the passing year.
The simple things:
Silver maple rain-washed and drying in the sun;
The wild harp of an autumn wind;
The laughter of a child.
Warm things:
Music, love, and laughter,
A fireside, an open door, the handclasp of a friend.
Gay things, hard things;
Tests that try our strength,
And courage to begin anew when we have failed.
The understanding that forgives because it sees
Not what we did but what we meant to do.
We thank Thee, Lord, for teaching us that victory comes from Thee,
Not through the frail fabric of our will
But through Thy power divine.
We thank Thee, Lord, for answered prayer
And ever-growing faith,
For spirit vision that reveals new truths within Thy Word,
For peace that comes from yielding Thee
Our lives, our will, our all,
For joys that come from serving Thee
Even in the little things.
Forgive us, Lord, for times when we
Have taken all unthinkingly
And never gave Thee thanks.
Then give us ever thankful hearts
That overflow in grateful praise to Thee,
The Giver of each good and perfect gift. Amen.

—From *Eastern Mennonite College Journal*

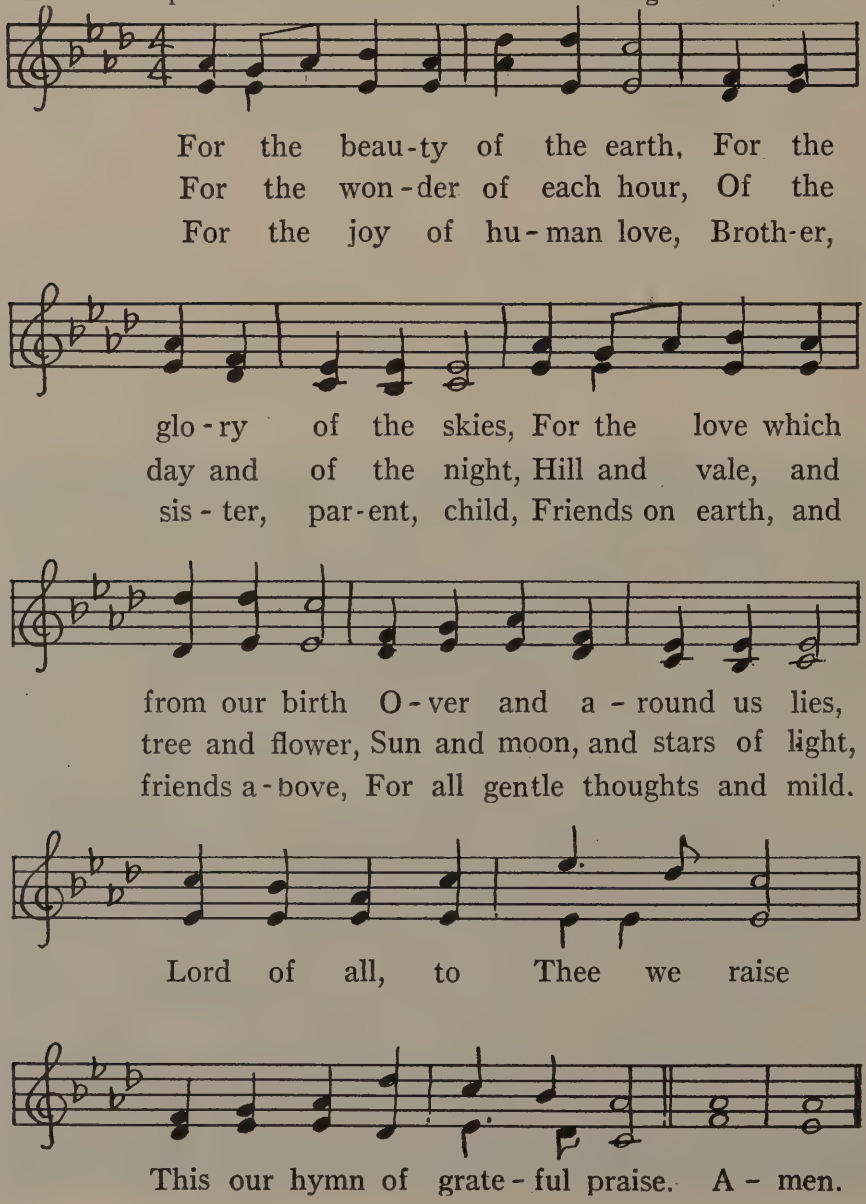


Young Community

"My little children, let us not love in word, neither in tongue; but in deed and in truth."

For the Beauty of the Earth

Elliot S. Pierpont — Arranged from Kocher


For the beau-ty of the earth, For the glo-ry of the skies, For the love which from our birth O-ver and a-round us lies,
For the won-der of each hour, Of the day and of the night, Hill and vale, and tree and flower, Sun and moon, and stars of light,
For the joy of hu-man love, Broth-er, sis-ter, par-ent, child, Friends on earth, and friends a-bove, For all gentle thoughts and mild.
Lord of all, to Thee we raise
This our hymn of grate-ful praise. A-men.

PSALM 24

A Psalm of David

THE earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

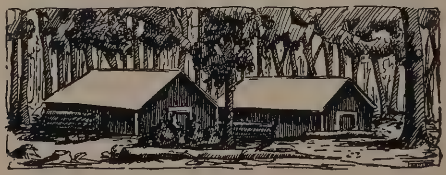
8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

FIVE THINGS YOU CAN DO ON THANKSGIVING DAY TO SHOW THAT YOU ARE THANKFUL

1. **Go to church. Sing praises to God, pray praises to God, read praises to God.**
2. **Go outdoors or to some quiet spot in your home and worship God by reading aloud Psalm 24.**
3. **Make a list of the things you are really thankful for.**
4. **Tell someone—your mother, father, teacher, minister, brother, sister, aunt, uncle, cousin, or friend—how much you appreciate all they do for you.**
5. **Give something to some poor person. Food would be all right; clothes would be fine; giving your time would be better yet.**



CAN YOU NAME THE STATE?
where these are located?

1. Grand Canyon National Park
2. Bunker Hill Monument
3. Pikes Peak
4. Lincoln's Tomb
5. Mouth of the Mississippi River
6. Independence Hall
7. Yellowstone National Park
8. The White Mountains
9. Great Salt Lake
10. Mount Vernon
11. Carlsbad Caverns
12. Old Erie Barge Canal
13. Lake of the Ozarks
14. Ephrata Cloisters
15. Grand Coulee Dam
16. Niagara Falls
17. Statue of Liberty
18. Plymouth Rock
19. Tuskegee Institute
20. The Alamo

Answers on page 33.

Erma Ruth Metzler likes to play the piano. She is 15 years old and her address is R. 2, Manheim, Pa.

Do you know . . .

. . . that there is a little animal that makes hay? It is the coney that is mentioned in the Bible. The coney makes its home among the rocks near a patch of good grass. In the fall of the year the entire family turns out for the hay making. With their sharp teeth they cut down grass. They pile it into small sheaves and leave it to dry in the hot sun. When the grass is well cured the entire family turns out again to haul in the hay. This is very hard work for such small creatures. They throw the little sheaves over their shoulders and lug them to the barn. The barn is a part of their rock pile home. They tuck the hay far into the cracks and crevices of the rocks with their noses and front feet. Here it stays dry for winter eating. The coneys are not only industrious, but also intelligent. They never carry home moldy or uncured hay that might spoil and make them sick.

—Ruth King Duerksen.

The Grumble Family

There's a family nobody likes to meet,
They live, it is said, on Complaining Street,
In the city of Never-Are-Satisfied,
The river of Discontent beside.
They growl at that and they growl at this,
Whatever comes there is something amiss;
And whether their station be high or humble,
They are always known by the name of Grumble.

The weather is always too hot or cold,
Summer and winter alike they scold;
Nothing goes right with the folks you meet
Down on that gloomy Complaining Street.
They growl at the rain and they growl at the sun,
In fact, their growling is never done.
And if everything pleased them, there isn't a doubt
They'd growl that they'd nothing to grumble about!

But the queerest thing is that not one of the same
Can be brought to acknowledge his family name,
For never a Grumbler will own that he
Is connected with it at all, you see.
And the worst thing is that if anyone stays
Among them too long he will learn their ways,
And before he dreams of the terrible jumble
He's adopted into the family of Grumble.

So it were wisest to keep our feet
From wandering into Complaining Street;
And never to growl, whatever we do,
Lest we be mistaken for Grumblers, too.
Let us learn to walk with a smile and song,
No matter if things do sometimes go wrong,
And then, be our station high or humble,
We'll never belong to the family of Grumble!

—Anon.

Facing Old Age

Sophia Moore

Growing old can be a satisfying experience if we are the right kind of people when we are young.

WE ARE growing old! We all hate to admit it, but the fact remains that old age is no respecter of persons. In my work in a nursing home during the past two years I have been closely connected with a problem that is one of our country's greatest, the care of the aged. Most of us will meet this problem at some time or other in our lives, if not objectively in the form of an aging parent or other close relative, then subjectively as we ourselves grow old.

Growing old can be such a satisfying experience, a time of contentment and fulfillment, a time of glad anticipation, if we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. . . ." On the other hand it can be a most miserable experience.

We who are still young can do much toward solving this problem. In the first place, we can start right now to be the kind of person we want to be when we have passed our period of greatest activity. I think of one old lady who said, "I decided in my adolescent years the kind of an old lady I meant to be." She went on to say that the decision was brought about by the presence of a sharp-tongued, tyrannical grandmother in her home.

Each of us can visualize ourselves as we will be when we reach sixty, seventy, eighty or more years. What personality traits are now dominant in our lives? What will we be like if they continue to be dominant as the years move on? Will we be happy, well-integrated old people, a joy to those who must think of us as their responsibility, or will we find ourselves unwanted and uncared for because we have allowed ourselves to become unlovable?

Are we too intent upon gaining everything material that we can? If so, we will probably become like the old grandmother whom we care for who claims everything within sight as her own and forbids all others any right to it. Or are our thoughts primarily of others and the good we can do for them, so that even in our last days we will seek to serve others? Another grandmother whom we were privileged to have in our Home spent her last days piecing quilts for relief purposes. She also spent much time in intercessory prayer, and I could so easily believe all the good things her old friend and minister said in her funeral service.

FACING OLD AGE

Although well past eighty, Mrs. Emma Kreider is still active in preparing quilt patches and hooked rugs.

Mrs. Ralph Moore is originally from Lima, Ohio. With her husband and four daughters she moved to Goshen, Indiana, in 1945 so that he could take work at Goshen College. While there she became interested in the care of the aged, which interest led her to enroll in the Goshen College School of Nursing.

So many traits, both good and bad, are so evident, even magnified in old age. And we do need to live today as we wish to be tomorrow. This should also be a point of emphasis in training our children. My mother used to tell me that if I were always allowed to have my own way in everything I would grow to be a selfish old lady with whom no one would want to live. The point was made, and it has been emphasized over and over again in my contacts with our aged in the nursing home.

And so it is important that we realize that we will one day be old and prepare ourselves to make it a satisfying experience. Above all else, we need to make spiritual preparation. Individuals who have been deeply spiritual from early life are at peace and are a joy to others when they approach life's sunset. We do not find in them the frustrations, the hopelessness, the utter despair of the individual who has reached old age without having reached a peace with God.

More and more I realize how very dangerous it is for men to refuse the love of God in early life. The man who procrastinates is lessening in two ways his chances of eventually being saved. He is wasting opportunities today and at the same time steadily decreasing the chance that he will be mentally able to comprehend God's plan of salvation in his last years.

But, looking at old age objectively, what about those around us who are already old? What can we do to make a happy situation of one perhaps already not so happy?

There is much we can do to make life pleasant for the aged. Almost without exception every old person needs to feel useful and wanted. It is when we begin to take away all responsibility from our aged that they begin to be depressed, embittered, and to show more and more the signs of senility. Often this becomes a vicious cycle in which we feel we are easing things for grandfather or grandmother by refusing to let them do things for themselves or for us; actually we are making it harder by adding to their feeling of frustration and uselessness, thus really lessening their capabilities. And so the thing goes on.

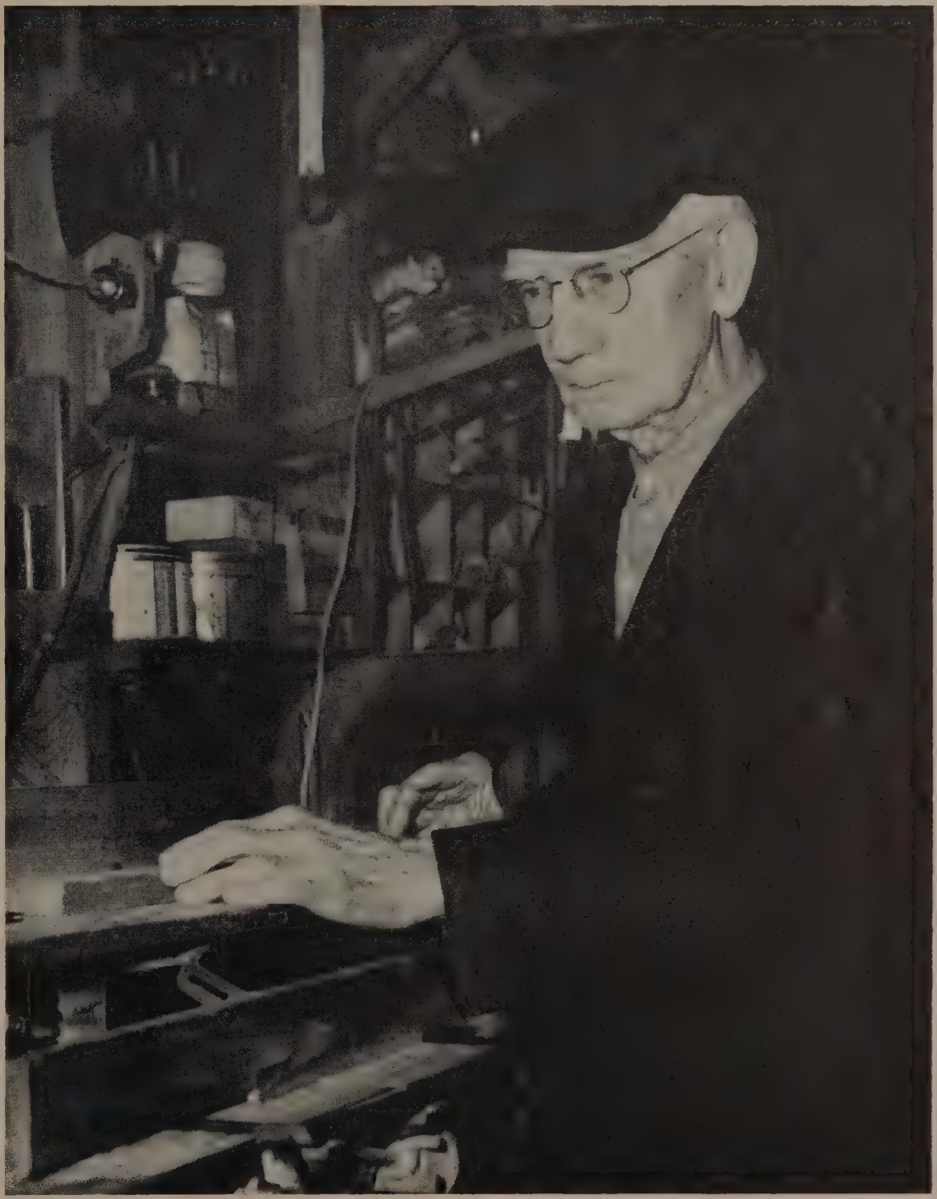
I have seen how responsibility and a feeling of usefulness can work wonders with individuals so disturbed that they could scarcely carry on an intelligent conversation. Individuals who were so unco-operative that their families found it impossible to care for them any longer became eager to please when made to feel that they were wanted, that they were needed.

We must make suitable allowances for the handicaps of old age, but we need to be careful of too much shielding. Often our refusal to let Grandmother dry the dishes is not so much a fear of its tiring her as it is selfishness on our part. She is so slow, and perhaps she does not always get them dry; we would prefer not to be bothered with her "help."

Compare the mental and emotional equilibrium of those who reached their seventieth or eightieth birthday thirty or forty years ago to the steadily growing number who are reaching an advanced age today.

Why are our hospitals and institutions being filled to overflowing with confused, amnestic, senile people? Isn't it because we no longer need the aged in our economy? Years ago each member of a family was vitally needed, from the three- or four-year-old who could carry water to the working men, to the grandmother who watched the baby or churned the butter. Today, with our small homes, our mechanized and industrialized ways of living, grandparents are unneeded and, too often, to our shame, are unwanted.

We will go a long way in helping our aged to attain happy, peaceful closing days by treating them with respect and courtesy; showing a genuine appreciation of them, and making them feel wanted and needed.



George Lehman has not allowed approaching old age to mar his interest in his woodworking shop.

Community Life

Two Thousand Cherry Trees

Quite out of the ordinary in these parts is "Cherryland," the cherry plantation of Mr. and Mrs. Roy F. Bales at White Pigeon, Mich., with its 2,000 cherry trees. The one cherry tree in our yard proves quite a major factor at times. Multiply that by 2,000 and it would seem really something. Mr. Bales says he has 3,500 customers, almost all of whom come to Cherryland and pick their own cherries. Each year he plants more cherry trees, having in mind that if he should not be around to get the full value thereof, others will do so and he wants to make lots of people happy through as many years as possible.

He gives his trees thorough and careful spraying with a great outfit costing $3,250 that throws a cloud of spray over several trees at once as he moves along. He also fertilizes and prunes trees carefully.

He keeps others away from certain trees until his elderly customers have had a chance to pick what they want from the ground.

One full row across the orchard is dedicated to the Lord and its proceeds are given for church and like causes. He gives that row double fertilizing.

Mr. Bales admits that, all in all, Cherryland has not done badly for him and Mrs. Bales in a financial way. This goes to show that one is likely to be blessed when he provides blessings for others.

—From *Lagrange* (Ind.) *Review*

Operation Co-op

For all those interested in the co-operative movement, a new booklet has recently been published entitled, "The Co-operative Look Ahead." The author is Jerry Voorhis, former Congressman from California and present Executive Secretary of the Co-operative League of the U.S.A.

The booklet defines a co-operative in the following manner:

> A co-operative, then, is a group of people faced with a common need, who decide that the best or only way to meet that need is by organizing a new business to supply it directly to themselves. This they do by joining voluntarily together to pool their capital investments and thus to own, control, and patronize their own enterprise.

Pages five to twenty-one in the booklet are largely taken up with a description of the various kinds of co-operatives, beginning with Credit Unions, and including Health Plans, Student Co-operatives, and Agricultural Marketing, among others. Following these are two chapters, one concerned with the pattern of co-operative organizations, and the other with problems and trends in American Co-operatives. This includes a look to the future.

The booklet costs only 25 cents and is available from the publisher at the following address:

Public Affairs Committee, Inc.
22 East 38th Street
New York 16, New York

Send for it.

Friends in Need

After they were forced to leave their home because of a spontaneous combustion fire which did $5,000 worth of damage, Mr. and Mrs. Warren Falb, near Orrville, Ohio, were greatly encouraged by the help which they received from neighbors and friends. The Falbs, who have three children, lost nearly all of their clothing, bedding, and household furniture besides having their house damaged.

Several church organizations in the community aided in restoring the necessary commodities. Mennonite sewing circles provided bedding and clothing. Members of the Friendly Circle Class of the Orrville Mennonite Church helped to clean the basement and brought furniture so that the Falbs could move into temporary quarters there. Volunteers from the church, as high as sixteen at one time, helped in the repair of the house. The "Young Married" Class of the Evangelical and Reformed Church gave a shower of canned goods and staple foods. The Orrville Mennonite Church gave them a Sunday morning offering. Besides these, numerous gifts were received from individuals.

In spite of rain which hindered the repair work and the moving back, the Falbs were grateful for the rapid restoration of their home and furnishings. In a letter to the COMMUNITY, Mrs. Falb says, "Truly we feel drawn closer to God and our brothers and sisters in Christ through this experience and our prayer is that we might ever be ready and willing to help others whatever the need might be."

Mental Health Conference

The problem of mental health was faced in a realistic way by the Oak Grove Mennonite Church near Smithville, Ohio, in a conference held during the past summer. Realizing that proper integration of life is a challenge for all ages, the committee planned to cover the problems of all ages during the sessions.

The general theme of the opening session was "Being Productive in the Aging Process," a theme especially for people over fifty. Aaron Peachey, superintendent of the Rittman Mennonite Home for the Aged, defined the aging process, after which James Anderson, from the Department of Religion in the College of Wooster, outlined ways of carrying on creative activity in the later years. This was on Saturday afternoon. On Saturday evening, J. D. Goering, consulting psychologist from Brook Lane Farm, discussed, with movies, parent-child relationships, a timely subject for our era.

Sunday morning, J. N. Smucker, Bluffton, Ohio, treated "Growing Old Gracefully," applying it to all of life since a person begins to get older as soon as he is born. In the afternoon there were sectional discussions on "Healthful Attitudes in the Family Circle." Goering led the discussion with the youth group and Smucker with the adults. The final meeting featured Goering with a paper on

"The Christian to the Problem of Mental Health."

Virgil M. Gerig, reporting, said they felt that the conference "was very timely, very well presented, and should bear fruit in years to come." The meeting for the older people was of special value in their opinion. Perhaps other communities would do well to consider this approach to the problem.

Hot Enough for You?

If you seemed unable to stand the heat as well as in former years, perhaps it was the weather more than increasing age. According to records of the U. S. weather bureau, the summer of 1952 was one of the hottest in years. Temperatures in the South and West climbed well above the one hundred mark. In Columbia, South Carolina, the mercury went as high as 103, in Chattanooga, Tennessee, 106, in Burlington, Colorado, 112, and in Curtis, Nebraska, 113.

For some sections the summer was also the driest in a long time. North and east from Iowa there was sufficient rainfall, but in thirteen southern states farmers were receiving aid to buy feed for their stock. The damage to crops has been estimated to be hundreds of millions of dollars. All of this along with the many people who died from heat prostration makes a sobering record.

Penny Pinchers

People are becoming more penny conscious according to a check of retailers in twelve cities, reported in the Milford (Nebr.) Review. Whereas in 1951 the *few* were buying cheaper quality goods, in 1952, the *majority* are buying them. Sales are off too. A store in Chicago reports that men's suits have been down about 12 per cent and men's furnishings have dropped about 3 per cent. Strangely enough, they find women's wear up 10 per cent. In general, however, furniture, appliances, and men's wear sales have dropped, women's clothing is about the same, and the sale of children's clothing is rising.

Buyers are watching for bargain days and frequenting bargain basements. In Houston, an official of Levy's department store reported a wealthy woman forsaking her usual "exclusive" shop across the street and buying five dresses of similar appearance to what the exclusive shop was selling for six dollars more.

All of this reminds us that we still have much better economic conditions than people in the rest of the world. We are glad to see the emphasis on saving but as long as an ordinary man can buy a good pair of shoes with a day's wages we have a lot for which to be thankful.

Staggering

Perhaps all this talk about going to the moon via rocket is wasted breath. Now someone has come up with the idea that we could build a road—and pave it with the national debt. The dollar bills, 260,000,000,000 of them, which comprise our national debt (and it grows every day) would make a road 20 feet wide covering the 256,471 miles from here to the moon.

In the twenty years since 1932, the debt has been multiplied 13 times. Away back there it was *only* 19,000,000,000 dollars.

Business Knowledge

How often are heard the words, with the passing of the husband, "If he had only told me!" Here are regrets and a deepened sorrow that ought not to be. Besides, there is a joy when the husband and wife work together, each having a full knowledge of all business transactions. It is surprising how much help may come from the wife if she knows the working process of the business. The firm is a company business with two equal partners. The pronoun "we" will be used instead of the pronoun "I." All financial burdens will be lighter because they are shared, and the joys of financial success will be greater because they are shared. All business ventures will be a source of mutual anticipation, and living together and working together will be real fun. A wise husband will plan for the future, and with the assistance of an attorney, will make a will which the wife shall know; then she will not need to say, "If he had only told me!"

—D. Carl Yoder

Farm Outlook

The size of the typical family farm is increasing as a result of mechanization and higher output per worker. According to Purdue University, the average capital investment of a typical central Indiana farm of 250 acres, in 1951 was $82,774 per farm. Just ten years earlier the average capital investment on these farms was 27,821. Last year these farms had an average of 1.78 workers per farm including unpaid family labor. This represents a capital investment of over $46,000 per farm worker. That is, it took $46,000 capital investment to create one job on the farm. It has been shown that it requires from $10,000 to $15,000 investment in American industry to create a job for one industrial worker. With typical family farms having from $50,000 to $100,000 invested in their business, and with a single farm job requiring a capital investment of nearly $50,000, agriculture is truly big business. Accurate farm accounts and records are essential not only for income tax purposes, but also for efficient management and operation of the farm business.

Prices of farm products may average a little lower in 1953, but present prospects indicate they will be high enough to be profitable for efficient farmers. Plan now to get high crop yields with liberal use of fertilizer and efficient management of the soil in line with good stewardship. Congress has set 90 per cent of parity guarantees for the next two years. With high yields per acre, you can make profits at the relatively high guaranteed prices. Meat and egg prices are subject to fluctuations due to supply and demand. Farmers who have time-tested and sound programs can be reasonably assured of keeping up full meat and egg production on a profitable basis. The outlook for dairying in the years ahead appears to be very dependable. On adapted family farms it seems to be sound business to expand in dairying, even on borrowed funds. The dairy cattle trend is to-

[Continued on page 30]

Happier Tomorrow

George Dodson

Recently a friend handed me some advertising material about farm equipment. It was illustrated; so it didn't take long to locate a picture of the kind of threshing outfit with which I had firsthand experience as a boy—particularly up in the straw mow, under the blower!

But I felt a bit hurt with the way they treated that threshing rig as almost ancient history. Why, it was only yesterday you could pick up 40 cents an hour in threshing season by helping neighbors with this job. But a little figuring proved it hadn't been yesterday at all. Actually, about 25 years of yesterdays had passed since the threshers and their equipment rumbling up the road into our community meant a chance to round up some extra cash.

All at once I would like to have a picture of the outfit we used then. Not just an illustration of one similar to it but the real thing.

Well, farming will change as much in the next quarter of a century as it has in the past one. And 25 years from now you and your family will be wishing you had a picture record of the things you take for granted now.

The equipment you use now may be the most modern available. So you think what is the sense of taking pictures. But improvements will continue to come, changing not only the machinery on the farm but also the methods of farming. Someday you can add a lot of pleasure to living by being able to refer to a full set of pictures showing your equipment, members of the family engaged in various farm operations, scenes in your community, and so on.

Maybe your neighbors will tease you about wasting time taking pictures. So what? In a year or less they will be asking to see your collection and will probably end by starting a collection of their own.

A camera belongs on the farm. It should not be hid away for vacations, but ready for instant use by the entire family. Follow that urge to take frequent snapshots. You may not realize it for a while, yet we can assure you that you will be making a real contribution to a happier tomorrow.

When you see something on the farm that makes you say, "Surely no one would ever be interested in that," take a snapshot on the spot. You will be amazed how even a few years can add an interest of their own— and 20 or more years can make today's ordinary pictures your most treasured possession as a link with the past.—*Pennsylvania Farmer.*

Viewpoints on World News

Political Changes in Egypt

Carl Kreider

As America prepared to elect its third president in twenty years a military dictatorship in Egypt ousted its fifth premier in seven months and installed in his place Major General Mohammed Naguib as Prime Minister as well as Minister of War and Marine. Only a few weeks before, Egyptian King Farouk, his 19-year-old wife, and their seven-month-old son (now King Faud II) were forced into exile on the beautiful island of Capri near Naples, Italy. During much of the past year Egypt has been at odds with its one-time master, Great Britain, over the question of the control of the vital Suez Canal and the administration of the Anglo-Egyptian Sudan to the south of Egypt. It will be the purpose of this article to outline the background of these events.

Poverty

Once the seat of the world's most advanced and powerful civilization, Egypt now has the reputation of being the world's worst slum. The Nile Valley, and particularly the Nile delta, is probably as fertile as it was in the days of the Pharaohs but human greed and incredible differences in standards of living have reduced its masses to abject poverty. The Rockefeller Foundation recently completed an extensive study of five dismal villages in the Nile delta typical of the places where the majority of Egypt's 20 million people live. Their conclusion was that these villages had probably the most unsanitary and poverty-stricken living conditions existing anywhere in the civilized world.

The Rockefeller study showed that 5 per cent of the families in Egypt's villages earn less than $3.00 per month and that two thirds of the families live on less than $14.50 a month. As a result of this poverty, 12 out of every 100 families live only on unleavened bread, skim milk, and cheese; over half get fresh vegetables only once a week. Disease is rampant. Amoebic dysentery debilitates every villager; bilharzia, another energy-sapping parasitic disease, infects more than nine tenths of the population, and intestinal worms nearly two thirds of all of the people. Acute eye infections which lead to blindness are common, with nearly 90 per cent of the people suffering from trachoma alone. In the face of the overwhelming presence of disease there are only a handful of physicians to minister to their suffering. In one village a single doctor had to treat 27,000 new patients, 1,100 pregnant women, and 5,500 children. Faced with such an array of suffering the doctor obviously would have had time for little other than to ask his patients for symptoms and blindly guess at remedies. Under such circumstances it is not surprising that the average life expectancy for each villager is only from 15 to 20 years (in contrast to the United States where it is approximately 65 years) and that half of the children die before the age of five.

In sharp contrast to this poverty, a favored few live in unparalleled luxury. The epitome of this luxury is the deposed King Farouk. After the king was forced to leave his palace in Egypt newsmen were permitted to see the palace interior. They discovered a disgusting array of pornographic pictures and books and fabulous wealth remaining in spite of the 204 trunks he and his queen had taken to Italy. Box after box of diamonds, rubies, emeralds as well as platinum brooches were revealed. Beside the king's bed were six telephones and two radios. In the royal dressing room were 100 suits, 50 canes, 75 pairs of binoculars, and 1,050 ties, some with the royal initial "F" five inches high. Even in exile, although the king is reported to have said that he and his family "will live very simply," it was observed that his living quarters included 27 rooms, 15 baths, a private dining room, and an elevator (costing $500 a day). His entourage includes four bodyguards, three governesses, one chauffeur, one ladies' maid, one man servant, five Italian policemen, and a press agent.

Political Corruption

Shocking as this wealth amidst poverty may seem, the changes in Egypt must be explained in large part by the political corruption which helps produce such variations in wealth and by the pronounced growth of nationalism. It was the corruption of men in high places in the Egyptian government who in their greed ran counter even to the growing Egyptian nationalism which precipitated the recent political events. Moslem nationalism in Egypt as in most of the Middle East has been unhappy about the growing power of the Israeli Government in Palestine. In 1948 an Egyptian army was roundly defeated in Palestine. As they returned from their humiliating failure they were inclined to blame the lazy, inept officials who ran the War Ministry as well as King Farouk, for he had interfered in army affairs by promoting incapable officers. Two years ago, however, an investigation revealed the real causes of the Egyptian defeat. A group of corrupt officers in high places close to the Crown had received a profit of over 180,000 Egyptian pounds by selling the army old, defective ammunition which exploded prematurely, killing many front line soldiers. When the younger group of officers looked to King Farouk to punish the offenders they discovered that he was actually protecting them. As General Naguib rose to favor with the young officers group King Farouk opposed him. Naguib's position, however, was strong enough to secure the removal of the king from the Egyptian scene.

TRADING POST

Ads in this column are charged at 10c per word. Copy is due the first of the month preceding date of issue.
For advertising rates, see page 3.

CHRISTIAN COUPLE, preferably out of draft age, needed for office help in new air-conditioned building supply house situated in suburbs of Washington, D.C. Lady for cashier and phone operator. Gentleman for clerk and general office duties. Apartment available at reasonable rent. Mennonite management and associates in office. Apply, Henry M. Brunk, 3004 Kenilworth Avenue, Hyattsville, Maryland.

Wanted: Practical nurse and experienced printer or someone willing to learn. Grace Children's Home, Henderson, Nebr.

GOOD USED MACHINERY: Steam engines; boilers for every purpose, high and low pressure; sawmills; threshers; combines; balers, pick-up and stationary; husker-shredders; corn binders; hammer mills; farm machinery. Write us your needs. ARTHUR S. YOUNG CO., INC., KINZERS, Lancaster County, Pennsylvania.

FARMS: We have a complete listing of all kinds, in Lancaster, Lebanon, and Berks counties. In buying or selling write us: Hauenstein, Lincoln, Lancaster County, Pa. (Ephrata 3-2448). **Special:** Country Store for sale, Mennonite section.

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FOR SALE: Modern Seven Room Home, with good water supply, electricity, bath, hot water heating; roomy stable and driving shed, six acres good gardening land with privilege of more if desired. Also privilege of buying prosperous Sauerkraut business with full equipment.

We also have lots for sale with frontage on highway.

Located six miles from Kitchener on good highway, near school and Mennonite church. Prefer Mennonite buyers. H. W. Stevanus, Breslau, Ontario.

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(Nylon, Rayon, Silk, Lisle, and Cotton)
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Size 8½ to 11
Children's long hose in Tan and White
Size 5 to 9½
WRITE FOR CATALOGUE
IDA M. MYERS
342 West Market Street, York, Pennsylvania

The ousting of the king several months ago was a halfway measure more recently supplemented by further drastic action. General Naguib has now formed a cabinet of his own, has had a number of leading citizens arrested, and has proclaimed himself Military Governor General of Egypt. Early one morning flying squads under the direction of General Naguib arrested 62 politicians including nine ex-Cabinet ministers, two ex-Premiers, and the secretary general of the corrupt Wafd Party. One of his first steps was the limitation of land ownership to 200 acres. The formation of large estates in Egypt is a comparatively recent development, and even today most of the land of Egypt is divided into small holdings, many of them less than five acres. A land reform which merely increases the number of small holdings or adds an acre or two to holdings already very small, may not prove helpful either to the individual cultivator or to the economy as a whole. Many observers believe that the general improvement of the Egyptian economy depends rather upon increased industrialization than upon further subdivision of agricultural land.

International Implications

Whatever developments are to be brought about in Egypt's internal situation, the greatest interest in the changes for people outside the country lies in the foreign policy of the new regime and the part that the new military dictatorship (it can hardly be considered less despite the civilian make-up of the Cabinet) will take in international affairs. Reports from London would seem to indicate that the recent changes are possibly steps toward stability in the Middle East and may ultimately solve problems which have plagued British policy makers for months.

On the other hand, many are anxious lest General Naguib become captive of strong ultranationalistic elements. The danger is that the Moslem Brotherhood, a religious movement which is intensely nationalistic, and which was once outlawed after World War II because of the fanaticism of some of its leaders, may gain too much power. Egypt's situation cannot be separated from the intense dissatisfaction felt throughout the Moslem world with the present postwar position of Moslem countries. This dissatisfaction has several causes. The continued subjection of the various Moslem countries to foreign powers is one, and the resentment caused by the establishment of Israel in Palestine is another. Egypt would have liked to have become a leader, but her own domestic shortcomings have been a preventing factor. If she can now rebuild herself on a sounder economic basis she will doubtless again aspire to lead the Arabic-speaking part of the Moslem world. However, the history of strong men in Italy, Germany, Japan, and elsewhere is ample proof that the military dictatorship way to stability is fraught with many grave difficulties. When it is accompanied by a growth of intense nationalism, no room for complacency remains.

FARM OUTLOOK

[Continued from page 27]

ward cows that produce a lot of milk with less butter fat, due to competition of butterfat with low cost margarine. Fat in most forms is not wanted and is costly to produce. For instance, fat hogs carry the penalty of 11-cent lard, and cattle yield 5-cent tallow. Adjust to the trends.

THE DIARY

[Continued from page 7]

"Did you want something?" Elizabeth asked with a new gentleness in her voice. She realized as she spoke how often, lately, her voice had carried a sharp edge of impatience.

"Not exactly," Virgie said, then added in a sudden burst, "It's only—well, you've seemed kind of worried lately. And I just wondered—if it's money that's bothering you, you could cancel that order for a new spring coat for me. I could wear my old one another year."

Sudden tears misted Elizabeth's eyes, tears of mingled happiness and pain. Of course, she remembered now—remembered her own adolescence, the childish moments mixed with moments of maturity, the unpredictable reversions to babyhood and the equally unpredictable forging ahead into grownupness.

"Thank you, Virgie," Elizabeth said again. She put her arm across the slender, sturdy shoulders—shoulders so young yet so brave. This passing phase with its veneer of sophistication, this period called adolescence, was brief, and it led to all the golden years of maturity. Deep inside, Elizabeth thanked God, over and over, for letting her share, even in a small way, such a glorious unfolding.

THE "FLYING MISSION"

[Continued from page 11]

would mean the setting up of a refinery where sugar cane grown on their farms could be processed into the finished product. Sugar has at times been scarce, expensive, and rationed, and it might be good if the colonies could at least produce enough for their own use; however, due to the limited and fluctuating market the mission felt that this venture would involve too much risk.

Starch Factory

Starch can be manufactured from mandioca, the root that is grown and eaten in Paraguay instead of potatoes. It grows well and is seldom molested by insects. There would be a market for mandioca in its raw stage if it were not for the peculiarity of the root. Unlike our potato it must be eaten in a day or two after it is dug from the ground or it becomes hard and stringy. For this reason it is practical to make the mandioca into starch before marketing it. Again the question of means and equipment faces the colonies. Erie Sauder, of Archbold, Ohio, who was interested in doing something for these people, helped solve the problem by sending capital to a person in Volendam Colony who was eager to experiment with this project. Since no machinery was sent and it is not available in South America, he spent much time and money building his equipment of limited materials. As yet production is not great, but possibilities are encouraging. If the starch factory proves successful in Volendam, Friesland Colony would probably want to set up a similar industry.

Oil Press

Before Dr. Schmidt invested in an oil press in Fernheim five years ago, they had only very inadequate equipment for extracting oil from peanuts. The new press was intended to be used not only for peanuts but also for cotton. This would be great gain for the farmer because the cotton seed can still be used for cattle feed after the oil has been extracted and he has the oil to sell. Peanut production, however, doubled after the new press was installed so that although it operates day and night the cotton seed again remains unprocessed because of an adequate supply of peanuts which have higher oil content. Because cotton and peanuts are the two main money crops in the Chaco, an oil press is a "must" for the colonies to make economical progress.

Seeing that the oil press in Fernheim was meeting a definite need, Dr. Schmidt and J. A. Showalter bought another oil press after they returned home. This one is to be sent to Paraguay and set up in Neuland Colony, the new settlement in the Chaco. This will then provide an oil-processing plant in each of the colonies and should induce farmers to plant more peanuts and produce more oil for export. STICA encourages vegetable oils and cotton and textiles as being the safest investments for the Chaco.

Cotton and Textiles

Although the climate of the Chaco is well suited to raising cotton, there are other disadvantages. Insects must constantly be battled. In the early stages of the cotton there are the grasshoppers, ants, and other insects that feed on the leaves; and later the boll is attacked by various kinds of larvae. Another problem of the cotton farmer there is the quality of the cotton; good seed is difficult to get.

Because Ed Peters is a cotton grower and is interested in and well acquainted with the problems the colonists are facing, he plans to send both his entomologist and plant pathologist in addition to his ginning engineer to Paraguay by the fall of 1953 for a year's residence there in the interests of developing quality and consistency in colony cotton production and also the quality and efficiency of their cotton ginning. In this project these North American men will be working closely with the colony leaders, the MCC experimental farm, STICA, and the MCC area director. As the program develops Peters will consider installing a spinning and weaving industry. He feels it is quite important to develop a higher grade of cotton before attempting spinning and weaving.

A cotton-manufacturing industry would most certainly improve the economic situation of the Chaco colonies. The way it is now the proceeds from the sale of cotton to other lands are in dollars, but the producer receives his money in guaranies according to the standard rate of exchange and consequently receives about one third of the sale value of the cotton. If the cotton could be processed in the colonies, the farmers would receive a fairer price for it, and the cloth would also be cheaper for the people of the colonies.

Much thought and investigation has gone into this question of setting up a spinning and weaving industry. The mission has come to the conclusion that the amount of capital needed to establish a small factory which would produce only white materials would not be prohibitive, and would certainly be a great help to the colonists.

What Can We Do?

In this report are listed some industrial projects that have been carried out, some that are definitely being planned, and others that might be developed if there were sufficient capital. The MCC encourages these private investments along the line of industry that would help the Paraguay brotherhood, and offers its facilities and channels to serve and co-ordinate such interests as can be consistently done. The MCC also reaffirms its readiness to receive and handle funds for short-term credit needs through its MRF (Mennonite Resettlement Finance) and is agreed to serve in all ways possible in receiving and using designated gifts or investment or capital moneys.

Released by Akron Publicity Dept.
September 26, 1952

To Pass or Not to Pass

Many of us have sighed with relief after passing a car at the wrong place, when we found the road clear before us. Now that we are safely past, here are a few figures for meditation in our saner moments. They come to us from the Northern Chester County (Pa.) Herald.

If you are traveling 50 miles an hour, you need 1,200 feet of clear road to pass a car ahead of you going 40. This is nearly a quarter of a mile. If there is a vehicle coming from the other direction, the distance should be doubled. Just to give a clearer

[Continued on page 33]

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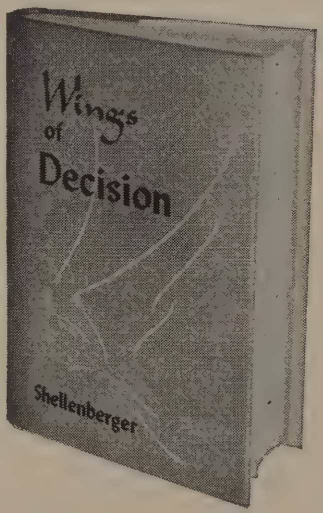

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TO PASS OR NOT [Continued]

idea, here are a few more. Remember to double them if there is a car coming the other direction. At 20, you will need 240 feet to pass a "slowpoke" going 10; at 25 you need 160 feet for the same car. Then, by way of comparison, if you are traveling 70 and want to pass a car going 60 you should reserve 2,240 feet, which, you will notice, is near to half a mile. All this is by the authority of David A. Wiley, Manager of the Chester County Division of the Auto Club. He ought to know.

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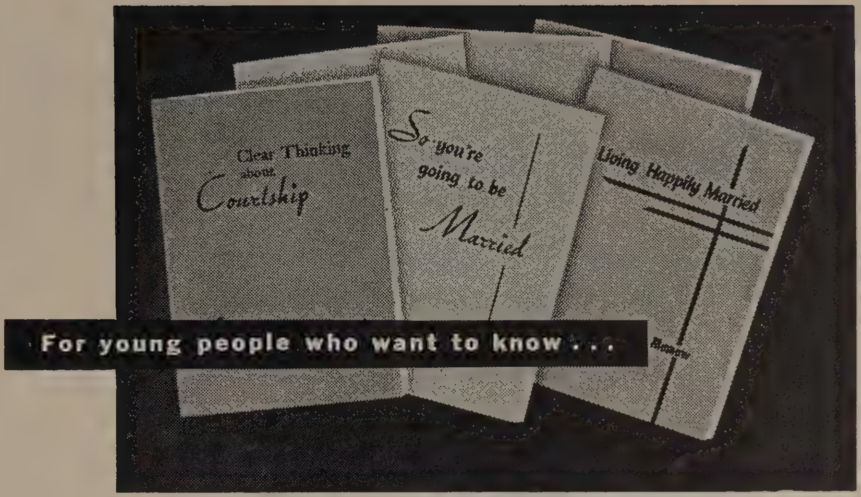
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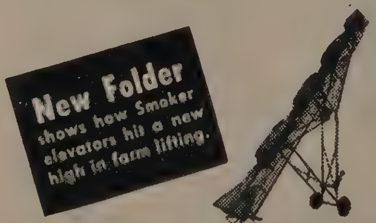

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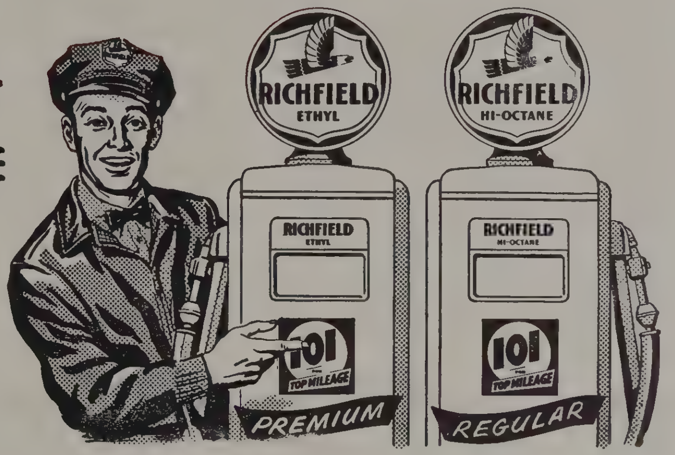
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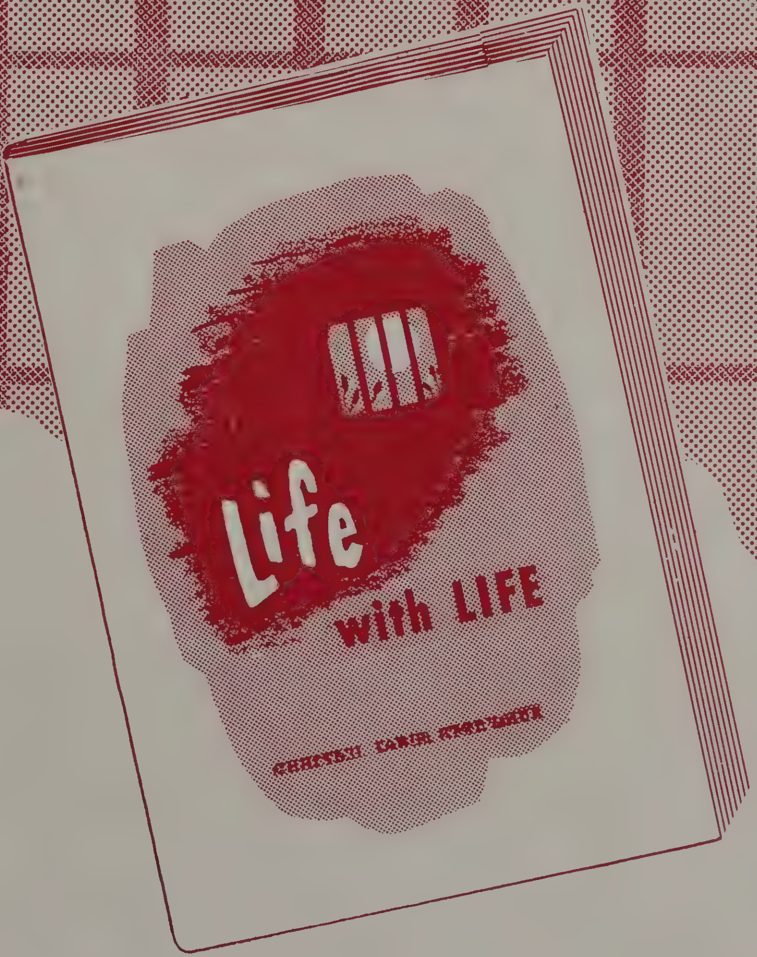
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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

THE MENNONITE
Community

DECEMBER 1952

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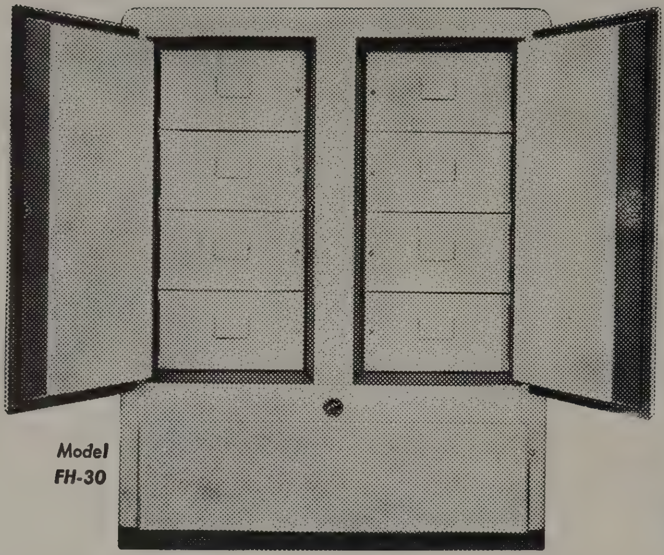

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Our Churches

Where Mennonites go, the church generally goes along. So when the first Mennonites moved from Iowa, Illinois, Indiana, and Missouri to the community near Hydro, Oklahoma, they took with them ideals concerning the importance of the church to the life of the community. Within two years the congregation was organized and after six years, in 1902, the first church building was erected.

The present church building, named **Pleasant View**, pictured here, was erected in 1925. It has a seating capacity of 200 and serves a congregation of 135 members.

Spiritual leaders in this congregation are Alva Swartzendruber, bishop, John Slagell, minister, and Joseph Slagell, deacon. The congregation sponsors a sewing circle and a summer Bible school. More recently organized activities include a young people's chorus, an MYF, and a tract band. Bishop Swartzendruber, the reporter, says there is "an interested membership and a good group of young people willing to serve."

Mennonite Community

DECEMBER 1952

Volume 6 Number 12

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Note—The quotation on page 4 of the November issue was from the column entitled "From Where I Sit" in **Warwick River Tide** and was written by June B. Weber.

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25c for single copy

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Twixt Beasts and Thieves

O what a stoop from God's most holy throne
To lie all swaddled in a manger bed;
To live a life unloved, unsought, unknown,
While sinners contradicted all He said!

Such degradation ne'er before was known,
To rest with beasts, and die between two thieves:
To yield His Spirit with a broken groan,
While o'er His very enemies He grieves.

But He who lay amongst the BEASTS at birth,
And who amidst abandoned THIEVES had died,
Is now exalted high above all earth,
And far above all angels glorified.

The manger now gives place to God's own throne,
The palace halls of heaven succeed the stall;
Powers, potentates, and people, all shall own
That Jesus Christ is Lord high over all.

—THOMAS BAIRD

Winter scene at Zuoz in the Engadine, Switzerland.

Big Brother may come to the aid of his mother in reading to the younger children if she prepares the way when he is small.

The Children's Story Hour

Clara Lehman Hershberger

Because she understood and loved children, gave freely of her time for them, and had a keen appreciation for the best things in life, the late Mrs. Lowell Hershberger was well qualified to write the accompanying article.

READ, MOMMIE, read to me!"

A little hand tugs at my arm, two pleading eyes look hopefully up into mine, and the words, more familiar to me, perhaps, than any others, are repeated insistently:

"Please, Mommie, read!"

And so we go, hand in hand, to our favorite chair, forgetful of unwashed dishes, unswept floors, the basket of dampened clothes, to be lost for an hour or so in a world of enchantment all our own. We roam together through the wonderful world of make-believe or learn things about people, places, or times that only our delightful book companions can tell us about.

The children's story hour has become so much a part of our family's life that we would no more think of letting a day pass without reading than we would think of not eating or going to bed. When our first child was born, and before he was a year old, I innocently launched forth on this adventure of reading to our children, not because I deliberately wanted to introduce him to good literature, but because of the sheer fun and pleasure that we both got from it. It wasn't long, however, until I realized that I had started something that was going to be of permanent and lasting joy to all of us. Now I can say that there has been no part of my life as a mother that I have enjoyed so completely as the time I have spent with our three children and books.

I do not profess to know all about reading to children. I can only tell you of our family's pleasures with books; of how we have grown together because of them. Here are a few of the observations that I have made.

Wise mothers who gain their children's confidence by reading good books to them when they are small, will probably retain it through the stormy years of adolescence.

Supply of Books Needed

In the first place, one's pleasures with books cannot begin until one has some books. When our first child was born we began building our library of children's books by giving a book as a gift for each birthday and Christmas. Occasionally, as our budget would allow, we added a few new books in between. This way one can build up a nice little library of one's own.

We have always chosen our children's books carefully. It has been my conviction that just as much consideration should be given to purchasing a child's book as one would use in selecting a book for an adult. A book, to be good enough for a child, should have the lasting qualities that make it acceptable to an intelligent adult. Sometimes I have planned weeks, or even months, in advance what book I will give on the next birthday, or perhaps, if I didn't know what to choose, I would talk to someone who was well informed on children's literature.

Having a library of one's own has many advantages. Children love to hear the same stories over and over again, and it is good to have books handy all the time. However, whether we have a library or not, we can always supplement with books from church or public libraries. One of the finest things a mother can do is to become acquainted with the local librarian. She can not only give one up-to-date information on new books but is always very helpful in suggesting books for children of different ages and varying interests.

Sometimes children develop unexpected and even amusing interests in adult books, too. I remember when David was four, he became fascinated with Taber's Cyclopedic Medical Dictionary, which my husband had acquired while working in a hospital during CPS days. He would sit for long periods of time looking at the pictures and asking endless questions. He got a new concept of God's master mind from that experience, because he had at least a vague realization of how wonderfully we are made. I chuckled sometimes at his seriousness as he pored over this book, but I let him go because I felt that God had given him a healthy curiosity that needed to be satisfied.

Any Time Will Do

In the second place, I have learned that one does not have to follow any set schedule in a reading program. There is frequently an unexpected lull in the day's routine that can profitably be used in reading to the children, or the family may agree that after certain tasks are completed, Mother will read to them for an hour. We frequently follow this procedure, but there is one time in our home that belongs unquestionably to the children, and that is the bedtime story hour when the baths have been taken and everyone is settled for the night. Our children look upon this as their right and heritage.

We love winter with its long evenings and cozy Sunday afternoons when our books are taken off the shelves and put to daily use. With the activities of summer over, we can settle down and renew old friendships. Here they come, in stately procession: Heidi, Peter, Bambi, Paddle-to-the-Sea, Henner's Lydia, Duff, Dash and Dart, Yonie Wondernose, marching right into our hearts to make themselves completely at home.

Moral Instruction

In the third place, we believe that there is no better time to give our children religious and moral instruction than during the story hour. This, of course, takes place quite unconsciously and is the natural outgrowth of our reading Bible stories or other stories which convey good moral principles. This is better than "preaching" after situations arise when it is necessary to talk about the rightness and wrongness of things. A good foundation for moral conduct can be laid naturally by making religious conversation a part of daily living. Children are usually very responsive and interested in things that seem to them to be natural and normal. The Israelites were commanded: "And these words . . . thou shalt teach them diligently unto thy children . . . when thou sittest in thine house." That means at home, not at church. It is the mother's task and not the Sunday-school teacher's, or someone else's.

I might add here that holidays, particularly Christian holidays, present excellent opportunities to make a special use of good books and poems. Children often get the wrong emphasis elsewhere. On Christmas Eve, for instance, we like to gather together, light tall candles, and in the soft, shimmering light have Daddy read the Christmas story from the second chapter of Luke. The gentleness, the warmth, and the feeling of strong security that accompanies that experience defies description. Then we like to listen to a recording of Dickens' Christmas Carol, and finally to the glorious Christmas hymns. The children, starry-eyed, go off to dreamland thinking of the beloved Christ child instead of Santa Claus who is a very empty symbol of the first Christmas.

Books Build Character

Lastly, we believe that no amount of time or money is too great to invest in the happiness of our children. One does not have to live very long to find out that material possessions do not guarantee happiness, but the influence of a good book will last a lifetime. I am appalled sometimes when I hear of people who spend thousands of dollars in good farm machinery, or in a new car every year, or in lovely furniture for their home, but who let their children's minds develop on cheap literature. Pay two dollars for a child's book? They wouldn't think of it! Yet a book has a far greater impact on a child's life than many of the things for which we spend our money so unthinkingly. I am convinced that the child who has been helped to see the beauty in life will not long be attracted to the ugliness of comic book or other trashy literature. His previous happy experience with beautiful things will help him realize that cheap literature has nothing worth while to contribute to his life.

I remember some time ago mentioning incidentally to another mother of several small children, that on long winter days I have sometimes read as much as two hours a day to our children. She lifted her eyebrows in horrified unbelief and I know that I went down at that moment on her records as a poor housekeeper. She, of course, keeps her house immaculately clean. She said she cleans it completely twice a week. I listened quietly and thought of the times that

[Continued on page 32]

You Are the Master of Your Radio

Hilly Wells

ONE HUNDRED and twenty-five years ago the American people ran to their soapboxes, dipped their quills in red ink, and declared that this thing puffing that vile smoke and going at the reckless speed of thirty miles an hour on those two iron rails would take America straight to the devil. That is what they said of what is today the very life line of our country. It was recommended that the people should have nothing to do with such a modern trend.

Twenty-five years ago we heard through all mediums, especially from the pulpits, that this thing which sends distress signals from ships, which enables missionaries to talk from continent to continent, and which serves all people, especially the farmers—this thing was a work of the devil and that we should have nothing to do with it. It was a sin, we were told, to own one. It has been thus through history: the devil gets the credit for the accomplishment of a brilliant mind or the product of a mental genius. Yet, man was not created in the image of Satan but of God.

Certainly the devil has used the railroads. Have you canceled your reservation because you know in the next car there is a carload of America's finest whisky? If the mail car is full of pulp magazines, filthy communications, and indecent books, do you take a plane? Your answers are ringing in my ears. Then why is there shouting about a device so amply equipped with knobs? Do you not know that you can turn the devil out just as you can stay away from the flask or pulp?

Whether the radio inspires us to think holy thoughts or drags us down into the mire depends on what we do with the knobs that control it.

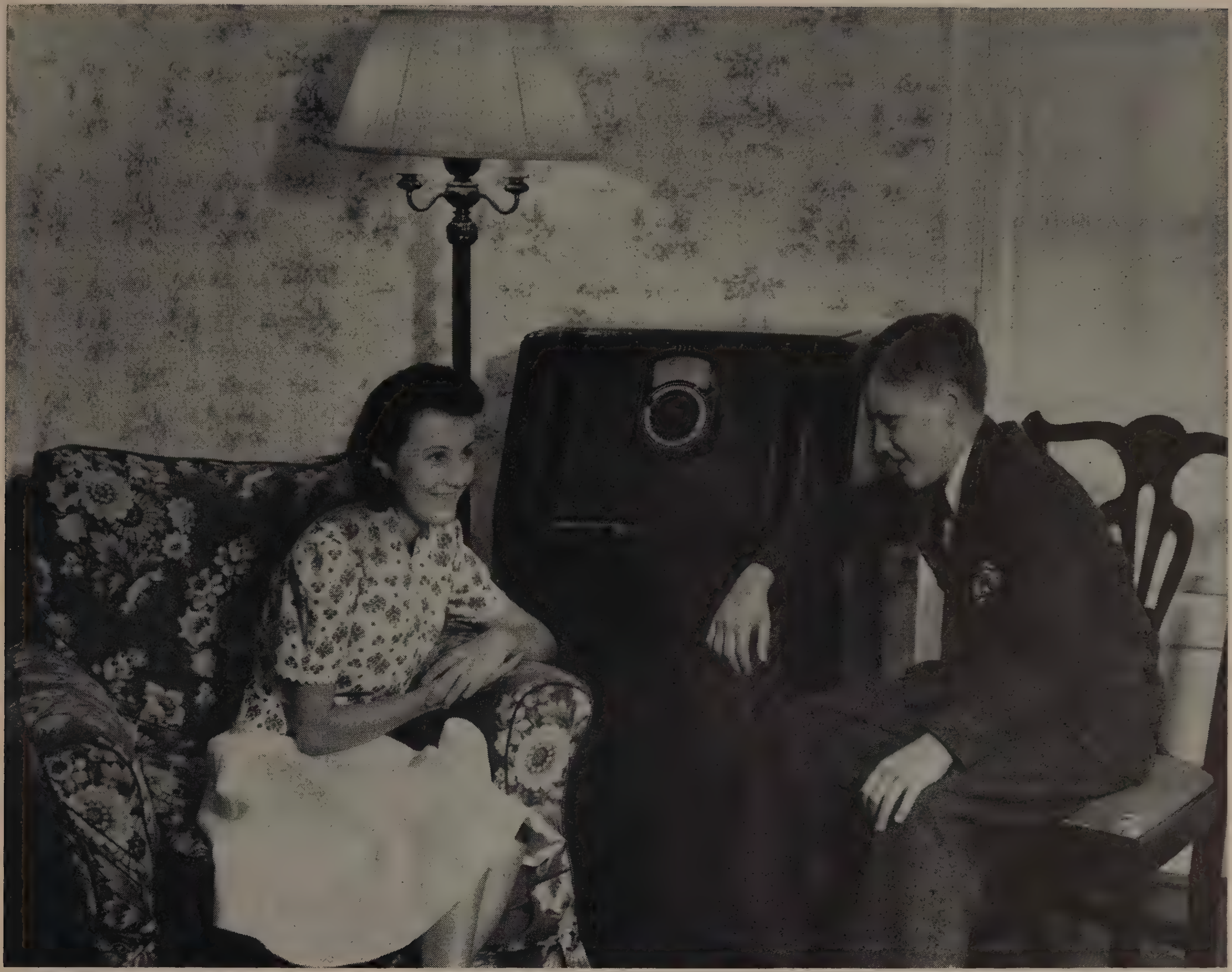
The telephone is a very evil invention. Have you taken yours out yet? Gossiping, tearing down reputations, and false witnessing breed upon the wires. But you insist that you can hang up the receiver in a flash! The automobile, a modern contraption used for traveling, can take you straight to a saloon, or a drive-in, or any other cesspool, if the desire is in the mind of the driver. Your radio is just as evil as you make it, because you are the one behind the knobs.

The people who own radios are divided into two groups. Those who use them properly and those who do not. The people who drive their cars to the wrong places, who read the wrong books, who write in church songbooks, and who generally misuse their time are in the group who do not know how to use the radio to the good of their lives and those who live with them. So time in the pulpits has been wasted when it should have been used to break the Bread of Life to hungry flocks.

Anyone who tunes the radio to any station and leaves it on all day is to be pitied because he is not mature enough to do any thinking and should have a wiser person to work the knobs. If you have developed a taste for the morbid soap operas, or that grating noise called "popular music," or if you must have the news every hour on the hour—your radio should be thrown into the nearest swamp where it will deteriorate rapidly. It is unthinkable that any family which professes to be nonresistant should allow — by any mere chance — any of the much-heralded "wild-west" stories. Any time a shot of a gun is heard in your house you have lost your testimony of a peace-loving Christian. There is no place in a Christian home for a radio which is uncontrolled or out of control. There must be quietness in the home so that there can be mental order.

The radio is a mechanical device equipped with knobs, not brains. There does not need to be any finger pointing at the radio. The pointing should be done at the people who own them. The knobs of a radio turn two ways, on and off. Eighty per cent of the time the home should be blessed with the knobs turned off. But does that mean that all the good should also be turned off? Why do we use our hands and not our heads? Will you let a little box of metal and wood rule your life? Have you not developed attitudes which will guide you to the highest standards of living?

Hilly Wells has done it again. Maybe you do not agree with her interpretation of the problem. If not, you might want to write to her about it in care of this magazine.



LISTENING IN

The radio can bring to children an uplifting music or cultural program, or it can fill their minds with trash.

Before you condemn the product of a brilliant mind make sure you are master of your thinking and that God is Master of your soul. There is nothing to be gained by shuddering with closed eyes and saying we must have nothing to do with modern inventions. We must live on this earth with its whirling advancement, and choosing Christ or Satan is a privilege which we may exercise every day. You cannot control the world, but it is possible to have the power of Christ in your own life to keep you spotless in this present world. A truly consecrated child of God will never allow any earthly object to crowd Christ out of his home.

In some localities the leaders of youth have lost some respect for their position because they trampled underfoot the thinking of young consecrated hearts. Constructive and straight thinking was displaced by loud denunciations of what was taken to be modern inventions of the devil. And with each succeeding invention they have come weakly back to say that the forbidden article is now allowed "if properly used." Was not this prescription adequate in the first place? There is no point in giving the radio the false limelight it has had. If we could get our hearts close to God, the radio would slink back to the corner of the home where it belongs.

The radio which was a thing of the devil is now being accepted for very good and obvious reasons. Those who would have nothing to do with it several years ago are now opening up their own stations realizing the great missionary value of this device. There is also a treat in every floor to be scrubbed, in every basket of ironing. A flick of the wrist and there is music to bless the soul. The Bible is opened and cherished, and there is a great avalanche of words upon the air that touch the heart and so we leave our work and fly away to realms near to God. Upon our return we find that the floor is gleaming, the ironer is set to cool, and we are renewed with strength and filled with delight.

We must search our hearts, not the radio, and see if there be any wicked way in us. In us, there must be complete riddance of the cheap, the blatant, and the evil. We must be master of each day's challenge, not a weakling with a muddled mind.

To shout about a box that is controlled by you, is to tell the world that you are slave to it, and are not capable of being the master of your own mind. It is your fault if the radio brings evil into your home, and you know it.

Community Building in

Alva Swartzendruber

BACK IN 1896, there appeared the nucleus of a Mennonite congregation on the plains of Oklahoma in a triangle bounded by the towns of Hydro, Weatherford, and Thomas. The original family was that of B. B. Miller who moved there from Kansas. The next year came the W. C. Lantzes from Indiana and in 1898 the church was organized by Bishop Joseph Schlegel of Nebraska. These two families, plus some other Millers and Lantzes, formed the charter members. Of these, David Lantz, of Kalona, Iowa, is the only one still living.

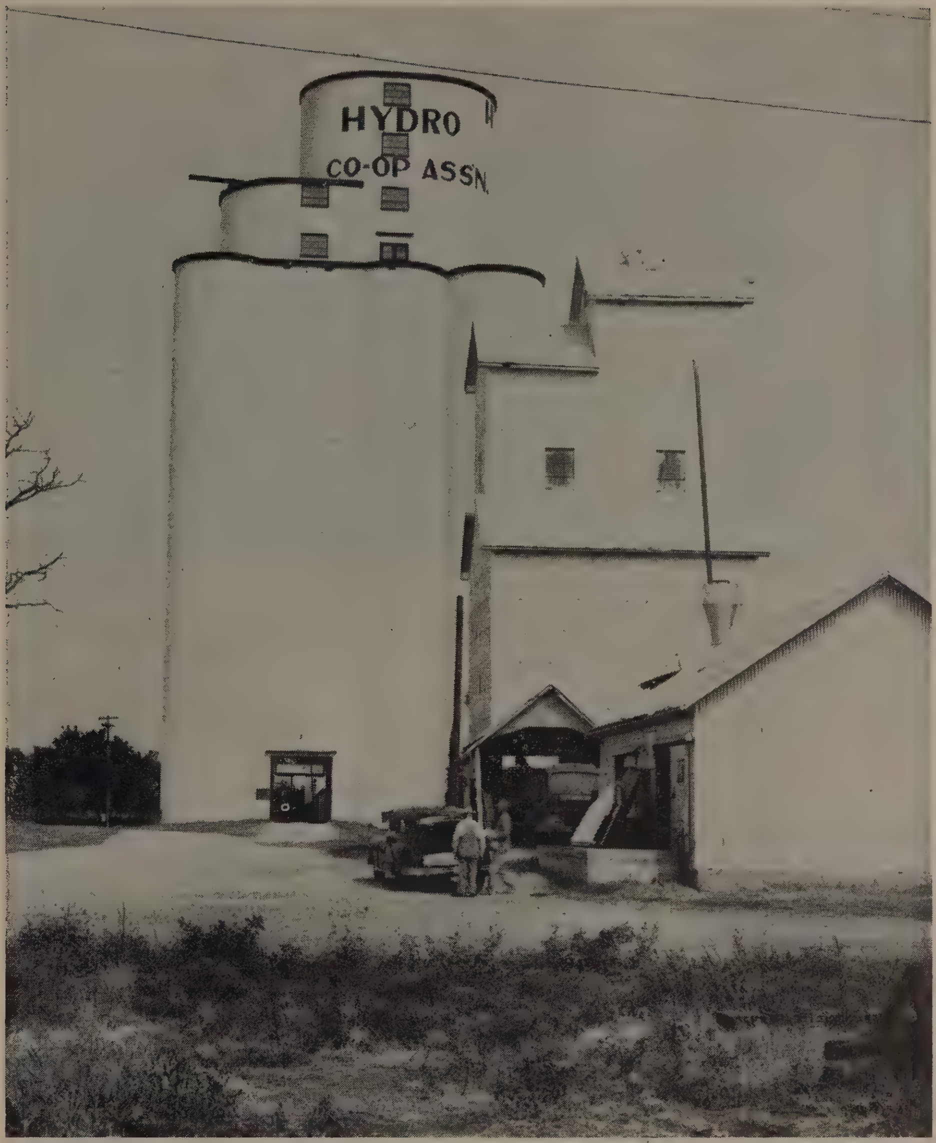
CUTTING A WIDE SWATH

From the farm of S. E. Stutzman this wheat will go to an elevator in one of three neighboring towns. Elevators in these towns have combined storage space for one and three-fourth million bushels of wheat. (Opposite page)

In this area where wheat is "King," the variety of soils permits raising many other crops.

←« FARM BUILDING ARCHITECTURE
The farm home of David Miller, an Amish minister, illustrates a prevalent type of farm building design. The Amish and Mennonites in this community have co-operated from the beginning.

Oklahoma



A nucleus of Old Order Amish settled in the same community about the same time. In the early days neither group had a resident minister; so when a visiting minister came in they all went together for worship. This has resulted in a continued good spirit of co-operation between members of these two groups.

A Church Is Built

Evidently Sunday school was held in the homes in the early days of the settlement. However, in 1902 the first church house was built close to the B. B. Miller home. It was small, only 24 by 24, but so was the group, who lived generally very near to the church. Later settlers lived nearer to the town of Hydro and the church house was moved almost five miles southeast to the farm of Bishop Joseph Slagell. Bishop Slagell had moved to the community from Kansas in 1906 and was in charge of the group here. By this time the congregation had grown to 26 members. The growth has continued until, at present, the membership totals about 140.

The rise of the mechanized farm has prevented this from becoming a very large church community. Earlier there were families living on nearly every quarter section of land. After tractors and modern machinery came, a quarter section was found insufficient; some members were unable to find enough land and moved elsewhere.

Soils Are Varied

Soils in this community range from red sandy loam to a richer black loam. This spread permits the growing of a wider variety of crops than is possible in some other areas. Wheat, cotton, corn, milo, and the feed crops such as cane and sudan constitute the main crops. We also raise some alfalfa, sweet clover, vetch, peanuts, sweet potatoes, and others.

The main cash crop is wheat, which is generally harvested by self-propelled combines. Custom combining has become a fixed part of our harvest program. The operators go south in late May to start and work north as the harvest opens. Many farmers in this area own their own combines but still hire others; so the harvest is soon over and the ground plowed for the next crop. Since most of the wheat is taken directly from the combines to the elevators in town, there is much activity for a short time during the harvest season. The elevators, which have capacities of hundreds of thousands of bushels, are necessary because the railroads cannot handle the large volume of wheat at harvesttime.

LAY OF THE LAND

An air view shows the level nature of the area as well as the large size of the farms. S. E. Stutzman's home is in the foreground.

VARIETY OF CROPS

The mild climate and wide range of soils make possible the growing of a wide variety of crops. Although wheat takes precedence, many acres are planted to cotton, center, peanuts, below left, and maize, below right. We must admire the thorough job of weeding which these farmers have done.

Some cotton is grown in this area and every town has at least one cotton gin. After separation from the lint the seed is crushed, the oil extracted for use in vegetable compounds, and the pulp ground for cattle feeding.

About 100 cars of peanuts are shipped from Hydro each year. These go to make salted peanuts, peanut butter, and other peanut products. The vines are baled and used for hay. They are nearly equal to alfalfa in feeding value.

Besides grain farmers, there are also some in the community who have dairies, raise hogs and beef cattle, and a few who raise broilers.

Climate Mild and Dry

Our country is sometimes deficient in rainfall; so it is necessary to conserve the moisture. At times there are high winds in the spring which drift our lighter soils. But with modern machinery we can get over the fields faster, thereby saving moisture and keeping wind erosion to a minimum. A few wells have been drilled for purposes of irrigation in the summer. This development seems to be successful but is still in its infancy.

We have some snow in the winters, but cold spells usually do not last long even though the temperature drops to zero or below. In the summer the thermometer may go above one hundred degrees, but it is usually dry heat and does not become unbearable as it would if it were more humid. Our elevation of about 1,400 feet above sea level allows us cool nights and good sleeping.

STOCK RAISING

E. E. Miller's herd of 30 cows produces Grade A milk. N. B. Miller prefers raising steers of which he has 40. Stock raising is less extensive in this community than is grain farming.

Educational Opportunities

Weatherford is a college town. Here is located the Southwestern State Teacher's College with an enrollment of twelve to fifteen hundred students. There is also a good technical school with an extensive program.

Many of our rural schools have been closed and the pupils taken to town schools. This became necessary because of the lack of sufficient pupils which was in turn caused by the larger farms with decreased population. Some serious thinking is being done about having our own church school. Of course this would be more desirable.

Original Inhabitants

Oklahoma is also the home of the "Red Man." Many Indian tribes were given reservations in the Indian territory and eventually also in the western part of the state. When Oklahoma was organized as a territory the Indians were given 160 acres of land for each man, woman, and child. This land was selected along the creeks and rivers so that they could hunt and fish.

Very few of the Indians actually farm their land. Most of it is rented to white men for farming. The leases are made out by the government and the income is sent to the Indians in equal monthly payments. Many of them also work on farms in the community, especially in the cotton fields.

Some of these Indians still live in tents, but generally they have houses. There are also a few who still retain their tribal customs and rites. The children attend grade schools, some attend high school, and a few even take college work.

The General Conference Mennonite Church has had a mission among the Indians for many years. By now they have a thriving church with a native pastor.

HOME OF EARLY RESIDENT

Buildings on the farm of the late John D. Miller show an earlier trend in design.

INDIAN BIBLE SCHOOL

The General Conference Mennonite Mission to the Indians in this area is 30 years old. Pictured here is a Vacation Bible School group.

INDIANS AT HOME

This Indian family lives in a frame house. A few Indians, less progressive, still live in tents.

Are these conditions a necessary by-product of our American economic system?

No Good

Doris Gunden

"They just think all of us are no good. Because we work in the fields and live in small houses. They don't care what happens to us."

MILLIE sighed as she bent over to pick up Bobby's clothes. Her thoughts were with Bud. He really was getting to be more than she and Pete could handle. Not that they hadn't tried. She wondered how much longer Mr. Jacobs would let them stay. She glanced around the one-room house. This was as good as any place they'd lived in for the last couple of years. And here they had another house that they could use for sleeping. 'Course the new bathhouse wasn't finished yet, but someday they could plan on using that. She wondered how she'd explain it to Jeanie if they had to move again. The other kids didn't seem to mind it much, but Jeanie—she was so shy. She hated going to new schools. Oh, well, can't be helped. She'll just have to take it.

She remembered Bud used to be like that too. But he had never caused any trouble. He didn't get into fights like the other kids. And he was always so bashful—like Jeanie is now. But Bud was always getting into trouble now. He drinks too much—and then gets into fights. Just like the other night—fighting with Joey. Everybody knew Bud started it. Joey never fights. He'll soon be going back to school. Bud surely didn't like him. But he was always nice to Bud. Bud only fights when he's been drinking. Other times he wouldn't hurt anyone. 'Most everyone likes him. At least people like us do. Guess the folks in town don't. They just think all of us are no good. Because we work in the fields and live in small houses. They don't care what happens to us. Maybe that's part of Bud's trouble. He's always been pretty smart. Probably he can't take all the talk he hears. But what can we do about that?

Millie put aside such thoughts, picked up the baby, and headed for Lucy's. Lucy always made her forget her own troubles. She always knew about everything that went on in the camp.

Out in the cotton field Pete was having it out with his oldest son, Bud. "Now listen to me, Bud. You think you're so smart. If you don't stop that fighting we'll have to move again. The last three times it was because of you with your drunken fighting. You've got to stop it, you hear? Next time we'll just let the cops put you in jail. Mr. Jacobs is giving us one more chance and you'd better not spoil it."

Bud kept his hands and eyes on his work. He knew that what his father had said was true. He wouldn't care, if it wouldn't be for the kids, especially Jeanie. He knew how it was with her. He used to be like that too. Still was except after he'd had a few drinks. All his sixteen years he'd been moving. No one ought to live like he'd had to. As soon as he was old enough he'd leave home. He wouldn't do like Pop had—followed the crops—lived in one-room dirty shacks. If only they'd have let him go to school—in one place. That is what he had always secretly hoped for. He remembered how it was when he quit going to school. He could hear Mom and Pop telling him about it. "Well, Bud, you're a big fellow now. I guess you've been to enough schools, haven't you? We'll be moving in a couple of weeks anyway. Guess you'd better come along to work with us. You know how you hate to go to new schools. Well, that'll be all over now. Isn't that fine? Aren't you glad?"

Well, it wasn't fine and he wasn't glad. But he knew that it was already decided and so he'd done as they said. His parents didn't seem to understand how it was about school. He liked school. It was just that starting at new schools all the time wasn't so good. He thought about Miss Roberts. She was the nicest

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A graduate of Goshen College, class of 1949, Doris Gunden is now a school teacher. She gained her intimate knowledge of the migrant situation during a year in voluntary service with Mennonite Relief Committee.

teacher he'd ever had. It had happened a long time ago. He'd forgotten what school it was. He came into her school a little before Christmas. He was put into the fifth grade. She was standing by her desk when he came in. One of the boys had told her that a new kid was there. She came over to him and talked so nice. "Well, Bud, I'm glad to see you. You came just in time to help us get ready for Christmas. We needed another boy in our grade, and I'm glad it's you." She was always nice, Miss Roberts was. Not like most of his teachers. They never needed him. They never liked new pupils. He remembered a story that Miss Roberts told them. It was about a baby. She said that when He grew up, He did good things. He made people happy. Miss Roberts must have been His sister. She made children happy. One day she told him, "You are such a good worker, Bud. You do fine work, too." No one had ever said that to him before or since. No one seemed to care much. And that year they hadn't moved until school was out. Bud had been so glad. Then he had dreamed about the time when he would be grown and would have gone to high school. He would get a good job and stay in one place.

He scarcely thought of his dream any more, except just to laugh scornfully at himself. Wouldn't Pop laugh if he knew! "Ha, ha," he'd say. "Our little Bud thinks he can be a big shot. He wants to be better than his old man." If only Pop would understand. This kind of life was okay for someone like Pop. He didn't seem to care what happened if only he got his pay check. Then he and Mom spent most of that right away. Oh, they'd always been good enough. Most of the time he'd had enough clothes and stuff. Now he didn't care what they did with their money so long as they let him spend his the way he wanted to. He'd have to take it easy with his drinks though. Just be sure he got the real thing instead of cheap stuff. But a guy his age couldn't be too choosy about that. Just so they'd sell him some. "Anyway, as long as there's money for drinks, I can stand this life. Maybe even enjoy it. Probably can even find a good-looking girl to pick up. What's the use of dreaming when you've got money, whisky, and girls? I'm just a no-good, anyway."

Pete glanced over at Bud. Sometimes he wished he knew what that boy was thinking. Why doesn't he talk back like other boys? He never says anything except when he's drunk. Then he carries on about the way we live. Maybe we shoulda let him go to school. The teachers always said he was smart. But he used to hate starting in at a new school so bad. He was always a good boy until he started drinking. Now he gets drunk about every week. I guess we're to blame for it. It started when we gave him those drinks on his birthday. We just wanted him to be a good drinker like Millie and me are. A good drink helps us forget. We have to drink. But a kid like Bud. What does he know about our lives? Why does he go for the stuff too heavy? All he seems to want is money and liquor. Maybe the kid knows. Knows that he'll always get the raw deal because he lives in a camp and works in the fields. No good. Maybe someone has already called him that. Oh, well, I did the best I could. I don't know anything about any other kind of work. This is good enough for me. I wish he'd cut out the fighting though. Sometimes I wonder. Is there anything more to life than we know? Sam's always talking God and church. But I don't know. He don't seem any happier than the rest of us. I guess we oughta send the kids to some church but, oh, well, what's the use? Probably no one would want them anyway. People don't seem to care much about us, except when someone does something wrong. Then they raise an awful fuss about how bad we are.

"Hey, Pete. You sleepin'? Haven't heard a word outa you all morning. Need a drink to wake ya up?"

"Ya, sure," thought Pete. "Good old Joe. He always has some on hand. Probably just what I need. Then I can stop these crazy thoughts. Too big for me anyway."

"This was as good a place as any they'd lived in for the last couple of years."

Editorial

Joy to the world! the Lord is come!
Let earth receive her King;
Let ev'ry heart prepare Him room,
And heav'n and nature sing,
And heav'n and nature sing,
And heav'n, and heav'n and nature sing.

Greetings

Here they come! It is Christmas time again, and our friends are reminding us once more that they think of us with tender and happy thoughts. Their greeting cards are of an infinite variety: sprightly in color or soberly chaste in tone; gay with conventional Christmas decorations or with a minimum of seasonal features; with the standard wishes for a merry Christmas and a happy New Year, or with some verse reflecting the Yuletide spirit, or with one of the Bible verses on the theme; designed by craft artists, or bearing some classical madonna, or perhaps home-made; impersonal except for the signature, or much personalized with photos or a brief letter. They come from the house next door, or the neighboring town, or the next county, or the adjoining state or from across the continent, or half way around the world. They bring greetings of fellowship from those whom we have touched during the past year, or from the friends of the yesterdays. They bring into our homes a breath of warmth and love and tenderness. It is good to be kindly remembered.

But greetings are not a new thing. They make fragrant areas in the New Testament. Most of the last chapter of Romans is given over to greetings to Paul's friends in the metropolis: Prisca and Aquila, Apelles and Aristobulus, Tryphaena and Tryphosa, and many others. He allows Timothy and Tertius and Gaius and Erastus to send along their greetings. To the Corinthians he sent greetings from the churches in Asia. In Colossians a precious book of only four chapters most of the last chapter is devoted to personal greetings—from Aristarchus and Mark and Justus and Epaphras and Luke and Demas and Paul. Through Timothy the great apostle takes time to send greetings to Prisca and Aquila and to the household of Onesiphorus. He records the greetings of Eubulus, Pudens, and Linus, and Claudia. The letter to Titus ends with these gracious words: "All who are with me send greetings to you. Greet those who love us in the faith."

When we think of faithful scribes through the centuries writing these greetings over and over as they copied the sacred manuscripts, and of multitudes of compositors setting them in type again and again during the past five hundred years, and of the tons of paper and ink which have been used to send them wherever the Bible has gone, then we can know that God puts high value on personal greetings. As you look over the pile of past year's cards you may think it was a waste of money. But much as we do spend on Christmas cards, it is a trifle compared with the cost of including the greetings of Paul and others in the Bible. An investment in friendship is worth while. Dr. Samuel Johnson warned us to "keep our friendships in good repair." It is a wise and Christian counsel.—P.E.

The Day After Christmas

How can we know whether we have really celebrated Christmas? There is a lot of work put into getting ready for the day, and we may feel we are celebrating Christmas by the number of cards we send or the number of gifts we pass out within the family circle and beyond. We may even celebrate the joyous time in song as the day approaches.

Christmas eve and Christmas day will be happy times for many people. Homes with children will begin the day early as the patter of little feet announce that this is the day that childish hearts have longed for. For most of us it will be natural to spend Christmas day happily, even with littered floors and the din of new toys sounding in our ears.

After Christmas eve and Christmas day comes the day after. We will then return to our work-a-day world but must we do so with a letdown feeling? True, we cannot expect December 26, 27, 28 and so on to be as joyous as December 25 but that need not mean that we have to lose the meaning of the day after it is past.

How can we keep the Christmas meaning? We have the example of the shepherds and it is a good one. After hurrying to see the new-born child they passed the good news on. They had found Something—a Saviour! They did not pretend that nothing at all had happened. They "returned, glorifying and praising God for all they had heard and seen, as it had been told them." They went back to work but not with failing hearts.

On the day after Christmas most of us will go back to work in the kitchen, the barn, the shop, the classroom, or on the highway. And we can do so without a letdown of spirit. God will be with us if we will but learn the lesson that the simple shepherds can teach us.

How can we know how well we have celebrated Christmas? The day after Christmas will give the answer. If we find anew what the shepherds found on the first Christmas day we too will be rejoicing on the day—and days—after.—G.M.S.

This I Found in Europe

Freeman Gingrich

Perhaps a good dose of European courtesy would be helpful for all of us.

A THOUSAND watery miles west of Ireland we are gradually waking up from a fantastic dream which is actually true! Many in our group have visited Europe for the first time and we could aptly be called "New Europeans."

Economic Conditions Vary

Probably my readers will want to know about the circumstances of the people and particularly about the welfare of the Mennonites in the various countries we visited. There are a number in Switzerland, and even in Germany, whose needs are well met, but these are the exception rather than the rule. Hardship conditions have improved immeasurably in the last five years, but a common difficulty is the low wages. This makes it impossible to purchase many of the very desirable commodities with which the stores are well filled. For example, a small radio like we Americans would have in the kitchen, while readily obtainable, nevertheless represents about three weeks' wages in Holland. The radio we keep in our living room would look very well in the house of rulers and magnates, east of the Atlantic. Food is plentiful but not very cheap. Therefore many people subsist on little besides potatoes and one of the many kinds of bread. Bread varies from that which is nearly like our own, to the sour and very heavy lumps (glotzig) which are common in the homes of the poor. Butter is a luxury. We ate many meals without it. Jams and spreads are fairly plentiful and they are a much-appreciated blessing when eaten with rather solid and unpalatable bread. Nine tenths of the luxury foods we have in America are "off the record." Apple pie, banana splits, and American coffee, when we enjoyed them one Saturday evening in a United States army camp, not only made my mouth water, but my eyes as well! The average European eats very plain, simple food, often containing far too much starch to make a balanced diet.

Freeman J. Gingrich, from St. Jacobs, Ontario, Canada, was one of a group of Mennonites who attended the Mennonite World Conference in Switzerland this past summer and then toured Europe. He writes of his impressions in the lands of our forefathers.

REFUGEES' FACES

They have escaped the tyranny of the land behind the iron curtain but still lack a suitable place to live.

Lacroix
Genève

BEAUTY OF EUROPE

The harbor of Geneva, Switzerland, with Rousseau's island on the right and snow-capped Mont Blanc in the background.

Housing is still a problem. Even in Holland we stayed in hotels because the Mennonites simply had no rooms to give us. Refugees at Gronau and Backnang in Germany live in rather poor quarters and are eager to move on to America. Please do not discourage the idea of resettlement! You, too, would be interested in finding a better place for these refugees if you had seen their pleading faces in the camp at Backnang. They are Mennonites from Danzig and Russia who hurried westward in an effort to escape the horrors of Siberia.

Mennonites Interested in Nonresistance

Our churches in Switzerland were not disturbed by war. We found many friends at Tramelin and Langnau and Basel who are one with us in evangelical faith. Young people's activities are lacking, however. The children attend Sunday schools in local homes on Sunday morning, rather than in the church buildings.

Here, as well as in France, Germany, and Holland, there is keen interest in nonresistance even though not all members are fully in accord. There is much warm personal piety. Homes are simple, but clean above everything else. Butter and cheese are plentiful here. Children in the home have fine table manners and seem somewhat subdued. The Swiss Mennonites shower all the hospitality on you that they can afford. A grand overnight visit in a Swiss home seven hundred feet up the side of a mountain was one of the very best experiences of my whole European trip!

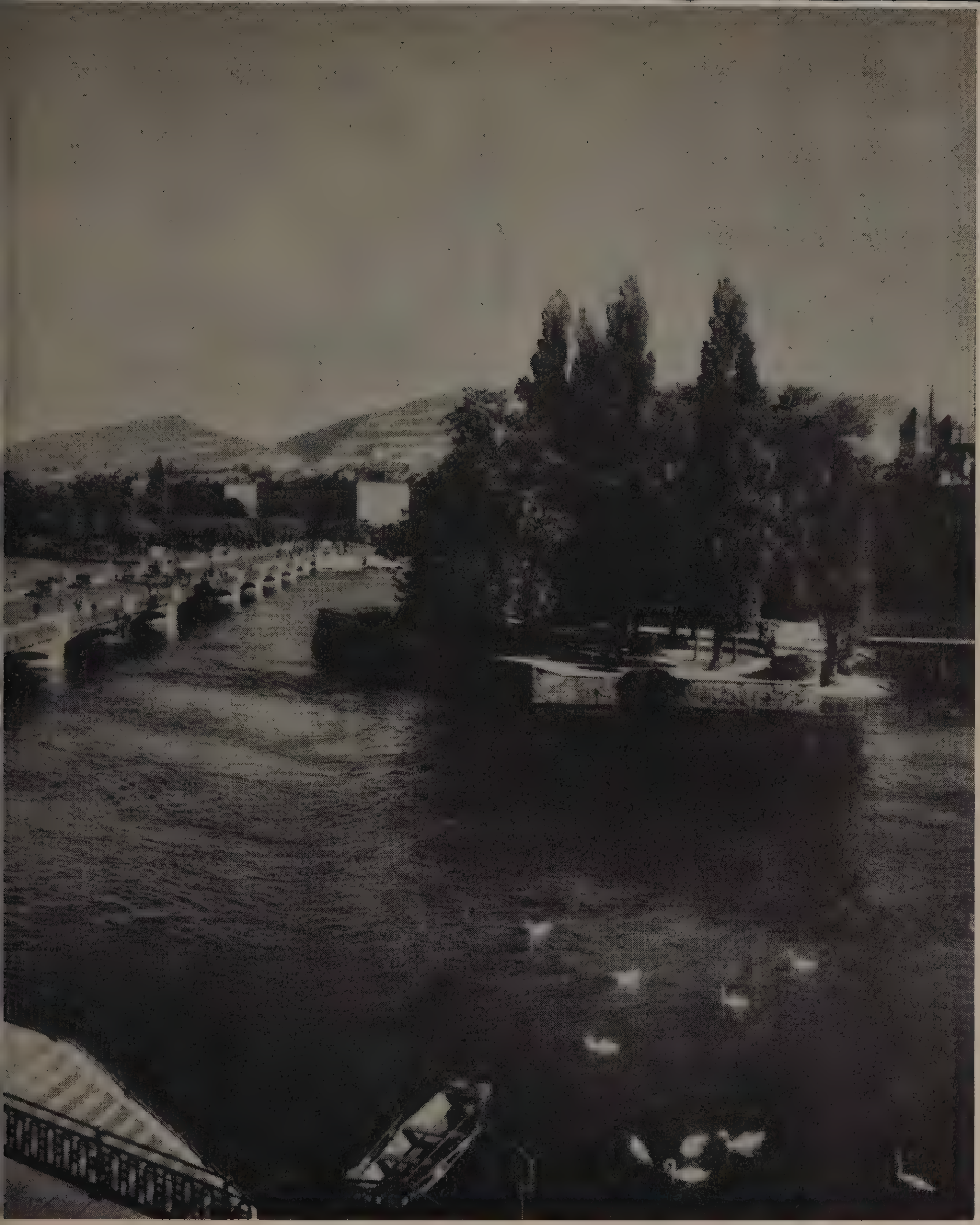
European Mennonites are fully as conscious of their historical background as we are. All of them seem to know the story of Conrad Grebel and Felix Manz. Tremendous progress has been made in reviving nonresistance. Last year the French Mennonites made a formal request to the French government, that the position of conscientious objectors be recognized. In Holland those who wish to take those positions have the opportunity to be instructed by the "Peace Group" in the Mennonite camp at Heerewegen near Utrecht. When they afterwards appear before an examining board selected by the government they have no difficulty in securing exemption from military training. Over 50 per cent of the Dutch Mennonite ministers are now conscientious objectors. That is a great improvement over the percentage ten years ago! Our American Mennonites have been able to make a good impression because of our relief work. In Holland alone more than one million people were directly helped by the Mennonite Central Committee.

Appreciation for the fine arts is common among the Mennonites in Europe. One sees inexpensive, but well-chosen pictures on the walls of the homes. Choral singing has a prominent part in the church program. This was demonstrated at the World Conference. Instrumental music is common in the homes and is a great improvement over the cheap "music" of our American radio.

Europeans Very Courteous

I was much impressed with the courtesy of the Europeans. Not one European was discourteous to me! In a whole month of traveling the answers to my often offensive questions were given in gracious words, almost without any exception. After my supper of spaghetti and meat balls in Rome, in the absence of Italian vocabulary, I pointed to some delicious grapes. Imagine my surprise when the waiter placed not one bunch, but the whole fifteen or twenty pounds of grapes on my table! Although I ate an impressive quantity the charge was very reasonable.

In Switzerland everything is clean. You could eat off the floor. A shopping trip in Basel is a grand succession of social calls. You meet new friends in every store. Little girls in Switz-



erland have long bushy hair hanging down their backs. Six of them, three in native costume, sang for us in a restaurant on Sunday noon. It was hard to leave them behind.

In France we visited the home of Bishop Philippe Hege who has fifteen children living. A sixteenth was accidentally killed on a German farm by an unexploded mine. The French Mennonites are undertaking the operation of the two children's homes at Weiler and Valdoie. These were begun by the Mennonite Central Committee. Here we saw dozens of American sewing circle garments being worn by the needy French children.

In Austria I traveled alone. The courtesy and friendliness of the people left little to be desired. Prices in terms of American money were low. Music lovers would be interested in my unusual visit to the Salzburg Music Festival. My host took me also to the apartment where Mozart, the great musician, lived when he was a small boy.

German Cities Show Results of War

Germany is still a badly battered country. We saw the city of Heilbronn. On the evening of December 4, 1944, at seven o'clock the entire city was intact. At seven-thirty, 90 per cent of the city of 80,000 people was in flames, and ten thousand residents were dead. I think they would not have appreciated hearing anybody sing "America the Beautiful." We went to see the mass grave where thousands were buried. Munich, Stuttgart, Mannheim, Ludwigshafen, Kaiserslautern, Frankfurt, and Cologne all suffered beyond human description! Ruins by the thousand still remain. If all the bombed buildings of Europe would stand side by side, it would take several days of driving with a high-speed automobile to pass them. Nevertheless, we were treated well in Germany. People are so very much more courteous than in America. In the Munich railway station a gentleman with a kind voice announced over the loud-speaker, "Now, ladies and gentlemen, this is the train for Stuttgart and Paris. Would you kindly get in? It is just about time to go. We wish all of you a pleasant journey."

Holland is a land of dikes and ditches. There is a canal in the middle of many city streets. We had two canal boat rides. Our Dutch hosts, and particularly Pastor Hylkema, were very gracious. We were shown an old prison and many places where Anabaptist martyrs died. It was an interesting country.

Our stay in Belgium was very brief, but we were greeted and guided by the Shanks and the Swartzentrubers, who are doing mission work in Brussels.

English Are Courageous

Our last visit was in England, a badly battered country. Residents of England are subjected to a severe austerity program. Meat and sugar are strictly rationed. They cannot buy even one small chocolate bar without coupons. The British people are demonstrating their ability "to take it on the nose" and bear it.

We saw many famous buildings and graves. Shopping in London is a pleasure. The merchandise is of excellent quality and very reasonable. A number of our group enjoyed several evenings in Royal Albert Hall, where a fine musical concert is given every evening. Many Londoners go there who cannot afford to buy a seat. For twenty-eight cents (two shillings) they are allowed to stand in front of the platform. It is incredible, and a fine commentary on their appreciation for music, that they will stand to listen for two hours and a half! How I would have liked to buy a few of them an inexpensive seat!

In England there was very much to remind me of the things I studied years ago in an English school in Canada. My visit greatly increased my admiration for the English people.

Homemaking

News and Views

Teaching Children

The Right Use of Money

Beulah Yoder

ONE OF the questions a family must consider is what its general attitude toward money is to be. Shall it be the main good in life, or something necessary for certain purposes, but not essential for the finest satisfactions of life? Shall the family save or hoard, spend or squander? Shall vacations be chosen on the basis of cost or on the basis of interests of the family? So many family questions have to do with money problems that it is necessary to include them in the family consultations.

We need not be indifferent to money to keep it from dominating our lives. Parents can use it to satisfy wholesome wants without giving children the money-grabbing ideal. The family may make the old wallpaper last so that they can order books and magazines for the whole family. The children may want to go to church camp; so the family will do with the old car another year. The sacrifice is balanced in this way by choosing the highest of several values. Most children will not be able to have many of the things they would like to have, but they will not be unhappy about this if money values are not overemphasized.

Some parents try to keep their children entirely unconscious of money or money worries as long as possible. The young child should not be burdened with financial worries, but generally it is more helpful than harmful to include him in the discussion of some proposed purchases. When a child learns that "we can't afford it" means only that we can't buy everything, but must choose between various values, it does not have the same stigma as "we are too poor." Even if poverty should exist, it should not be emphasized, for a child would soon become sensitive to its implications. Especially would this be true in school where children are apt to make class distinctions. Parents should put more emphasis on how to spend the money than on how much they have. Much care needs to be taken here also, so that the child will not get the idea of measuring everything in the value of money.

Bribes and Fines

After the child has an appetite for money the parents have a temptation to use this for a convenient control of conduct. By giving money for obedience, good grades in school, watching the baby sister, or keeping his room neat, parents encourage the child to expect pay for things that should have no thought of reward. It is quite different to give him something in appreciation for his good grades or nice conduct than to buy his good behavior or grades.

On the other hand, withholding the money or forcing the child to pay for wrong deeds by cutting his allowance for a week or two is a system of monetary fines that has just as bad effects. It makes conduct (good or bad) a matter to be measured in terms of money, a false standard. It sooner or later reveals to children the trickery of parents to get their own way. Here's an example of how a boy of fourteen got the point. He wanted a pair of new trousers very badly. Finally the mother made a bargain with the boy. He was to tend the furnace for 50 cents a week and after he had enough he could buy the trousers. At the end of two weeks he said, "It's a gyp, that's what it is!"

"What is it now?" asked the mother.

"Why, Mother, you would have to pay a man more than 50 cents a week to look after the furnace, and then you would have to get me the new pants anyhow."

Allowances

One way in which a child can learn the value of money and how to handle it is for him to have a specific sum given him regularly with complete control over it. This can begin on a small scale very early. Usually at four years old he can distinguish between pennies, nickels, and dimes. Therefore, at this age he would not be too small to have an allowance of five pennies a week. The amount should be very small at first even if the family could afford one dollar a week. This is not expected to take care of the child's wants but to give a little conception of values and the experience in choosing. Almost always the first allowance goes for candy, gum, or ice cream. It usually is spent the first day of the week and then there is a vacuum until the next five-penny or nickel day. He soon learns that if he gets penny balloons, penny suckers or gum from the penny gum machine, he can get more than one thing and he can get them at different times. He may find something that costs a dime, and so decides at the moment to save two nickels so that he can buy it. He may, however, see an ice-cream cone in the meantime and be overcome with the temptation. That will be part of the learning and training. A child should not be shamed for wasting his money, but shown by the parent how he would need to wait for two weeks if he wanted to buy the ten-cent toy.

Too often parents give an allow-

Mrs. Glen Yoder, Shipshewana, Indiana, is the mother of three sons, the youngest of whom is in high school. Now that her sons are grown, she has returned to her former occupation of school teaching.

ance and then dictate to the child how to spend it. Such dictation defeats their purpose. If a child is told that he must save two cents out of every five, or that he can spend only three cents for candy, he doesn't have any chance to use his own judgment. The parent should suggest the various things he could do with his allowance but leave him free to make his own decisions and he will learn faster. The next year his allowance may be increased according to his development and capability of using it.

Sometimes the parents want to make the child's allowance look big by including money to be used to pay routine expenses. An allowance of $1.50 would look big to a ten-year-old school girl. But if she has to pay lunch and carfare out of that, she may have only 25 cents to use as she pleases. The lunch and carfare are fixed expenditures and should not be included in the allowance.

If children respond reasonably well to an increased allowance, and begin to assume some responsibility in the purchase and care of clothes and other items, the allowance may begin to include many necessities together with money for pleasure. By the time they are half through high school they may be mature enough to include clothes, books, and entertainments in their allowance.

Such an inclusive allowance can be arranged only after close accounts have been kept for some years on all expenditures so that good budget estimates could be made. A winter coat expenditure comes at one time but if a girl is trained to budget, she will know what part of her allowance goes for that. Learning to save is a very important part of money experience. To save for things that are far in the future has little meaning to young children. Their goals must be close enough that they can reach them soon. To save for three weeks to buy a Christmas gift for someone in the family is just as big an undertaking to a six-year-old as saving in high school for college expenses seems to an adolescent. Many parents have given up in their efforts, because they felt children failed to understand. Only as children mature are they able to see distant goals.

Earning Money

Learning by earning is a very important part of a child's experience. These days many children have the idea they should be paid for almost everything they do. There is no more reason why the girls should be paid for washing the dishes or boys for mowing the lawn than for mother and father to be paid for what they are doing. Everyone is working for the welfare of the family.

There are times, however, when special tasks come up when it will be all right for a child to be paid for doing them. Maybe the father was going to hire someone to Simonize the car and the fourteen-year-old wanted to do it. There would be no harm in letting him do it and paying him whatever he would have paid someone else. In the same way the mother may pay the daughter for doing a task that she was going to hire someone else to do. Occasionally it is all right to pay children to run errands but not often enough that they get the idea they need to be paid for everything they do.

Children can be taught to place a sensible emphasis on money.

In small towns and cities boys have opportunities in doing errands for grocery stores or business places. Girls have many opportunities to be baby sitters and also to do other errands.

In our small town there are two high school girls and one high school boy working in grocery stores. One boy is working in an implement store, and two girls are waitresses in a restaurant. Another high school boy is taking care of the town park, which means mowing and weeding. Another boy is painting with his father. These are only a few examples of how young folks may earn money.

Many boys and girls take part in 4-H Club work through school activities. In this way they buy either pigs, sheep, heifers, or steers. This teaches them both to earn and how to take care of stock. If these children live on farms, they can be allowed and encouraged to build up herds or flocks. This is an excellent way to start and build up a bank account for the future.

Sometimes there are some children in the home that cannot go to work, while others can. How about the child that stays and works at home? The ideal way would be to set up a bank account for the one that stays at home to measure up with the one that works away and earns. Some arrangement or understanding needs to be made.

Giving and Saving

In the avenue of giving and saving, children probably learn most through example. Children should be made conscious that they are expected to give a certain amount of their allowance.

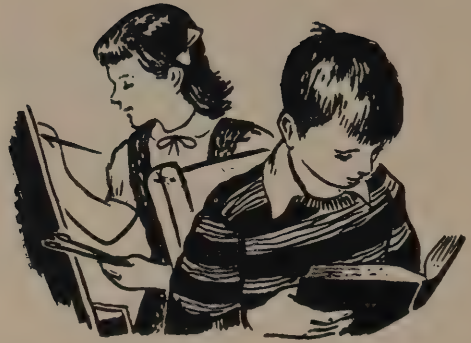
In most homes it is taken for granted that the father gives for the whole family. But that is not experiencing the giving themselves. We should make them realize that even small amounts are worth while and as their allowance increases, their giving should increase accordingly. In the same way they need to know that money isn't all to spend, but some is to be saved. There needs to be money for the times when there is no work, when there is sickness, and for future unforeseen happenings.

Some Problems

Some of the children's friends will have more spending money than they have. That is something they will be confronted with all their lives. But parents can make it easier for their children by explaining to them the reasons for these things. Children should be taught here how love, friendship, sympathy, and sharing are worth more than money and are things that cannot be bought with money.

It would be well to take children into confidence on the family finances. If the father would list the taxes, rent, insurance, and the many other expenses it takes in a year the children would soon have a sympathetic understanding. They can see a relationship between the coming in and going out. Some families have irregular incomes and feel they can't give a set allowance. Children can be made to understand this. It can be made a valuable lesson for their future to prepare them for higher costs of living or salary reductions. If too much is made of this it may cause a feeling of uncertainty, want, or insecurity and it may create penny pinching and stingy habits. The more casual and matter-of-fact the attitude of the parents the less likely the child is to center his attention on himself. Some children see

[Continued on page 25]



Young Community

Cornhusk Créche

Verna Grisier McCully

CHRISTMAS creche figures fashioned of dried cornhusks are a new idea. They are quite easy to make and cost nothing. Make them ahead of the Christmas season while cornhusks are still easily obtainable. But if you do not wish to make them at once, save your husks, either those from sweet corn or from field corn. Almost any farmer will be glad to give you some. If you cannot get cornhusks readily, use crepe paper instead.

The best cornhusks are the finer inner ones. However, all kinds will do. In any case, they must be dried thoroughly. You can also use cornstalks for the pillars which hold up the roof of the little stable. If you cannot get cornstalks, use dowel sticks or heavy paper rolled into tubes.

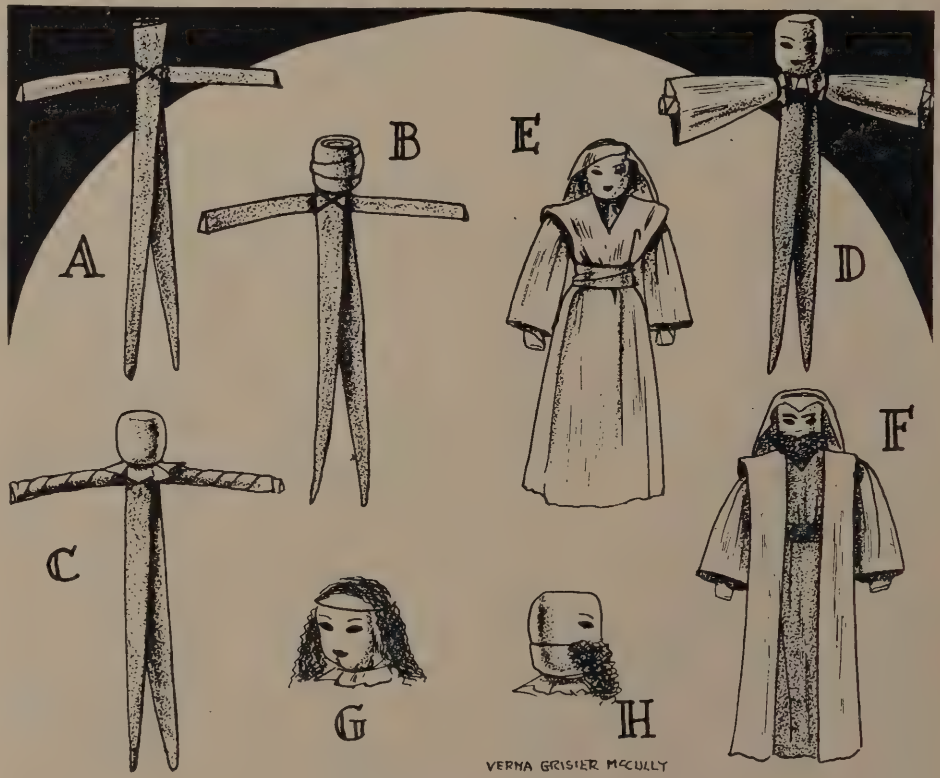
The figures are made entirely of cornhusks, or of crepe paper cut into strips as wide as cornhusks. Cut two medium wide husks each six inches long. Roll each, and tie together an inch from the large ends, so the two tapering ends form legs. Cut another husk six inches long, roll, and lay across the first two where they are tied together. Bind the crosspiece on as in figure A. For tying or binding use string, thread, or cornhusk one-quarter inch wide, softened in water. Since all husks used except those three for the foundation pieces, must be soaked in water, have a bowl of it handy. If you use crepe paper, do not dampen any of it.

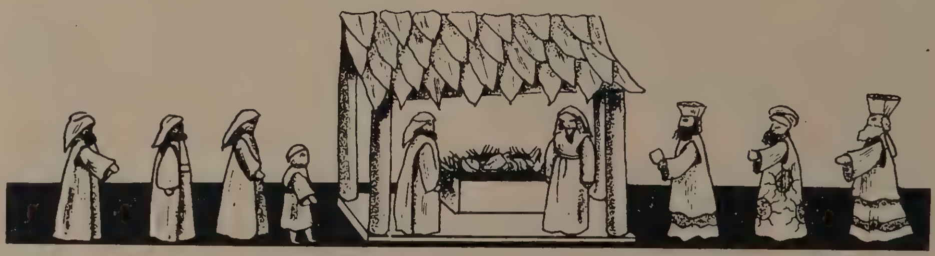
Find a husk three quarters of an inch wide. Soften it in water then wind round and round the tied end of husks, to become padding for the head. See figure B. Cut a piece of wide husk two inches square. Soak this until soft, then stretch it over the head, putting the folds at the back so a smooth front is left for the face. Tie firmly around the neck. See figure C.

Bend back one inch at the end of each arm. Beginning at the "wrist," wind each arm with husks half an inch wide. Fasten at the shoulders. See figure C. Sleeves are husks tied at the shoulders, but left free at the hands, as in figure D. Sleeve lengths can be cut correctly after being tied on.

Paint almond shaped eyes, black or brown, using water colors. Do not try to make pupils. Leave off the nose. Make a red mouth and tint pink cheeks. Cornhusks are easily painted. If you use crepe paper, keep the paint brush fairly dry.

The waist, or upper part of garments for man or woman, is a husk two inches wide and five inches long. Cut a slit down the center, through which the head is slipped. Pull husk down front and back over the shoulders. Stuff a little folded husk in as padding at front and back. Tie firmly around the waist. All husks for clothing must be wet and softened before using.





The skirt has as many husks, or as much crepe paper, as necessary for the desired fullness. Tie firmly around the waist with a sash of corn husk. Then cut the bottom of the skirt evenly so the figure will stand. See figure E.

Hair and beards are made of dried corn silk or wool yarn. Tie hair around the head with thread as in figure G. Tie the beard on as in figure E. After corn silk or yarn is tied on, cut it to the desired length, for hair or beard.

A headdress for both men and women is a square of cornhusk two and one-half inches wide. Soften, fit over the head and tie in place as in figures E and F. An outer cloak for the Joseph figure is made of a very wide husk folded over the shoulders. The front half is slit up so it opens like that of figure F. Shepherds can wear plain robes only, without the cloak. For a boy shepherd, make a smaller figure with short garment. Bind legs with narrow husk, as arms are bound. For the Babe you can make a tiny figure two inches long, binding all but arms and head, to resemble swaddling clothes. Or you can use a wee doll dressed in cornhusk or paper.

Figures for Wise Men are similar to that for Joseph. Turbans can be wound for headdress, or tall crown-like shapes cut. Paint all cornhusk figures brightly with water colors in solid tone or in designs. Mary should wear a blue gown. Joseph wears brown or dark green. The Wise Men can have ornaments of gold paint. Crepe paper figures have colored paper clothing.

The stable, which can be ten to twelve inches long, has a cardboard roof and floor tacked or glued to cornstalk, dowell stick or rolled paper pillars. The roof is thatched with cornhusks, or with crepe paper cut in the shape of husks. Begin at the bottom and paste on row by row, working up to the top. The crib is a small box filled with shredded husks and corn silk. Stand Mary and Joseph inside the stable. Put shepherds at one side, Wise Men at the other side.

Do You Know . . .

. . . that whenever you wear leather shoes you walk on soap? Soap is an important material in getting leather soft enough to make into shoes, ball gloves, or belts. First soap is used to clean the rough hides at the tannery. Then when the leather is tanned it needs to be softened. For if it were not softened our shoes would be as uncomfortable as wooden shoes. To soften the leather it is put into big drums. Then oil and greases and soap are added. The soap causes the oils and greases to separate into very, very tiny particles. The big drums are turned round and round and the fine particles of grease and oil work into the leather as they tumble together. The leather becomes soft and easy to bend.

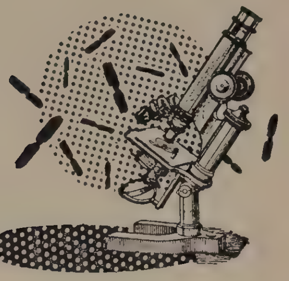
The American Indian used to soften his leather by hand. To do it he would pour a little oil and some animal brains onto the tanned hide. Then with a big mallet he would pound and pound until he had the oil worked in and the leather soft and limp.—RUTH KING DUERKSEN.

These Readers Live at Lititz, Pennsylvania

This family of happy boys live at Lititz, Pa., R.D. 2. They are the sons of Aaron and Esther Brubaker. From left to right they are: Mark, Glen, Loye, Fred, Mike, Lynn, Jere, and Omer. Mike is not one of the family but a Puerto Rican boy from New York who lived with them for a while.

Can you guess from this picture what happened to make this family even happier? Yes, a little baby sister, Alta Lois, came to live with them. Can't you just imagine how much the boys like her? Mark, 13, collects butterflies; Jere, 4, and Omer, 2, help to find grasshoppers and things for his collection. Glen, 11, makes model airplanes. The other boys all like to watch him. Loye, 9, has a book of birds and tries to see all the different kinds. Fred, 8, and Lynn, 6, have a small farm in their room. Another thing these boys do is to gather butterfly eggs and hatch them. And their mother says they all love to read.

Discovered



by the
Mennonite Research Foundation

Wilbert G. Lind, using the materials gathered by the Mennonite Research Foundation in the Mennonite Family Census of 1950, discovered that Mennonite families had 4,930 children per 1,000 married women and widows who were 45 years of age and over in the year of the census. United States statistics of 1940 indicate 3,396 children per 1,000 women between the ages of 50 and 74 ever married. This would seem to prove that the Mennonite birth rate is higher than that of the general population. For these statistics Lind used 485 Mennonite families in the eastern area of the church, 340 families in the central area, and 175 families west of the Mississippi.

Regarding Federal Taxes

The Secretary of the U.S. Treasury released on October 3 an analysis of the federal taxes collected for the fiscal year ending June 30, 1952, with comparisons for the preceding year. Chief sources are three: individual direct payments which amounted to $33.7 billion, an increase of 26.7% over 1951; corporation taxes, $21.5 billion, an increase of 49%; and miscellaneous and excise taxes, $9.8 billion, an increase of 3.9%. The grand total from all sources amounted to $65 billion as compared with $50.4 billion in 1951, an increase of 28.9%.

Certain trends are indicated in the increases and decreases reported among excise taxes. The largest increase, $184 million, was in the $1.6 billion tax paid for tobacco, $180 million of which was the increase in taxes on cigarettes. Increased taxes on gasoline amounted to $144 million; on telephone, telegraph, leased wires and local telephone service, the taxes paid were $60 million greater than in 1951. The taxes on transportation of persons including seats and berths were increased by $37 million, while the taxes levied on wagering which appear for the first time were over $5 million.

The principal decreases were in the $578 million taxes collected on passenger automobiles and motorcycles where the loss was $75 million; on electrical energy a decrease of $40 million, $38 million decrease on mechanical refrigerators, quick freeze units, air conditioners, etc. Taxes on admission to theaters and concerts took a drop of $15 million, while machines for use in stores and other business activities were $12 million less.

Individual tax payments and taxes on corporation earnings, the chief sources of revenue, report the considerable increases of 26% and 49% respectively. Ultimately individuals pay all the taxes whether levied on their personal income or in more or less hidden fashion through taxes collected on corporation income, or excise taxes paid by manufacturers and retailers. The $65 billion mean that the average for each man, woman, and child amounted to $416. We were told a month ago that the annual earnings amounted to $1,548 per capita. Taxes therefore consumed over 26% of earnings on a per capita basis. How much could be accomplished by a comparable contribution for the kingdom of God?

Robert M. Hopkins

Coming in future issues

Machinery Mania, Do You Have It?
J. K. Pasto

Helping People Help Themselves
Frank L. Wright, Jr.

Two articles about church and community building in Chicago
James Lark
Mary Harshbarger

World Problems of Land Reform
J. Howard Kauffman

An article on teen-age driving
Wayne S. Martin

To Every Man His Own Vine and Fig Tree *C. R. McBride*

Public Relations in the Community
Arthur E. Morgan

Farm Outlook

Farmers are using about three times as much fertilizer now as they did before the war. About 25 per cent of the 1952 crop production can be attributed to fertilizer according to USDA estimates. It would be profitable to use more fertilizer on most farms. Several Midwest agricultural colleges report farmers are receiving a return of three to five dollars worth in increased crop production for each dollar invested in fertilizer. It has been estimated that even in such a productive state as Iowa, it would be practical to increase fertilizer use five to seven times over the present level. In general, even with a decline in farm product prices, it would be profitable to use fertilizer more extensively on most soils and in most cases, heavier applications. In order to determine the most profitable rate of application, soil test, fertilizer costs, yield response, and crop prices must be considered. To make applications which do not yield profit is to waste resources. Similarly, to apply too little is to make less than full use of the soil.

A moderate business recession is expected in the middle or latter part of 1953. Such a slump, however, should not cause losses on well-managed farms where there are high yields per acre and per animal.

Right now molasses is cheaper than corn for feeding to sheep, dairy and beef cattle. Use as much as practical in the feed rations. The feed value of about seven gallons of molasses is equal to a bushel of corn. Molasses is especially good to bolster low-grade hay. In many areas, hay scarcities are pushing up the price of hay. Cover minimum roughage need now.—S. J. S.

Christmas Cheer

This Christmas, let us remember the hungry millions, as well as our relatives and friends. Relief agencies such as M. R. C., Elkhart, Indiana, and M. C. C., Akron, Penna., will be glad to receive your contributions.

Presenting the Amish

Amish get a lot of publicity. But usually it is superficial and slanted. Your friends who have heard of the Amish in this way may have asked you who they are and what they believe. Have strangers ever requested information about Amish customs and traditions? Unless Amish are among your close neighbors or relatives or are a special interest of yours, your answers have been vague.

People want to know the truth about a unique culture that has continued with little change for several hundred years. An ideal person to set this truth down is John A. Hostetler, a sociologist and a recognized authority on the Amish. He grew up as an Amish boy in an Amish community.

The illustrated booklet, *Amish Life*, presents the Amish in a sincere and sympathetic manner. Typical practices are described and explained. Among other things it tells who they are, where they live, and something about a few of the numerous branches. If you wonder how they have been able to maintain their traditional way of life for so many years, an answer may be found in *Amish Life*. The booklet tells of Amish recreational practices, the type of music used on various occasions, their courting customs, the significance of their distinctive costume, reasons for their attitude toward higher education, and other subjects.

Have several copies on hand to give those who ask you for the facts about Amish people.

Amish Life is 50¢. Order from Herald Press, Scottdale, Pennsylvania.

TEACHING CHILDREN USE OF MONEY

[Continued from page 21]

no point in saving unless they have a certain desired object as their goal. Others become very miserly and feel they have security in possession. Here are excellent ways of teaching by word and example.

How to Spend Wisely

How soon should boys and girls be allowed to keep the money they earn? Years ago children brought all their money home and then parents bought everything for them. For many boys and girls it works very well for them to keep their money and then buy all their clothes and necessities, and here again it takes planning together in the family. Maybe the family needs the money at the time of the earning and if so that should be worked out. It gives children a sense of one-ness with the family if they have a part in helping out with the necessities.

Boys and girls need to be with the parents when purchasing their clothes in order to get ideas before making purchases alone. Much needs to be learned about the value of clothes. They need to ask whether they really need this, or whether it is appropriate, or whether it is worth it.

A certain boy was given fifteen dollars to buy himself some clothes for school. He had never done this before. He bought himself two shirts with this money and they were very inappropriate for school besides being too expensive.

I think all young folks should have some practice in spending before they are on their own. While they are still in the home they can be coached and instructed, and many mistakes may be prevented.

There are also many ways open for preparing girls to know how to spend, save, lend, and borrow. Thoughtful effort put into such teaching would be one means by which girls could get practice on problems they will

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Viewpoints on World News

The Japanese Election

Carl Kreider

Japan's whirlwind campaign and election occupied a brief six weeks during the long campaign in the United States. Although this article will appear in print after the American election the printer's deadline dictates that it must be written before the election. It will therefore be desirable to write concerning the Japanese election this month and the American election next month.

Japan operates under a parliamentary system of government which is more similar to that prevailing in England and Europe than to the American system. A new election comes at regular intervals or whenever an existing Parliament (called a Diet in Japan) is dissolved. Dissolution of the Diet is mandatory when it has voted against a policy of the Cabinet; it may also be effected when the Prime Minister thinks that it is in the national interest to do so. The voters do not elect the Prime Minister but vote only for members of the Diet. The Diet, in turn, elects the Prime Minister and he chooses the Cabinet. Normally the Diet will elect as Prime Minister the leader of the victorious party. Thus the Prime Minister and all members of the Cabinet are usually members of the legislative (Diet) as well.

In the Diet which was elected in the last previous election (1949) the Liberal Party received an absolute majority of all of the Diet seats (284 out of 466 seats). Shigeru Yoshida as leader of the Liberal Party was continued as Prime Minister. In the election of October 1, 1952, the Liberals were again given a majority of the Diet seats (239). Although this constituted a net loss of 45 seats from the number they held in the previous Diet, one would normally think that it would be adequate to assure Prime Minister Yoshida another term in office. Such is not necessarily the case, and therein lies the first major news of the recent election.

In 1946 Ichiro Hatoyama was the leader of the Liberal Party, and since that Party won a slim majority of the seats in Japan's first postwar election he was the natural person to become Prime Minister. Soon after the election, however, it was discovered that he had once offered glowing praise for Hitler and Mussolini. Accordingly, he was "purged" by the American army of occupation and Yoshida was elected to take his place. After the conclusion of the Treaty of Peace with the United States, Hatoyama was "depurged" and thereby authorized to reenter the political scene. He has taken the position that he had surrendered to the leadership of Yoshida only temporarily and now that he is again a free man he should be the rightful Prime Minister. About a year ago Hatoyama suffered a paralytic stroke and Yoshida has taken the position that he is still too sick to take over the reins of state. Many political observers, however, believe that there are other reasons for the dispute between the two men which are more fundamental. During the campaign Hatoyama criticized Yoshida openly. He charged him with "evasions in the Diet," attacked his financial and economic policies, and condemned him for "secret diplomacy." He even suggested the possibility of a coalition of his faction of the Liberal Party with other parties in order to remove Yoshida from the Premiership.

In the recent election the Liberal Party won 239 seats in the Diet. Probably one third of these are definite supporters of Yoshida and another third are supporters of Hatoyama. The remaining third are neutral and it will not be known until after the new Diet meets which way they will vote. The consensus of opinion is that Yoshida will have the advantage, but it is clear that he will need most of the support of the present Hatoyama group, or of some other bloc of Diet members, if he is to have undisputed control of the new Diet. Some of the Japanese newspapers are urging that in the interests of the national welfare the split in the Liberal Party be healed. One paper called attention to Senator Taft's support of General Eisenhower as an illustration of a desirable type of co-operation between two factions of a party that were once far apart.

It is clear that the question of Japanese rearmament will loom large in the final settlement of the dispute. In the campaign, almost alone of the Liberal candidates Hatoyama urged the revision of the Japanese constitution to permit rearmament. Yoshida, though pursuing a policy favorable to the West, did not directly face the rearmament issue. The Socialist parties likewise were divided on the issue. Although both wings of the Socialist Party opposed Japanese rearmament, the Right Wing Socialists favored the acceptance of the continued protection of the United States' "security" forces as a regrettable necessity. The Left Wing Socialists, on the other hand, took the position that Japan should remain completely neutral and that the American forces should leave the country.

Together, the two wings of the Socialist Party polled enough votes to elect 111 members. These two wings are so far apart, however, that there seems relatively little chance that they will work together. This is particularly true if, as some charge, the Left Wing Socialists have a large Communist support. The Progressive Party candidates, headed by one-legged Mamoru Shigemitsu, were also elected to 85 seats. Shigemitsu was another political leader who was purged by the Occupation and who returned to political life within the past year. Currently this party seems to be quietly watching developments, but the possibility that it may enter

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into a coalition with some of the other parties should not be discounted.

It was noted above that the recent Japanese general election campaign lasted only about six weeks. The old Diet was dissolved late in August and the election occurred October 1. This probably favored the Liberal Party. Certain features of the rather strict Japanese election law probably also favored the existing party. The short time for the campaign did not give the opposition parties opportunity to organize adequately. Political observers had predicted that the dissolution would take place later this fall, and the sudden dissolution in August found the other parties ill prepared. Restrictions on campaigning (for example, newspapers were forbidden by law to support any candidate or to mention a candidate's name in a picture caption) made it more difficult for relatively unknown men who did not already hold a Diet seat to remove an experienced office holder.

One of the most striking aspects of the campaign and, judging from American editorials reported in Japan, one of the most misunderstood in America, was the apparent utter defeat of the Communists. In the 1949 election they polled nearly 3,500,000 votes and elected 22 of the 466 Diet members. In the recent election they polled less than 900,000 votes and did not succeed in placing a single member into the Diet. In view of the fact that 107 Communist candidates were running for office this is clearly a stunning defeat to Communism in Japan. Popular reaction in Japan against Communist excesses in the bloody May Day riots of 1952 may have been partially responsible for the Communist defeat. Russia's veto of Japan's application for admission to the United Nations just a short while before the election may have been another factor.

It is important, however, that Americans refrain from being too jubilant over the apparent defeat of Communism in Japan. The very fact that the Communists placed an unusually large number of candidates in the field may also have worked against the election of Diet members. It may also be that some Communists were instructed to vote for the Left Wing Socialists, thus accounting for some of the gain in the strength of the latter party. It is a recognized policy of Communists in countries where Communism is weak to work not so much through their own party as through other left wing organizations that are not clearly communist.

It is my opinion, however, that the real reason that not too much emphasis should be placed on the poor showing of the Communists in the recent election is the fact that Communists do not expect to come to power through parliamentary elections. Rather, they wish to build up force strong enough to seize the government by violence at some stage. No one should underrate the possibility of such a communist victory in Japan in the long run. Japanese politics have two parts: the struggle between the parties according to the rules and without violence (the General Election is the field day for this contest); and the struggle for ascendancy by groups which believe only in force and repudiate the parliamentary system.

In the 1930's these latter groups were the Army and the nationalist societies, and their program became the only effective one. Now this method is banned, but in the years that lie ahead the Communists may try to play the part of the prewar extremists. Paradoxically, by raising the cries of nationalism they may win allies among the nationalist societies which are now coming back to life. Government organs in Moscow and Peking say openly that they have great hopes for Japanese Communism. Russia feels happier in organizing revolution in an industrialized country where the Communist party can be based chiefly on the industrial workers as in Russia, rather than on supervising revolution in China where victory was won by the peasant armies.

Believers in free political and economic organization can well be happy for the defeat of Communism in the recent elections in Japan. At the same time, we must remember constantly

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F.O.B. Turner
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Write for literature

S. R. Snider
Turner, Michigan

that Communism is not so much a political struggle as an ideological struggle for the minds of men. This makes it clear that Communist ideas can be defeated only when its glaring falsehoods are bared by the superior truths of the Christian faith. Communism will ultimately win, regardless of temporary political setbacks, *unless* the vastly superior ideals of Christianity are practiced by all of us. This places the real struggle in Communism not in faraway China or Japan, but rather in Smithville, Lancaster, West Liberty, Kalona, Metamora, and wherever else earnest Christians seek to lead Christian lives.

TEACHING CHILDREN USE OF MONEY

[Continued from page 25]

face in the future. Fussing over money problems has wrecked many homes and much of that could be avoided if both marriage partners were taught how to manage their money while young.

Girls of 10 or 12 can plan meals that are well balanced and economical. They can be given money to plan and prepare meals for one whole day, but the family needs to support and appreciate this. Girls should be allowed to help mother shop for things for the house and have a voice in making decisions.

Fewer and fewer transactions can take place without money, and, therefore, it has come to mean so much in everybody's life. We should think of the money that is earned as belonging to the whole family. A 50-50 partnership between parents and their children will give a good and wholesome relationship and will bear fruit in due season.

ADVERTISERS
Have you made your space reservations for 1953?

FARMERS!
Cast-iron butcher furnaces. Cast-iron hog, pump, and stock troughs, outside fireplaces.
Brunnerville Iron Foundry
Brunnerville, Lancaster County, Pennsylvania

HUBBARD'S
CROSS BREDS
Make Heavy Meated Broilers *Faster!*
This Special Rock Cross is noted for its quick meat qualities. It is a chick with these money-making characteristics: higher livability, greater vitality, fast uniform growth, high feed efficiency. New Hampshire cockerels also available December through May.
Write for free catalog.
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Telephone: Lancaster 2-2154

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for
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Our contract poultry raised on Premier and Wayne quality feeds produce turkeys and broilers of consistent high quality.

We invite inquiries
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Phone: Broadway 76
Broadway, Virginia

NOW! A Great Line of RITEWAY Heating Units for– *New Beauty *Economy *New Features *Performance
Warm Air Furnace—Both gravity and forced air types in several sizes for large or small homes.
Hot Water & Steam Boilers—A size to meet your requirements. Riteway Boilers as well as Furnaces are made to burn wood, but hard or soft coal can be used.
Here's the new RITEWAY complete combustion Wood-Burning Heater, fire-brick lined to burn also hard or soft coal with equal efficiency.
DEALER INQUIRIES INVITED
Riteway Cabinet Model — for those who want the finest in appearance. Same model as wood-burning heater but with handsomely-styled metal cabinet.
For Complete details write:
RITEWAY MFG. CO.
P. O. Box Harrisonburg, Va.

An Ideal Christmas Gift . . .

Voice of Youth Records

78 rpm or 45 rpm $1.05 each

Send for our complete list of selections.

SPECIAL

for month of December only

VY 21 (78 rpm)

BRIGHTEST AND BEST

THY LIFE WAS GIVEN FOR ME

This number at $.89

with your order for 3 or more records.

DON'T DELAY, take advantage of this special saving!

Send your orders to:

VOICE OF YOUTH RECORD CO.

Souderton, Pennsylvania

Minimum shipment 3 records

THE CHILDREN'S STORY HOUR

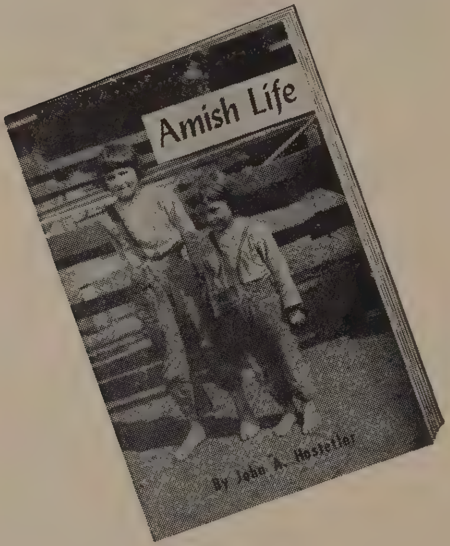
[Continued from page 7]

I barely got mine cleaned once. She talked about this and that piece of furniture which she hopes to buy, but in her whole house I did not see one child's book. I had no apologies to make.

The finest reward that I could ever receive for the hours I spent reading to our children would be if they should chance someday to find Strickland Gillilan's poem, "The Reading Mother," and after reading it, should say gently, "Why, that is just the way I feel." That would be all that I could ask.

Strickland Gillilan says in the last stanza of his poem:

You may have tangible wealth untold;
Caskets of jewels and coffers of gold:
Richer than I you can never be—
I had a mother who read to me.



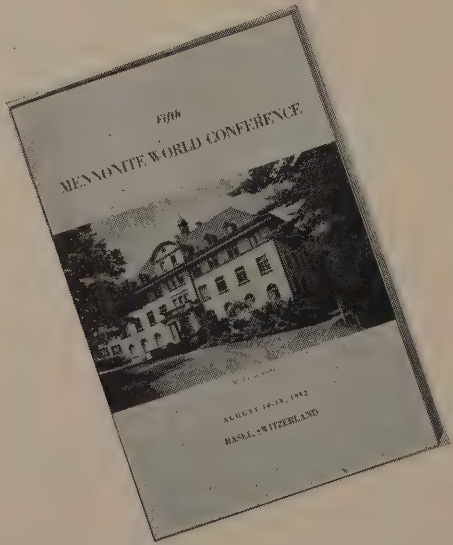
Amish Life

By John A. Hostetler

The Amish and the Mennonites are frequently confused. Many think they are the same group. **Amish Life** was written specifically to give a clear, accurate picture of the way of life lived by about 35,000 Amish.

You will want to know that **Amish Life** gives credit where credit is due. Their different clothing is worn for a purpose; they use buggies for a purpose; they have large families; they attend church regularly; they provide well; they assume responsibility for their poor; some have their own schools.

The author has written with fairness. He was reared in an Amish family and can write with experiential knowledge. Sociologists are welcoming this illustrated booklet. You will find copies excellent to hand to people who inquire about the Amish. 50¢ ea.



Mennonite World Conference

Compiled by A. J. Metzler

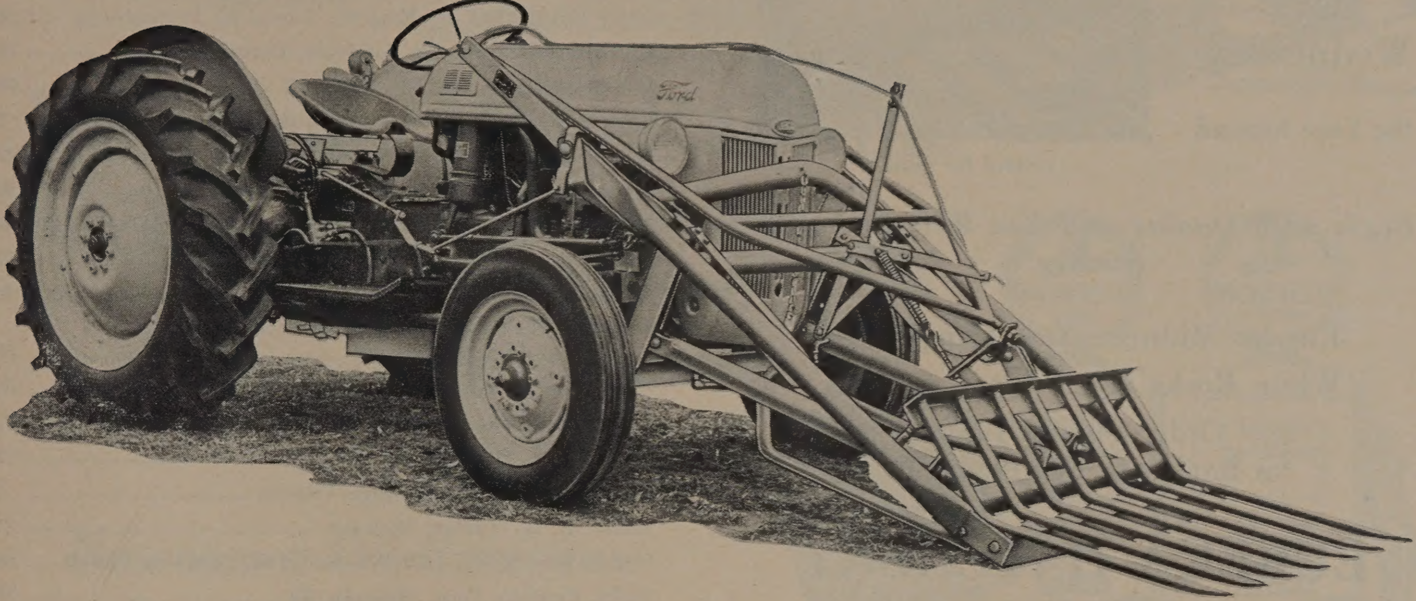
The Fifth Mennonite World Conference was held at Basel, Switzerland, this past summer.

"A few hundred American Mennonites had the privilege of enjoying this history-making conference. A few thousand more are hearing and seeing it through the messages and pictures which have been brought back by delegates and visitors. But every one of the more than two hundred thousand English-speaking Mennonites in the U.S. and Canada and elsewhere can get his own picture of the conference through an attractive, popular report now being completed."—A. J. Metzler.

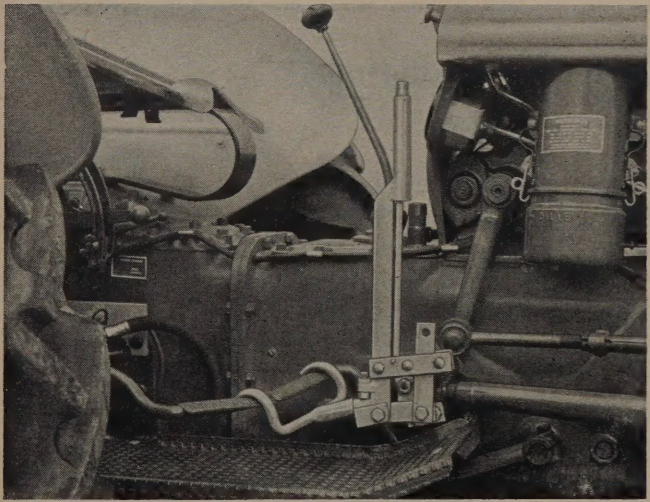
Contents include an introduction by John C. Wenger, the Conference program, a message to the Conference by A. Koechlin, president of the Swiss Federation of Churches, the Conference Sermon by Samuel Gerber of Switzerland, the list of North American delegates, and testimonies and evaluations by various individuals. Congregations may want them to distribute to all families. 20¢ ea.; $2.25 doz.; 50 or more, 16¢ ea.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Sauder LOADER

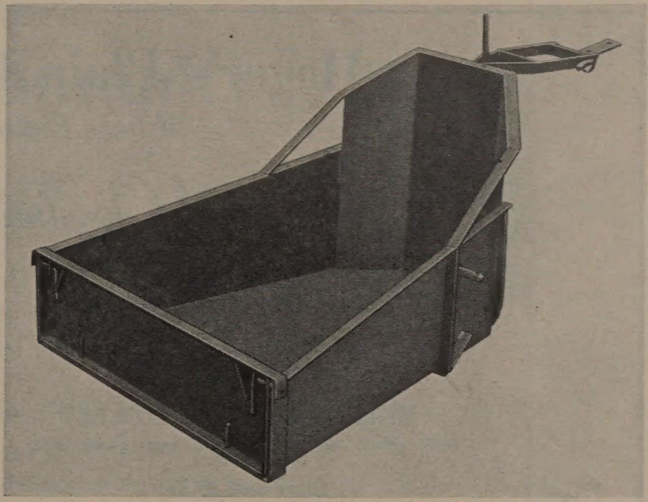


Here's the hydraulic loader for which the farmer has been looking. It is not only easy to operate but also can be quickly attached or detached from your Ford or Ferguson tractor in less than 3 minutes without wrenches, jacks, hoists, etc. Don't tie up your tractor with a loader hard to mount or dismount.



SAUDER HAND BRAKE

Available for the 8N Ford Tractor only. One hand lever locks both brakes. Simple installation, friction locking, self-equalizing, and durable construction describe this handy accessory. Allows independent operation of foot pedals.



SAUDER TRANSPORT BOX

Another handy three-point hook-up attachment which is well built and has a large capacity. The box has a removable tail-gate, raises in a "level" position, and dumps for quick unloading. Plenty of jobs for this item around the farm.

For details and prices please contact your local dealer or write directly to us.

Manufactured by

Sauder Bros.

New Holland, Pa.

We
Hatch
Every
Wednesday
the Year Around

Graded for Quality

Begin with Quality and You Will End with Quality!

Eureka Midwest New Hampshires
White Rocks and White Leghorns
Order now for 1953
for Broilers or Egg Production

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Eureka, Illinois
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U.S. Approved Pullorum Clean

Advertisers for the Month of December, 1952

Brubaker, J. Lester, Rohrerstown, Pennsylvania 31
Brunnerville Iron Foundry, Brunnerville, Pennsylvania 31
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Martin, P. S., Box 6, Harrisonburg, Virginia 30
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Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania 35
Park View Typing Service, Box 13, Harrisonburg, Virginia 30
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Voice of Youth Chorus Company, Souderton, Pa. 32
Young, Arthur S., Kinzers, Pa. 30

Hager's Plain Clothing Department
"Where Plain Folks Like To Shop"

Practical Christmas Gifts for Your Friends

WOOL COAT SWEATERS
in navy, black, rose, blossom blue, light green and dark green.
$7.95

KNIT SCARFS OR STOLES
100% Wool, in lilac, fuchsia, rose, black, and blossom blue.
$3.98 and $5.25

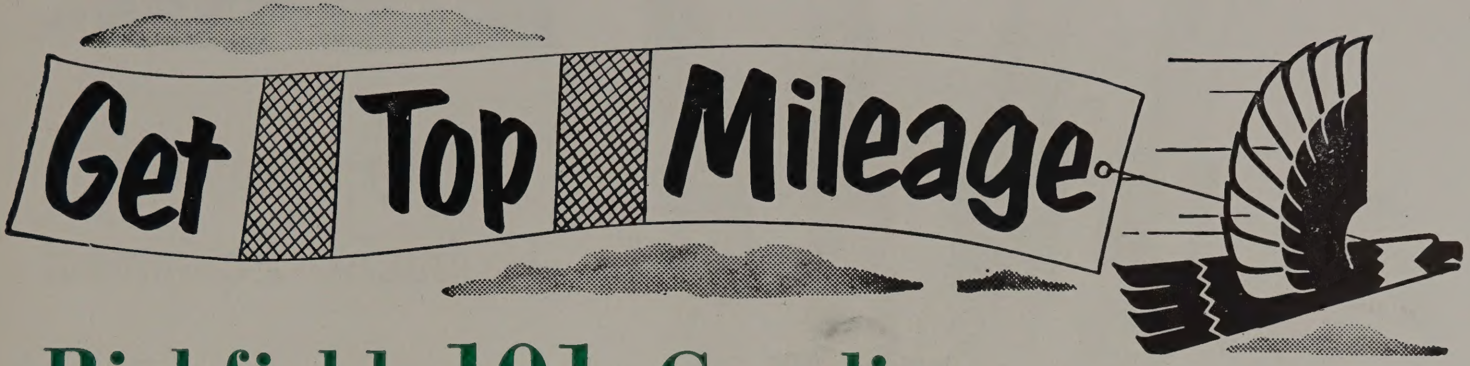
100% Wool Shoulderettes
$3.95
100% Wool Snuggle Capes
$4.98 and $5.98
All Wool Sleeveless Knit Jackets
$4.98
Ready Made Net Prayer Coverings
39¢ each. 3 for $1.15
Nylon Tulle or Illusion Prayer Coverings
52¢ each 2 for $1

Ready Made Bonnets
$3.98 to $5.50
Soft and Felt Foundation Turbans
$2.98 and $3.98
Prayer Covering Materials
69¢ to $3.75 yd.
Coats, light weight and warmly interlined
$37.50 to $57.50
Also Complete Line of Men's Clothing

BEAUTIFUL NEW DRESS FABRICS
coming in weekly!
You'll find the largest assortments here, purchased specially for our Plain Trade.
Write for samples.

Mail Orders Carefully Filled

THE HAGER STORE 25-31 WEST KING ST., LANCASTER, PENNSYLVANIA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Richfield 101 Gasoline

ENRICHED WITH OVER 101 DIFFERENT HYDROCARBONS FOR TOP MILEAGE TO SAVE YOU MONEY

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RICHFIELD
ETHYL
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TOP MILEAGE
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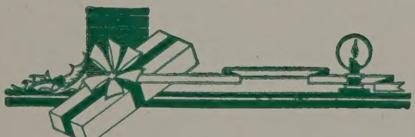
Newcomer Oil Company
Phone 226
903 S. Market St. Elizabethtown, Pa.

Give Mennonite Community
for Christmas this year

In 1953 the *Mennonite Community* will contain interesting articles, fiction, poetry, pictures, young community, and other attractive features.

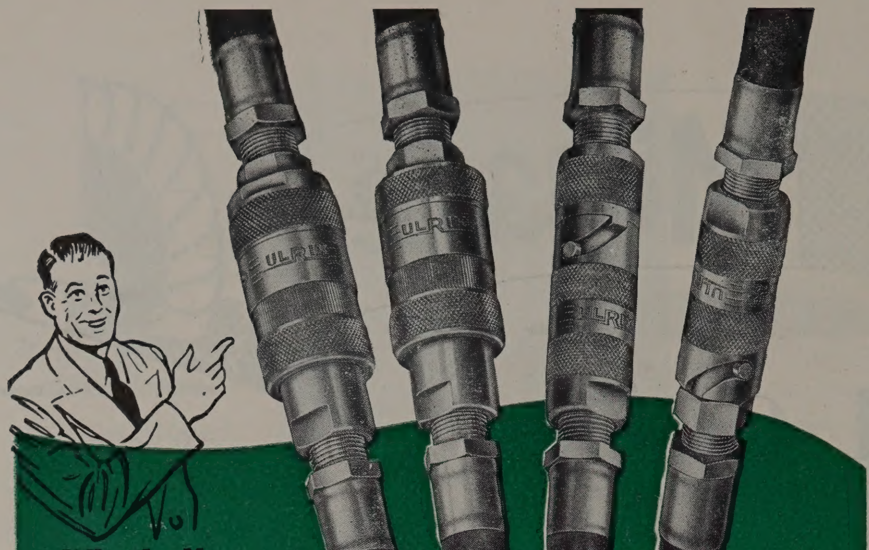
Your friends will be happy to receive this reminder of your thoughtfulness each month of the coming year.

And while you are remembering them, don't forget yourself. What is the status of your own subscription? If it is on the point of expiring, renew today. Only $3.00 per year.



Note: The new magazine to take the place of the *Mennonite Community* and the *Christian Monitor* will start January 1, 1954. Any unexpired part of your subscription will be compensated for month for month in subscription for the new magazine.

Mennonite Publishing House, Scottdale, Pennsylvania

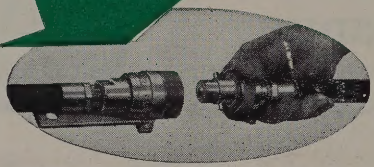


What's Your Hydraulic Line Problem? There's an answer in the *ONLY COMPLETE SELECTION!*

ULRIX

TRADEMARK

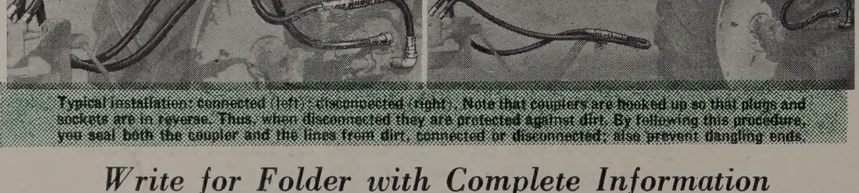
QUICK COUPLERS



CONNECT UNDER PRESSURE WITHOUT TOOLS. A twist of the wrist locks ULRIX Quick Couplers into place automatically.

For All Hydraulic Lines!

- ULRIX **NO ONE COUPLER CAN DO ALL JOBS!** To meet your every hydraulic requirement, Ulrich alone has a full line — 14 different models and sizes to solve any problem you may have.
- ULRIX **SUPREME IN THE FIELD,** ULRIX Break-A-Way Couplers are the finest ever built. They break and seal both ends of the line ON IMPACT . . . prevent loss of oil and damage to hose. The ULRIX ball check valve is the most practical seal for hydraulic fluid ever developed.
- ULRIX **COMPLETELY DIRT-SEALED** so that dirt or dust cannot come in contact with any working parts of the coupler. Where torque is a problem, completely sealed built-in swivels permit the hose to turn under pressure.
- ULRIX **THOUSANDS IN USE,** ULRIX Quick Couplers are adapted to a wide range of hydraulic applications.



Typical installation: connected (left); disconnected (right). Note that couplers are hooked up so that plugs and sockets are in reverse. Thus, when disconnected they are protected against dirt. By following this procedure, you seal both the coupler and the lines from dirt, connected or disconnected; also prevent dangling ends.

Write for Folder with Complete Information

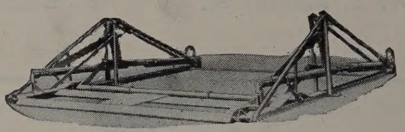
DOMOR

TRADEMARK

Dependable Hydraulic Equipment

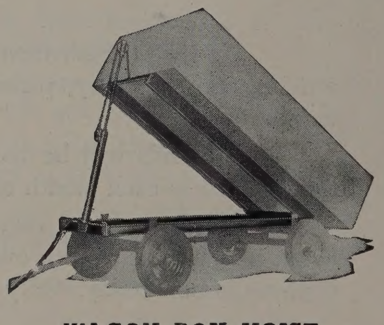
TRACTOR LOADER

Lifts the heaviest loads—powerful action. Big I-beam side rails . . . heavy duty industrial type. Adjustable height—not fixed. Patented automatic bucket return. Equipped with ULRIX Quick Couplers for "TWIST-OF-WRIST" connecting and disconnecting of hydraulic lines. Interchangeable parts with Truck and Wagon hoist.



TRUCK AND WAGON HOIST

Exclusive new design. Only DOMOR gives you 100% hydraulic power. No complicated chains, cables, hooks, pulleys or sprockets. Lifts heavy loads extra high. Compact—no part of hoist rises above cradle. Ruggedly built with heavy parts . . . all-steel welded construction. Easily moved on built-in skids. Equipped with ULRIX Quick Couplers. Interchangeable parts with Loader.



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Lifts extra high. Handles heavy loads . . . dumps anywhere. Fits practically any type of wagon box—quickly and easily installed. Expertly engineered—cylinder tilts as load is raised . . . locks in position when wagon box is lowered. Ruggedly built. Low in price. Equipped with ULRIX Quick Couplers for "TWIST-OF-WRIST" connecting and disconnecting of hydraulic lines.

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Roanoke, Illinois, U. S. A.